









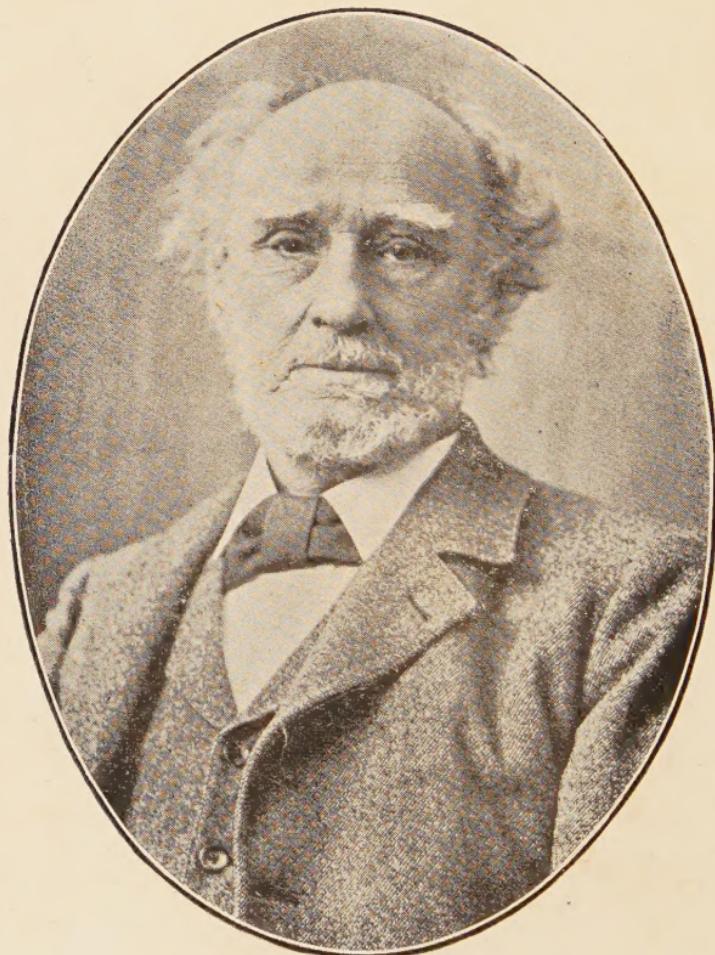






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T. S. Griffiths

# A HISTORY OF BAPTISTS IN NEW JERSEY

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BY

THOMAS S. GRIFFITHS

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"Truth is the historian's crown, and art squares  
it to comeliness."—*John Hall.*

1904  
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BY THOMAS S. GRIEFITHS

## PREFACE

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The author of this history of Baptists in New Jersey owes a vast debt of gratitude to pastors and to others familiar with olden days on account of their aid to secure a fitting history of the earlier and later times. The work was undertaken at the suggestion of Rev. O. P. Eaches of Hightstown. Fifty and more years ago the Rev. R. T. Middleditch was asked by the Board of the State Convention to write such a history. Later, Rev. J. M. Carpenter was a substitute for Mr. Middleditch. The papers of these gentleman have fallen into my hands and other facts have come to my knowledge. The author has been associated with the New Jersey Baptist Convention since 1843. He was personally acquainted with the men who originated it, and with very old men and women who were familiar with the earliest times and has also stored up from his youth data and facts touching the past. He is specially indebted to O. B. Leonard of Plainfield, without whose help the history would have been quite immature. To T. T. Price, M. D., of Tuckerton, a native of Cape May county, eminently familiar with the Baptist beginnings there about; to J. W. Lyell of Camden; to Deacon Howell of Morristown; to Pastor Fisher of Holmdel; to Pastor Johnson of Jersey City; to Pastor Sembower of Cedarville; to D. Dewolf of Newark; to Pastor Anschutz of Hoboken; to C. A. Kenney, clerk of Lafayette church; to Rev. G. W. Clark and Rev. O. P. Eaches both of Hightstown, in preparing the book for "press." Mr. Clark also furnished the sketch of the Afro-American churches, and prepared the brief indexes. The help of these men has been invaluable and they are entitled to the highest praise for their aid in making the book becoming to the denomination and to its object.

THOS. S. GRIFFITHS.

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These letters have come to me unsolicited. Each of these gentlemen are widely known, Hon. O. B. Leonard of Plainfield, New Jersey, and Dr. T. T. Price of Tuckerton, New Jersey, as treasure stores of old times records. No others in New Jersey are known to be more familiar with our denominational history from the first.

"From a perusal of the manuscript of New Jersey Baptist churches history, I can say you have done a good service in preparing so much valuable information. It is certainly a praiseworthy undertaking, well accomplished and will be a useful and instructive compendium, especially of the early beginnings of the Baptist churches in this commonwealth. The denomination will be indebted to you all through this twentieth century for such comprehensive encyclopedia."

O. B. LEONARD.

Plainfield, New Jersey, March 4, 1904.

"I have received your manuscript with a great deal of pleasure. It has been a labor of love. You have certainly condensed the materials wonderfully. I find nothing to alter and little to criticise. Let us never lower our flag, nor fail to honor our noble heroic ancestry. I congratulate you that your work is so nearly complete and so well done."

T. T. PRICE, M. D.

Tuckerton, New Jersey, January 8th, 1904.

## INTRODUCTION

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Many requests have come to me to write the History of New Jersey Baptists, founded upon my long acquaintance with Baptist interests. Acquaintance, however, with men and facts is but one requisite to write history, if associated with a genial, impartial and philosophic temper; discriminating between fact and legend, prejudice and truth, excepting always the "materials of Morgan Edwards," which are invaluable and the only record we have of the early times. Memorials are lost that would have been links in our chain of history, distinctive of the men, of whom we know but little and yet enough to revere them. These memorials, did we have them, would be index pointers at the corners of historic travel, whereby we could better know the "ebb and flood" of opinions as well as the places of the "Light house men" by whom "courses" have been laid in the "crises" of our denominational life. These, whether fragments or consecutive records, are not appreciated in the time of their happening, but later are invaluable. Since Morgan Edwards wrote his "materials" there has not been a historical record of Baptist affairs. Since the "Acts of the Apostles," the history of Christianity has been an account of divers' teachings and of sects without number, indicating that Christianity later as at the first loses the shackles off of mind and consciences; sets men to thinking, constituting them independent.

We Baptists, and other names of Christendom have multiplied in this land of the free beyond all anticipations. Others have had immense sourcee of increase by emigration. Ourselves have had but *growth*. New Jersey included a large variety of people from abroad. England, and her dependencies, Sweden, Denmark, Holland, Germany and France contributed a quota, among them each were Baptists, including a large number of men and women and persons of wealth. Baptist judges were in the courts and were usually members of the Governor's council. The pastors of our churches were the equals of any other denomination. The Eatons, Stelles, Morgans, Millers and Mannings have no superiors. In the central part of the colony, five schools of different denominations and of the highest grade. Two of them, Baptists, were located within a radius of twenty miles. Soon after, 1700, the first Baptist college went from New Jersey. Its churches furnished a majority of the constituents of the first association on the continent. Legacies exceeding thousands of dollars were left for education in New Jersey, and contributions and legacies

to educate for the ministry were made long before there was an education society.

The origin of Baptists has been a prolific theme. Among ourselves there is a wide dissent. Only a few account among us that antiquity is of any worth, esteeming it better to be right now, than to concern ourselves about those who lived a thousand years since. There is but one Protestant sect that maintains the dogma of "succession" as essential to the reality of the church. While it may be that Baptist churches have succeeded each other in the centuries, it is not proved. The only fact in worth assurance is that we are conformed to the New Testament pattern. Age matters little. Sin is older than time. It is the oldest sad fact of the world and is none the better for its antiquity, but the worse. Baptists have been a distinctive people for many ages. Moshieme in his history of Christianity, said of them: "Their origin is hid in the depths of antiquity." In other words, a people who have always baptized, are constantly cropping out in religious history. Many of the good and wise of other Christian names than Baptist, who have made religious history their study, agree with Moshieme. Not that a people known by our name have existed from time immemorial, but that sects like to ours have appeared far back in the centuries. Indeed they held as Bible teachings, some things which we reject. As families of children differ, some tall, some short; some frail and some strong, so of sects. Allied in some things, different in others. Some admit our antiquity and load on us the odium of the wrong doing of the fanatics of 1530, who like us claimed that immersion only, is baptism.

Belief that immersion only is baptism, does not constitute a Baptist. Else tens of thousands of members of Pedo Baptist churches are Baptists, such as Mormons. Other sects, whose fellowship evangelical Christendom repels, ! A fundamental and primary distinction of Baptists is, that the Bible is the only authority for a Christian faith and practice; that each disciple has an inalienable right to determine for himself, what its teaching is, irrespective of birthright, ruler, priest or church. A Baptist is one who is responsible to God only for what he does in his name. Obedience is conformity to his will, not in part, but in all things. "Be ye separate" is as essential as taking the Word of God as a final rule of light and of hope. There is but one proof of legitimacy, a New Testament birth, ! Our origin may have been in the first, the fourteenth or the twentieth century; it matters not which. The children of a lawful marriage are equally legitimate, whether born in the first or the seventh marriage. Our

ancestry or antiquity is of no moment other than that it is of the Divine Word.

Let us, however, be mindful of the men who have gone before us. We inherit their integrity to the truth. Those who follow us, will glory in our integrity, if we give to them the truth, as pure and as Christly as we have received it; free speech, free conscience, an open Bible and adherence to the scripture pattern, both of church order and of the ordinances. (*Hebrew 13:10.*) "For we have an altar, whereof they have no right to eat who serve the Tabernacle." Subject as is humanity to the changing current of human opinions, there is no safety in equal civil and religious rights. The few Baptists of the sixteenth and seventeenth centuries have infused North America and Eastern Europe with the Baptist idea of equal rights and liberties.

Liberty has its chief enemy in the abuse of it. Even good men use it, as if liberty was license. There is need to keep in mind the exhortation: (I Cor. 8:9) "Take heed therefore, lest by any means, this liberty of yours be a stumbling block." A peril to Baptists is that liberty is *a law to itself*. Civil and religious liberty *seems* safe, but while Baptists have refused government aid for their schools, not a decade has passed since protestant denominations have received monies for their sectarian uses.

Only in the United States do Protestants, except Baptists, refuse public monies for sectarian use. Such a fact is of tremendous meaning. As the battle for the separation of Church and State was won by Baptists, Baptists are the only security for the permanency of the separation. Liberty of speech, liberty of conscience, equal civil rights, man his own master Godward, manward, are essentially involved in the continuance of this order. Civil and religious liberty is not that one may do and think what he pleases, but that one may do and think what is right to think and do. "Things honest in the sight of God" is the Divine limitation of doing and thinking. Our view is: That the right of private judgement involves the necessity of respecting the opinion of another.

Agreement is the Baptist conception of church fellowship and is Scriptural: (Amos 3:3) "Can two walk together except they be agreed." The going out of Judas Iscariot in the interval of the Passover and of the institution of the "Supper," illustrates the great truth that *the ordinance divides to unite*. At Babel human self sufficiency scattered the people, till at Pentecost, "men out of every nation under heaven" were gathered together, prophetic of the Gospel mission to gather "into one" in the churches of Christ. Christianity is the most potent force to endow men with care for the "little things, but as much for few

things." Where the gold and clay are commingled truth and falsehood have fellowship.

Certain data are significant of the Divine part in our advanced era: In 1436, Gutenberg used types to print with; 1483, Luther was born; 1492, America was discovered; in 1526, the first English Bible was printed; the first Swedish Scriptures, in 1528, 1530 the first German Bible, the first French Scriptures in 1531; Henry VIII divorced England and Rome, in 1534; the Duke of Alva at the end of the Thirty Years' War to destroy Holland, retired in 1573; Within about one hundred and thirty-five years occurred these wonderful events, fraught with the rescue of mankind from the tyrannies of civil and religious despotism. With but two other eras can this period be compared: That of the birth of the Immanuel, and that of the Declaration of Independence by the American colonies. The last of which was the culmination of the events from 1436 to 1573.

In the meantime, God had kept North America from Romish settlement and sent hither the Bible educated men of Europe to constitute a nation he had prepared for Himself. How happened this chain of events: Printing, Luther born, America found, an open Bible, England wrenched from Popish rule, this continent shut up from an alien Christianity and conditions in their native lands to drive these Bible taught people to a wilderness owned by savages thousands of miles over the sea, if God had no hand in it, if He had no purpose in the world's life? A miracle greater than giving life to the dead and corresponding to His resurrection. Civil and religious freedom came to the earth peacefully, elsewhere it would have cost an increditable price of human life and treasure. Amid the surprises of history is the ease and certainty with which the wise plans of the Jesuits to pre-empt this continent for themselves were brushed aside. Their mission enterprises are wonderful not alone for their vast comprehension, but also for their faith in Jesus Christ, a Saviour. The recesses of Asia and Africa, the isles of the sea, the frozen North and the frozen South, the martyrdoms of the Roman missionaries, tell the story of the crucifixion which exceeds even the romance of the life of Loyola, the founder of the Jesuit order. In North America, their stations through Canada to Detroit, Michigan, St. Paul, thence North and West to the Pacific and South to New Orleans, and all communicating with each other from Northern glaciers to Cape Horn. What South America is North America would have been only that God turned hither men who had learned of Him, of themselves, and who had access to Him without the intervention of a priest. An open Bible has been mightier than either priest or infidel.

Neither Roman Catholics nor Protestants in Europe gave protection to Baptists, with the exception of Philip of Hesse. Roman Catholics and Protestants persecuted to death Baptists. The fundamental faith of Baptists, the Bible, a law for kings, priests and people alike and each disciple a judge for himself of what is truth; all men having an inalienable right to teach his own convictions of truth and duty, a heresy in the times which consented to kingly and priestly right to dictate, which sentiment stripped king and priest of right and power. John Knox, Luther, Melanethon, Zwingle and even the rulers of Holland, plotted to exterminate the malignant sect. Phillip of Hesse at one time was their protector. Of the two thousand and more Ana Baptists executed up to 1530, not one had died or suffered harm in Hesse. In 1529, in reply to a remonstrance from the electors of Saxony, Philip wrote: "We are still unable at the present time to find it in our conscience to have any one executed with the sword *on account of his faith*, to punish capitally those who have done nothing more than err in the faith, cannot be justified on Gospel grounds." When fire, or rack, and sword awaited our brethren in every other place, Hesse was a refuge for them. Monvovia also for selfish and business reasons gave Baptists comparative security from the stake, the dungeon and the rack, they being experts in certain manufactures for which Monvovia had repute from abroad.

It is well to judge charitably of the people who lived centuries back. Mindful of the times in which they lived, of their education under Roman Catholic training. Macaully indicates why and how it was that kings and rulers of the States of Europe, except England and Holland gained absolute rule over the estates and consciences of their subjects. The Parliaments of England and Holland kept control of the purse and thus bridled their Kings, compelling them to heed their subjects in order to get supplies for their maintainance. The purse is always a fulcrum of power, whether in the hand of the executive or in that of the people. With the sword in one hand and the purse in the other, the people had but one alternative, submission.

Printing had made the Bible an open book, educating the people into a consciousness of responsibility for what they were and what they ought to be. The discovery of America had awakened hopes of escape from the bondage of priest and king. Thus social, political, and spiritual inspirations transformed the era.

In 1643, the "Westminster Confession of Faith" was formulated. While showing some advance from the cruel policies of former times, "the confession retained the lever of civil authority to meddle in the religion of men. It affirmed that "heretics may be lawfully called to

account and proceeded against by the civil magistrate. It asserted the duty of the civil magistrate to preserve the unity and peace of the church; to suppress heresies and reform all corruptions and abuses in worship and discipline." The Baptist "Confession of Faith," published in the year before, 1642, declared: "It is the duty of the magistrate to *tenderly care for the liberty of men's consciences* without which all other liberties will not be worth naming, much less enjoying. And as we cannot do anything contrary to conscience, so, neither can we forbear the doing of that which our consciences bind us to do, but in ease we find not the magistrate to favor us herein, yet we dare not suspend our practice, because we believe we ought to go on in obedience to Christ."

In 1610, thirty-three years before the adoption of the "Westminster Confession," Baptists issued "a confession of faith" in which they assert "that the magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Law-giver of the Church and conscience." The Westminster Assembly might have known by these published statements (and by their contention against Baptist teaching) a better way than theirs. After one hundred and forty-four years, 1787, the "Westminster Confession" was altered to conform to our Constitution, which guaranteed civil and religious liberty to all, without respect to magisterial or courtly permission.

Among the memorable events of history was the part Baptists had in incorporating in the Constitution of the United States the guarantees of religious liberty and civil rights to all who live under the constitution. History is silent of the means and men whereby the fundamental principles of Baptists were incorporated in the Constitution. Writers of secular history are of two classes; One, having but little knowledge and less appreciation of Christianity and, hence, ignorant of the influences, which as a constituent of society and a factor of government it imbues with its teaching of right and of law. The other class having a denominational relation is preoccupied with their religious predilections and rarely see with unbiased mind the good others exert and think it of indifferent moment. Neither is a competent historian ignorant as they are of the quiet force that lays foundations and plants "land marks," which determine the courses of generations.

Only Pennsylvania, New Jersey and Rhode Island were colonies that never knew a persecution. In New Jersey as in Rhode Island there were historic facts that distinguished the source of the nation's constitutional liberties. About 1664-5, Obadiah Holmes, Sr., a victim of Puritanical persecution in Massachusetts came with other Baptists and some "Friends" (Quakers) and took up a large tract of land in East

Jersey. These guaranteed in their patent: "Unto any and all who shall plant and inhabit any of the lands aforesaid, they shall have free liberty of conscience without any molestation or disturbance whatsoever in their way of worship." In 1666, a colony of Congregationalists from Connecticut founded Newark, New Jersey. These resolved that: "*None should be admitted freemen, or free Burgesses, save such as were members of one or the other of the Congregational Churches, and determined as a fundamental agreement and order that any who might differ in religious opinion from them and who would not keep their views to themselves should be compelled to leave the place.*" These provisions show whence the nation's liberties came.

Many Baptists in New Jersey and in Pennsylvania held judicial positions. Pastor N. Jenkins of First Baptist church of Cape May was a member of the Governor's Council. In 1721, a bill was introduced into the Council to punish those who denied the doctrine of the Trinity; the Divinity of Christ; the inspiration of the Scriptures, etc., Mr. Jenkins opposed it.

The bill was quashed. Delegates from twelve colonies met at Philadelphia when Congress was in session in September, 1774. Rev. Mr. Backus of Massachusetts, an eminent Baptist, was urged by Rev. J. Manning, John Gano, William Van Horn and Hezekiah Smith to go to Philadelphia and see if something could not be done to secure our religious liberties." There was a meeting of the chief members of Congress: Thomas Cushing, Samuel and John Adams, R. T. Paine, James Kinsey, Stephens Hopkins, Samuel Ward, J. Galloway and Thomas Mifflin, the Mayor and foremost "Friends of the City" and Baptists, Mr. Backus, Samuel Jones, William Rogers and Morgan Edwards. The last three pastors, in Philadelphia of Baptist churches. A principal speaker was Israel Pemberton, a Quaker. John Adams accused him of Jesuitism. Then, says a record of the meeting: "Up rose Israel Pemberton:" "John, John," he said, "Dost thou not know when "Friends" were hung in thy colony; when Baptists were hung and whipped and finally when Edward Shippen, a great merchant of Boston was publicly whipped because he would not subscribe to the belief of thee and thy Fathers and was driven to the colony, of which he afterwards became Governor?" In the midst of the discussion, John Adams exclaimed: "The Baptists might as well expect a change in the solar system, as to expect that the Massachusetts authorities would give up their establishment."

The reporter present at the meeting adds to the former statement: "In that struggle, as always before, the Baptists led and the foremost man among them was James Manning, President of Brown

University, baptized and licensed at Scotch Plains, New Jersey, and educated in that state. We owe nothing to the Puritans for our civil and religious liberties. Had they had their way we would not have had them. A line of inquiry for the origin of Baptists has not been explored. Baptist churches appeared among them at a very early date, so that their beginning is unknown nor probably ever will be. A tradition among them is: "that they have been Baptists since the Gospel was first preached in Wales." From the earliest date they have cherished those amazing ideas of human rights of civil and religious liberty, of which we boast. "The non-conformist" an English paper asserts, "in England there can be no doubt that Baptists existed as early as the third century." (Cook, page 27.) Austin, Archbishop of Canterbury in the sixth had great trouble with a colony of Baptists in Wales and used such repressive measures as to load his memory with infamy." C. H. Spurgeon said: "It would not be impossible to show that the first Christians who dwelt in this land were of the same faith and order as the believers who are now called Baptists." The Welsh, ostracized from commerce and travel; shut up in their mountains are left out of history. Yet they had advanced views of social life; of civil and of religious liberties and equalities that antedate memory and history.

The Welsh Triads were a code of law, unique and unparalleled, known only to themselves. The Triads are thus named because set in threes, three being a sacred number among the Druids, who were priests and teachers, learned and influential. These Triads are said to have originated among the Welsh Druids and were added to by succeeding generations. The Welsh Druids are said to be in advance of other Druids in their ideas of the "rights" of mankind, and taught "*That it was the duty of all men to seek after truth and to receive (maintain) it, against the whole world,*" an assertion which is the germ of civil and of religious freedom, and the essential element of growth in physics, morals and brains. Roger Williams and William Penn, each of Welsh origin, incorporated in the charter of their colonies, the largest liberties to all. The Triads were evolved from what is called "Dyvenwal Moelmud." They were known abroad, about three centuries before Christ. Of two hundred and twenty-eight, twenty are inserted showing their type and the intensity of their provision for a free conscience; a free speech; and the equal rights of prince and peasant; king and subject, noble and workman.

I Three pillars of the social state; sovereignty; the law of the country; the office of a judge.

II Three duties incumbent on each of these three, instruction; information and record; regulations for the good of the community; justice, privilege and protection to all.

III Three elements of law; knowledge; natural right; conscientiousness.

IV Three things which a judge ought always to study: equity, habitually; mercy, conscientiously; knowledge, profoundly and accurately.

V Three things necessary in a judge: To be earnest in his zeal for the truth; to inquire diligently to find out the truth from others; to be subtle in examining in any cause brought into his court; to discover deceit, in order that his decision may be just and conscientious.

VI Three guardians of law: a learned judge; a faithful witness; a conscientious decision.

VII Three ties of civil society; just liberty of ingress and of egress; common rights; just laws.

VIII Three things bring a state or community to ruin. Exorbitant privileges; perversion of justice; an unconcern.

IX Three bonds of society: sameness of rights; sameness of occupancy; sameness of constitutional law.

X Three of a common rank against whom a weapon is not to be unsheathed: a man, who is unarmed; a man before he has a beard; a woman.

XI Every Welshman has by birth three native rights: In the term of Welshman a Welsh woman is included; The cultivation of a tenure of five acres of land in his own right; the use of defensive arms and signs (armorial insignia); the right of voting; which a male attains when he has a beard; and a female when she marries.

XII There are three prohibitions of the unsheathing of offensive weapon or of holding them in the hand: In an assembly of worship in a court of the country and of the Lord; the arms of a guest where he remains.

XIII Three things appertain to every man personally: instance; right; kind.

XIV Three excellencies of the law: to prevent oppression; to punish evil deeds; to secure a just retribution for what is unlawfully done.

XV Three kinds of justice in law: justice as it depends on truth; on knowledge; on conscience; truth is the root of judgment; conscience is the root of discrimination; knowledge is the root of conduct to its conclusion.

XVI Three things that make a man worthy of being chief of a clan: That if he speak to a relation, he is listened to; that he will contend with a relation and be feared by him; and that he is offered security, it will be accepted.

XVII Three protections are general: a court of law; a place of worship; a plow or team at work.

XVIII Three things that must be listened to by a court or judge: a complaint; a petition; a reply.

XIX There are three standing forms as to a court: to appoint a proper day for its commencement; the pleading; the judgment; that the place be well known within sight of country and clan; the assembling peacefully and quietly and that there be no naked weapon against any who go to court.

XX Three that are *silent* in a general assembly; The Lord of the soil or king; for he is to listen to what is said and when he has heard all, he may speak, what he may deem necessary, as the law and the decision the law require; the Judge who is not to speak till he declares his judgment as to that which has been proved and declared to the jury; one who is surety for another and not bound to reply, but the Judge or Jury.

A question occurs. Did not Blackstone draw his ideas of justice and of truth and equality from these Triads? They provide that no *unsheathed weapon* shall be allowed in a place of worship, nor in a court. That a *teacher* ought to be in each family. That neither King, Lord, Judge and surety be allowed to meddle in the debates of the assembly; that a homestead of five acres and a married woman's right to vote were guaranteed. But one persecution has ever been known in Wales, except one in a foray of Roman Catholics, who were immediately expelled from the land, nor has there been known a case of idol worship.

Happily America proved a refuge where freedom was safe. Our denominational life was nurtured by Welsh pastors. Only in the United States of America are there constitutional guarantees of free worship, and of speech. Baptists and Quakers paid the penalty of having an open Bible. Outside of the three colonies, Rhode Island, Pennsylvania and New Jersey, even in America, there was no security for them. In Maryland there was a limited freedom. In 1639, the Roman Catholic faith was made the creed of the colony. But in ten years, the law was amended guaranteeing liberty of worship to all who worshipped Jesus Christ, shutting out Unitarians, and infidels and all who denied to Virgin Mary her Romish functions. After the American Revolution, the entire nation was made by the adoption of the Constitution, a home for every belief possible to men.

## CHAPTER I.

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### MIDDLETOWN AND HOLMDEL CHURCHES 1667-8

Why associate these Churches as one? Because the body now known as Middletown Church, derives its name from the village in which it is. But Middletown Church originally included a vast territory, while the present Church is wholly local. Further, nearly all of the constituents of the Church settled at Baptists town, (Holmdel)—Stouts, Holmes, Bownes, Grover, Lawrence. Ashton, the first pastor, settled West of Holmdel. Coxes, Cheesmans and Mounts located at Upper Freehold, making Holmdel the center of the Church. The first house of worship and parsonage were at Holmdel, where the pastors lived until 1826. The second house of worship and parsonage were also built there. The "yearly meetings," originally held between Middletown and Piscataway, were held only at Holmdel and Upper Freehold; never at Middletown village, it being distant from Baptist families. At Middletown village a town hall was built and used for worship until 1732, when Baptists built a church edifice. Rev. John Burrows gave a lot on which to build a house of worship. Pastor Ashton was the first Baptist minister in New Jersey and preached the first sermon at the house of John Stout, Sr., near Baptists town (Holmdel). His wife, Penelope Stout, was buried in a family cemetery on her husband's farm. It has been long since lost in a field.

The absolute oneness of these churches prior to 1836 is shown in their record. That at Middletown village is essentially involved in that at Holmdel. Both Cohansie through Obadiah Holmes, Jr., and first Hopewell through John Stout, Jr., and his brother James originated in Baptists town (Holmdel). Middletown, the earliest Baptist church south of Rhode Island was constituted in 1667-8. Some, who claimed to know, insisted that in 1664-5 was its beginning. Benedict intimates its organization in 1667. Morgan Edwards alluding to the incorporation correspondence, with lower Dublin in 1688, speaks of an impression then prevalent—that "the church had been in order since 1667." The supposition of its origin in 1688, came from the advice of the Middletown Church to Middletown in 1688, "that they do *incorporate*." The church was not incorporated until 1793. Pastor Stout investigated the matter in 1837, and was then told by very old people, lineal descendants of constituents, "that after settling, Baptists met, had preaching, observed the ordinances, brought up their children in the faith" and

in the worship of God and knew from tradition, that while a short time elapsed before a church was organized the church had been in regular order if not before 1665, soon after. Finally, he decided, that it was safe to date its origin as early as 1668. Accordingly in 1872, Pastor Stout changed the date of the organization of the church in the minutes of the Trenton Association from 1688 to 1668. Before making the change Mr. Stout conferred with pastors of branches of the church, who had made investigations and they agreed with him in making the change.

Benedict speaks of John Browne as the first pastor of the church. But there was not a John Browne among the early Baptists. James Ashton, a constituent, was the first pastor. It is significant of these Baptist colonists, that they included an ordained Baptist minister as one of them. Of these thirty-six patentees, eighteen were Baptists. The wives of some others were Baptists. They were conscientious God-fearing persons. From the time of their settlement to 1668, was almost twenty-five years. Is it reasonable that such people fleeing from persecution, would live like heathen, all of these years, allowing their children to grow up Godless, having included a Baptist minister to be their pastor? Other denominations were among the colonists: Episcopalians, who founded a church; Presbyterians, who owned the only cemetery in the place, in which Abel Morgan was buried. These were people of "means" and of social position; yet Baptists absorbed them, and their ownership of lands is the only trace of them that remains. Would it have been so, had the Baptists left the field to them for twenty-four years? What and where would these children have been? Beside, these Baptists planted stations afar off and nearby; would they have done this without a home church? One of the Holmes family, has made a genealogical record of the family and informs the writer that she has evidence that Obadiah Holmes, Sr., was present at the organization of the church at Middletown. He died in 1682, six years before 1688. His sons, Jonathan, the eldest, and Obadiah, the youngest, were constituents of the church. Obadiah, Jr., often visited the old home in Rhode Island, returning about 1683-5 to Holmdel, he moved to Cohansie, Salem county. He was the first Baptist minister there, gathered the Baptists in meetings and really originated the Baptist church. His being a constituent in Middletown in 1688 is improbable, being in Salem county and a Judge of the Courts there. Obadiah Holmes, Jr., for his birth and christening in a Congregational church in Salem, Mass., and of his successful labors in Cohansie.\* Of the Holmes family, John, the second son, said to be

\*See record of Cohansie Church.

the first Baptist resident in Philadelphia, going there in 1756 was a man of wealth, a judge in the city courts. Obadiah, Jr., the youngest, was also a Judge in Salem county and Jonathan, of Holmdel, the eldest son, was a member of the Governor's Council the Colonial Legislature. Many other Baptists in New Jersey held high places in civil and political life, illustrating the liberal policy of the Colonial government and the competency of our Baptist ancestry for place and eminence.

It has been said that the Apostles of our Lord were poor and ignorant men, as if our Lord had no more sense than to belittle himself and his cause by choosing weakness and ignorance to influence men to righteousness, rather than strength and intelligence. Men who were to associate with the highest culture and to stand before kings. A like falsehood is said of Baptists, who laid the foundations on which we build. Our Baptist forefathers were the foremost men of their times. Note this contrast: A majority of Baptists founded a colony in Monmouth county. Their patent had this pledge: "*Unto any and all persons, who shall plant or inhabit any of the lands aforesaid; they shall have free liberty of conscience, without any molestation or disturbance, whatsoever, in their worship.*" This was in 1664 or 5.

Proprietors for a Congregational colony got a charter for the settlement of Newark, in New Jersey, in 1666 and provided: "*None should be admitted freemen or free Burgesses, save such as were members of one or other of the Congregational churches; and they determined as a fundamental agreement and order, that any who might differ in religious opinion from them and who would not keep their views to themselves should be compelled to leave the place.*" Can there be a wider contrast between a Baptist and a Pedo Baptist? Mr. Lawrence, one of the patentees of Monmouth county, was not himself a Baptist church member, but his wife was a Baptist. This gave us a majority of the patentees. Some of these were "Friends" (Quakers) locating in Shrewsbury. They fully agreed in this guarantee. The names of the eighteen Baptists were, excepting Mr. Lawrence:—Richard Stout, father; John or Jonathan Stout, son; Jonathan Holmes, the oldest, brother to Obadiah Holmes, Jr., the youngest; James Grover, father; James Grover, Jr., son; Jonathan Bowne, father; John Bowne, son; John Cox; Rev. James Ashton, John Wilson, John Buchan, Walter Hall, William Compton, Thomas Whitlock, William Layton, William Cheeseman, George Mount.

Of these, the youngest Stout emigrated to Hopewell early in 1700 and the name is lost from Holmdel. Rev. D. B. Stout, of Middletown village was a descendant of Richard Stout. The descendants of

the Holmes live on their ancestral estate, except Obidiah, who remained in South Jersey in the vicinities of Cohansie. The Bownes intermarried with the Crawfords and their name is lost. To a large extent the lands of these adjoined. The Cheesemans, Coxes and Mounts settled at Upper Freehold and Jacobstown. Their names are among the constituents of Hightstown. Upper Freehold was an original Baptist community, having with the exception of Holmdel and Cohansie, the earliest Baptist house of worship in the colony. The son of Rev. James Ashton, the first pastor of the old church moved to Upper Freehold in an early day and dying a bachelor, his name is lost. He bequeathed property to the church. On account of the Brays naming their settlement in Hunterdon county Baptisttown, Holmdel, was adopted for the old Baptisttown as a memorial name.

The parsonage being at Holmdel, pastors went from there to their scattered flock and grouping them into mutuality, laid the foundations of many Baptist churches. From the first these Baptists did not limit themselves. Houses of worship were built in distant parts and periodic appointments were made, to which the people would travel thirty miles on foot or on horseback along "bridle paths" taking their children with them. This in part explains why long sermons came into fashion. Those who made these sacrifices were not content with a "taste" of the word, nor with platitudes. They wanted substance and plenty of "sound doctrine;" something to think of for a month or months and not a "milk and water" diet. Upper Freehold became the center, whence Middletown pastors radiated from the ocean to the Delaware river and to far South of Trenton, covering a vast territory. There is scarcely a more marked instance of the mockery of a name, than that which gives to the church in the Middletown village, the memories, constituency and work of the original Middletown church. If any one church is entitled to have been that body it is Holmdel. Middletown village was one of its lesser centers. Up to 1836, a majority of the Baptisms were administered at Holmdel, where most of the members could be present. For seventy years, the history of the church is obscure as respects its pastors; James Ashton, John Burrows, John Okison, are names coming to us by their connection with important events in its history. How long Mr. Ashton was pastor is not known. John Burrows was pastor about eighteen years; Mr. Okison followed. Mr. Eaglesfield came next and died in the third year of his charge.

The following scrap was given to the writer before 1850, by the Rev. D. B. Stout, pastor at Middletown: "At the yearly meeting, May 24th, 1712, agreed to submit to the judgment of our friends come

from Philadelphia and whether the proceedings against John Okison hath been regular, according to the merits of the case or not. As also to give their opinion, what may be proper to be done, as to his continuing to teach. If they find the proceedings against him irregular and that, as to all other differences which relates to the church, shall forever be buried. And also, what shall be laid before them and determined by them, it is mutually agreed to be governed by."

This paper indicates in part the trouble of 1712 and expresses the spirit of the church, to bury forever all allusion to the action about Mr. Okison. The Council advised the church to bury all former disputes and to erase all record of them. The church did so. The early leaves of the minute book were torn out and we have lost the early records of the church.

The writer has another paper, taken from the minutes of the Court. An index of the times and of the laws which hindered and hurt Baptists—"Court of Sessions begun and held at Shrewsbury for the county of Monmouth on the third Tuesday in September, Anno Dom. 1707. Whereas Mr. John Bray, minister of the Baptists of the county of Monmouth made application to the Court of Sessions, held last March, that he might be permitted to qualify himself as the law directs in the behalf and the Court then ordered the further consideration thereof should be referred and now said John Bray appearing in open sessions, being presented by several of said congregation, viz: Lawrence, John Garret Wall, Jacob Troax, Jr., James Bolen, in behalf of themselves and the rest of their brethren, and accordingly the said John Bray had qualified himself as the law in the case directs, viz.: he did take the oath made in a statute, made in the first year of their Majesties reign, entitled an act for removing and preventing all disputes concerning the assembly of that Parliament and did make and subscribe the declaration mentioned in the statute made in the thirtieth year of the reign of King Charles, II, entitled an act to prevent Papists from sitting in either houses of Parliament and also did declare his approbation of and did subscribe the articles of religion mentioned in the statute made in the thirtieth year of the reign of the late Queen Elizabeth, except the 34, 35, 36 and those words of the 20th article, viz.: the church hath full power to decree rites and ceremonies and authority in matters of faith and that part of the 27th article concerning infant baptism, all of which are entered on record. According to the direction of another act of Parliament entitled, an act for exempting her Majesties Protestant subjects, dissenting from the church of England from the penalty of certain laws."

This extract of the doings of the court indicates that in the colonies religion was legal and illegal. Preachers must appear in Court and have

its authority to exercise their office. Quite different from Baptist ideas of one's liberties. Another question is settled, as to when John Bray became a minister of the Gospel and who licensed him. Five houses of worship were built within the bounds of the old church up to 1737, and two parsonages at Holmdel; one, a house of worship and a parsonage, soon after the settlement. It fronted on the road from Holmdel to Colt's Neck, about two hundred yards distant from the parsonage, built in 1825. The third was built by John Bray in 1705, and was his gift with five acres of land to the church. Two were built in Upper Freehold, "The Yellow Meeting House" and another twelve miles distant from the first: The fifth in Middletown village in 1732. Then the "Town Hall" that had been a place of worship for Baptists was deserted. These were maintained as Baptist nuclei by pastors of Middletown church, to which they were more conveniently located, in the parsonages at Holmdel, than they could be elsewhere. This arrangement continued until churches were organized in these distant localities and till Mr. Bennett settled in 1792, who lived on his farm in Marlboro.

Abel Morgan lived on his farm opposite to Red Bank and Mr. Ashton on his farm, near Matawan. Mr. Roberts lived in the parsonage at Holmdel till 1826 when he bought a farm and moved on it. Abel Morgan may have lived in the first parsonage. Other pastors lived at Holmdel, the center of the church. Instead of organizing the second Middletown church (now Holmdel) in 1836; had the church divided, Holmdel would have retained its place in age and dignity. Both of these bodies are designated in the church records as branches of the original church. That at Baptists, known as the "Upper Meeting-house," and the congregation, as "The Upper Congregation;" and that of Middletown Village, as the "Lower Meeting-house," and the congregation, as "The Lower Congregation." These congregations were absolutely one; sharing equally in the responsibilities and privileges of the Church. At Baptists there was a very certain proportion of social and financial strength, as well as of spiritual power. Reference to some of these men, the founders of our religious freedom, is necessary to the completeness of this sketch.

The business of the Church seems to have been transacted as now in country Churches, "at the meeting before communion," indiscriminately at either house.

We read in June, 1713, "at our yearly meeting in Middletown." In August, 1732, "appointed a quarterly meeting in Middletown." August, 1753, the entry is "Middletown, at the Upper Meeting-house;" and in the next month, "at the above said meeting-house." In 1736,

probably to avoid confusion, it was decided to hold a "yearly meeting for business in the old Meeting-house, near John Bray's."

We find no reference to a change of this order. Yet fifty years later, in 1788, it appears that a change had been made; the Communion services before that date having been held for six months consecutively in each place.

Then, however, it was ordered "that the meetings should be in rotation in their seasons at each meeting house." This arrangement continued until the division of the church in 1836.

The records of these early days, now exciting a smile by their quaintness of speech or style; and now, as the tenderness and strength of Christian character crops out, stirring the deepest sensibilities of the soul, indicate the type of men and women—their stern integrity, their constancy, their conscientious piety, their sense of propriety and fitness in the things of the Lord's house. They illumine their times, agitated by the same questions and matters of concernment as ripple ours—handled, however, with a decision and positiveness that would sadly hurt the "poor" feelings of some who prize much of "liberty."

They had convictions which they cared to maintain. In March, 1787, a member asked a letter of dismissal to join a Seventh Day Baptist Church, and the record adds significantly, "But there was no answer given."

A member, in 1788, became a "Universalist," and it was ordered that he be "ex-communicated on Sunday, in public at Bray's meeting-house." It is recorded in 1790, that a brother took his letter from Upper Freehold and joined Middletown church, because the "former totally omitted the laying on of hands after baptism and before receiving into the Church, in full communion." The brethren seem to have held themselves in pledge for one another, as instanced in the record of January, 1787, where it is said: "All the members signed a letter of dismission."

Care for the *decencies* of the Lord's house was characteristic of the Church. In 1786, it was moved "that the suit of clothing belonging to the said Church for the use of the minister to perform the ordinance of Baptism in, was almost worn out; and not being *decent* for said purposes any longer, ordered the purchase of firsting for a new suit." Cleanliness of the sanctuary as well as decency in the official apparel of the sanctuary as well as decency in the official apparel of the minister was provided for; and the duties of the sexton differed somewhat from now. In 1792, £1 12s. was paid Deborah Van Cleaf, for taking care of the *house and sanding* the same."

The pews of the "Upper House," at least, seem by the authority of Church to have been held in individual right. John Stillwell, the Church

Clerk, reported to the Church that Hope Burrows, the widow and executrix of John Burrows, deceased, gave him their pew in "The Upper Meeting-house;" whereupon, the "Church agreed that he have the same pew under the said gift, with doing some repairs on the window at the end of said seat."

The frequent resignation of the deacons when incapacitated for active duty, leads to the conclusion that they esteemed the office more one of work, than of honor and for life.

In 1805, the use of their meeting houses was forbidden "for *any* minister."

These people were certainly not seriously befogged in their ideas of church duties; rights and decencies; nor of the uses of the office in the house of God; nor of the irresponsibility for the doctrine that might be preached from their pulpits; nor of the limits and liberties of Christian duty and privilege.

This entry is in the register: "Dec., 1791, Crawford's Jack, departed this life." That no contempt of Africa's sons is designed, another entry in 1796, by the same hand evidences: "Died —Samuel, a black man, an example of real piety. He hath been a member of this church for near forty years, without ever a complaint or the least accusation against him from any person in the smallest degree." A memorial fitting to be written on the same page with that of Abel Morgan, found in the same book.

Very rarely indeed do we meet such histories as these.

Under date of October, 1785, "agreed, that there should be a man hired at the expense of said Church members, for one, two or three months, as occasion may require, for the benefit and service of the Rev. Mr. Abel Morgan in his infirm and low state of body; and the expense of wages for the hire of said man so employed shall be levied on each member, *according to their estates.*"

The next January (1786) Abel Morgan, their late pastor, *being dead*, the following minute is entered:—"Some repairs on the dwelling house of the late Abel Morgan not yet paid for: agreed, that each member shall be assessed according to their estates to pay the said costs." A memorial act, both of the Church and of the man, grander and more enduring than granite or iron.

Forty years later, in January, 1826, an act of justice and appreciation was performed to their living pastor, Thomas Roberts, quite in harmony with that done in behalf of their dead pastor. The sum of \$300, besides the parsonage and his fuel, being stated as the salary pledged to Mr. Roberts for the year, the record continues:—"Now be it known, being satisfied that the money subscribed was intended by

those who subscribed, for the said Thomas Roberts, and there being the past year paid to him by the trustees of said Church, the sum of \$355.69, it is, therefore, considered as his do (due) for his service for the year ending January 1st, 1826." A like appreciation of pastors, and award to them of their "do," would diffuse an immense enjoyment in the Zion of God, and bear fruit in great and precious blessings upon her borders.

Of the residence of the pastors it is merely a supposition that Mr. Burrows and Abel Morgan occupied for a while the first parsonage at the "Upper Meeting-house." Samuel Morgan was the last pastor who resided in it. Mr. Hand lived in the Academy in Baptisttown, and taught the school there.

Mr. Elliot was the first occupant of the new parsonage, in the summer of 1818. The church of which Mr. Elliot had been pastor, objected to his coming to Middletown, that he would have to live "in a house with mud walls." He came, however, landing at Brown's Point, and he made his home with Daniel Ketchum, near Baptisttown, until the parsonage was made habitable. Mr. King also lived in it. Mr. Roberts resided in it until 1826, when having bought a "place" north and east of the village of Middletown removed there.

A striking illustration of the pastor's personal influence in the neighborhood of his residence, and the bearing of his location upon the growth of the Church, is afforded in these records.

So far as I can determine, the locality of those who were added to the Church under Samuel Morgan's ministry, excepting the additions from Long Branch, a large proportion were in the vicinity of his residence. Of the nineteen received by Mr. Elliot, fifteen were baptized at the "Upper House." Thirty were added during Mr. King's oversight of whom twenty-two were baptized at the "Upper House." The growth of the Church within the limits of the "Upper Congregation" was very marked down to 1826, when Pastor Roberts removed to his own home in "The Lower Congregation." The increase of the Church during the last ten years of his ministry in the communities in the midst of which he lived, manifests the power of the pastor's personal contact with the people about him. It is a significant memorial of the man, and satisfactory explanation of the greater numerical strength of "The Lower Congregation," at the division of the Church.

John Bray was a resident and property owner in 1688, the reputed year of the organization of the Church. Mr. Bray came from England. One of his descendants, Richard Bray, has a deed of 1688, of land to him, a part of the "Lawrence tract." He (John Bray) bought a part of the

Holmes tract, lived and died upon it, having given the land on which the Church and parsonage are. The Church minutes speak of him as a "man of gifts." He was a preacher, but we do not know that he was ordained; evidently an earnest man, he took a deep and active interest in the welfare of Zion.

To him we are indebted for the property in Holmdel—parsonage, meeting-house and burial grounds.

The grounds at Holmdel, including the parsonage and house of worship and burial ground, contain four and one-third acres, and were the gift of John Bray, already spoken of.\*

Obadiah Bowne and †Jaret Wall in a deed of acknowledgement of trust, dated December 18, 1705, address themselves to "all Christian people," and declare "that John Bray and Susanna, his wife, on December 14, 1705, on mere special trust and confidence, for the only use, benefits and behoofs of the society, community or congregation called Baptists," gave, &c., describing the property; and further bind themselves to convey the property to the Church, when it shall have a legal existence. Not incorporated until December, 1793, the title was thus held for 88 years. The original deed of trust is now in the keeping of the Trustees, and is the oldest deed held by any Baptist Church in the States. This land, since bought from the Duke of York, has been owned by Baptists.

A house of worship and parsonage were built contemporaneously alongside of each other on the southwest corner of this property, immediately adjoining the burial grounds of the Bray family and of the Church.‡ By whom, and when, erected the Church record is silent.

The buildings were put up prior to 1705. The Baptist families in the vicinity probably contributed to their erection. From the little known of John Bray, he is supposed to have had considerable force of character as well as to have been large-hearted. We incline to the opinion that he bore the brunt of the cost of these buildings; from the fact that the Meeting-house was for many years known as the "Bray Meeting-house." In 1735, it is referred to in the Church book as "The

\*Morgan Edwards, in his "Materials for the History of the Baptist Churches in New Jersey," states "that the ground was partly given by John Bray and partly by Obadiah and Jonathan Holmes." This is a mistake. Obadiah and Jonathan Holmes did not come into possession of their father's lands until after his decease in 1713, eight years subsequent to the date of the deed given by John Bray. Their father may have added to the Church lot and probably did.

†Ancestor of the late U. S. Senator Garret Wall, of New Jersey. Jaret, the original of Garret.

‡The great-grandson, of Holmdel Church, tells me that John Bray built both church and parsonage. This was certainly the first Baptist parsonage in New Jersey, and I feel quite sure, the first meeting house built by Baptists for their own use. Tradition says the first house at Middletown was built for town purposes, and the Church used it. This was the case of Piscataway.

Old Meeting -House near John Bray's." Some who worshipped in that built at Middletown, have left word that they "were as much alike as two peas." "The Old Bray Meeting-house was probably the model of the other.

At a Church meeting, September 18th, 1794, Mr. Bennet, pastor, "A subscription was ordered for a new meeting-house on Bray's lot." No further mention is made of how much, or by whom, or by what means the funds were secured for this object. Fifteen years elapsed, years of trials and of constancy, when, October 29th, 1809, having worshipped in the old house more than a century, the minutes read: The first Communion Season was held in the new meeting-house on Bray's lot." This was a dedicatory service. Beside the pastor, Mr. Bennet, Pastors Wilson, of Hightstown, and Boggs, of Hopewell, and Bishop, of "Upper Freehold" were present. Mr. Wilson, who, twenty-four years before had preached the funeral sermon of Abel Morgan, and, two days after, the ordination sermon of Samuel Morgan, and who was also one of the two ministers at the ordination of Mr. Bennet, preached on Lord's Day morning, from Psalm cxxxii: 15; Mr. Boggs, in the afternoon, from Exodus xx: 24. On Monday, Mr. Wilson and Mr. Boggs each preached again. The house was thirty-six feet by forty-five. It has since undergone enlargements and improvements. Many interesting associations belong to the old sanctuary. Here, July, 1792, the Trustees were instructed to obtain an act of incorporation; and, at the same meeting, Mr. Bennet was called to ordination, "as a transient minister," not pastor, as is graven upon his tombstone. Six months later he was invested with the pastor's office. Mr. Bennet never was a member of the Middletown church.

An entry in July, 1816, reads: "Appointed John Beers to superintend the building of a house on the meeting-house lot of the upper house, commonly called the Bray Meeting-house, of the size of twenty-five feet square, two stories high—no ceiling overhead and the same John Beers to proceed in the business so far as the money raised will go." The same house is still the parsonage of the Holmdel Church, 1886. Like the house of worship by which it stands, it has been improved and enlarged at various times; but we know not at what expense or how provided for, except that in 1819, the Trustees ordered money at interest to be called in to pay the balance due on the building. A room was prepared in the house for the library of Abel Morgan, to which by vote of the Church, in June, 1818, it was ordered to be removed.

Elliot, King, Roberts, Hires, Nice, Mulford and Wilson have successively occupied as a study this "prophet's room over against the wall." Prior to the separation of the church into two bands, in 1836, she owned

no other parsonage Mr. Bennet alone, of all the pastors since 1705, is known not to have lived in either the first or second parsonage. A wood lot of twenty-two acres was bought by "The Upper Congregation," for uses of the Church, in 1825. Thenceforth, beside his salary in money, the pastor received the parsonage, and "his fuel carted to his door." Up to the present settlement this has continued to be "the portion" of the Holmdel pastors. When "The Upper Congregation" was organized into "The Second Middletown Church," this property, really theirs by gift and purchase of themselves, and which, for so many generations, they had freely given for the use of the whole Church, they bought for \$550.00.

"The Upper Congregation," thus providing the parsonage, a house of worship, wood-lot, and incomes which, for a hundred years, made it possible to obtain and support with ease an able ministry, none would suppose it to be the same place and people which the sketch of First Middletown, in 1867, refers to, in the statement that the house built on Bray's lot, in 1808, was a "preaching station." With more propriety was the village of Middletown "a preaching station" visited by the pastors for one hundred years, on alternate Sabbaths.

The Church was equally identified with both places in every particular of worship, ordinances and business meetings. The Middletown Church was not that body which met in the village of Middleton, but that which held its assemblies in the *township* from which it was named.\*

Of the pastors who have died within the bounds of the Church, two, Abel Morgan, and Thomas Roberts, are buried at Middletown. Two, Samuel Morgan and Benjamin Bennet, are buried at Holmdel. Samuel Morgan, after his resignation, lived and died (1794) about a mile from the "Upper Meeting-house." Mr. Bennet died October 8th, 1840.

It has been said that this is a mistake: that *Holmdel* is a poetic name given at a town meeting, when a name was chosen for the Post Office. But I am informed by the oldest residents that Holmdel was a familiar and popular name, used interchangeably with *Baptisttown* long before that meeting.

Stout tract is identified as part of the Hendrickson and Longstreet farms, near Holmdel. Penelope Stout is believed to have been buried in an old grave yard nearly one hundred yards south of the residence of the late John S. Hendrickson.

\*Middletown was probably named by the Holmes'. They had come from Middletown, Rhode Island, where the homestead farm of the first Obadiah was, and which Jonathan, his son, inherited by his father's will. The homestead in Rhode Island has only very lately passed out of the family.

The farm on which the venerable James Crawford now lives was the homestead of Obadiah Boune, passing by marriage into the Crawford family.

Ancestor of Deacon G. Mott, First Church, Trenton, and father of Gen. Mott, of Bordentown.

A minister and ancestor of Ashton, the first Baptist in Upper Freehold.

In 1713, Rev. John Burrows, of Pennsylvania, became pastor, accepting the advice of the Council of the former year and signed the Keach "articles of faith and covenant." Rev. George Eaglesfield followed in 1731. Allusion is made to his death, 1733. Five years later, 1738, Abel Morgan settled as pastor, remaining till his death, November 24th, 1785, forty-seven years. He was abundant in labors; traveling far and wide and devoted himself untiringly to the great field under his care.

The American revolution occurred in his pastorate. His meeting-house was used by the English for barracks or for a hospital. He states in his diary: While the house of worship was in their use, "I preached at Middletown in mine own barn, because the enemy had took out all the seats in the meeting-house." "At Middletown" meant on his farm opposite Red Bank, the river being the boundary between Middletown and Shrewsbury. Mr. Morgan did not keep account of the number of sermons he had preached, nor a record of how many he had baptized. His diary notes more than forty places in which he preached. Mr. Morgan bequeathed his library of three hundred volumes to the Church for the use of his successors. The big volumes were printed in Latin and his marginal notes showed that the books had been well read. His manuscript preparations of sermons, each numbered and dated, were ten thousand were also given to the Church. By its order, a room was prepared in the parsonage at "The Upper Meeting-house" (Holmdel). But in 1837 Pastor Stout found what was left of them in the garret of the house of a member of another denomination. When Pastor Roberts moved from the parsonage to his farm, the volumes were taken from their proper place, but whereto is not known. The remains of the library are now in Peddie Institute library. Some of the books are very old: One, an edition of Cicero's works, was printed in 1574; John Calvin's works, were printed at Geneva in 1617. On a flyleaf in Mr. Morgan's writing are these lines:

"Prayer contains in its several parts:  
"Call upon God, and love, confess,  
'Petition, plead and then declare;  
"You are the Lord's, give thanks and bless,  
"And let Amen, confirm ye prayer."

A contemporary styled Abel Morgan: "The incomparable Abel Morgan," as the Rev. Mr. Finley, President of Princeton College, found out to his sorrow. Alike as missionary and workman, his wisdom and piety are memorials of a noble life and of noble accomplishments for God and humanity. He was of the same class in activity as Benjamin Miller, Isaac Stelle, Peter Wilson, Robert Kelsay and in scholarship equal to any one. Providentially contemporary with Abel Morgan's settlement in 1738, at Middletown, was the death of Jonathan Holmes, Jr., son of Jonathan Holmes, of Middletown, now Holmdel, a grandson of Obadiah Holmes, of precious memory. He was a minister, whether ordained or not is not written. Having settled his affairs and made his will, he visited the home of his fathers in England, in 1737. On the return voyage, he died at sea, 1738. He bequeathed £400 to the Church, a great sum in those days. Samuel Holmes, James Tapscott, and James Mott were his executors. The carefulness and integrity of these men and of their successors usually acting trustees of the Church up to its incorporation as is shown by its records, is the highest memorial of their Christian character and commends them to us as men whose memory is worth keeping.

It was loaned to Abel Morgan and he was enabled to live in his own house. It was repaid in the settlement of his estate. Samuel Morgan had the use of it, returning it when he resigned. It was husbanded and used to ensure the labors of Mr. Bennett for twenty-two years. In 1881, it was diverted from the support of the pastor, and part of it appropriated to complete the parsonage at "The Upper Meeting House." The balance, we imagine, was invested in the houses of worship now in use in Holmdel and in the village of Middletown. Let the memory of Jonathan Holmes and John Bray be cherished. Their works remain a blessing to the generations of men.

It has been a question how, through the fluctuations and poverty of a new country, the wreck of all financial interests in the Revolution, Middletown, a small country Church, could command for its pulpit and retain in long pastorates, the best gifts of the denomination. The gift of Church properties and parsonage, and the use of the legacy of Jonathan Holmes, Jr., solve the problem.

Abel Morgan was succeeded by his nephew, Samuel Morgan. Despite the calamities under which the country was suffering at the close

of the Revolution, his ministry was as fruitful as was anticipated and for diligence, all that could be rightfully asked. He kept up all the appointments of the Church and sustained its usefulness and dignity in the six years of his service, dying in 1794, two years after his resignation.

In 1792, Mr. Benjamin Bennett was called to be the pastor and was ordained as a "transient minister." He was a good preacher and an enterprising farmer. He first used marl as a fertilizer. Limiting himself to Holmdel and Middletown village, he gave up the out stations. Had he followed up the work of Abel and Samuel Morgan, we would have had a large Church at Long Branch. There were many Baptists there and in other places within his reach. He had the opportunity of his life for God and humanity. It would have cost, however, self denials. The roads were "bridle paths" through the haunts of wild beasts and Indians. A settler's home might not be seen from morning to night. The loneliness of these long rides and the liability to suffer harm far from help, gives to us an appreciation of the men and of their services, who laid the foundations of our denominational growth, and of our attainment, in education, numbers and social place equal to any other Christian people. About 1815, Mr. Bennett dropped into politics, was elected to Congress and that closed up his pastorate and his preaching.

During an intermission in the pastorate, Mr. Hand, a licentiate, principal of the Holmdel Academy "supplied" the Church for several years, most acceptably until, in 1818, when Mr. Elliot became pastor. The Church of which Mr. Elliot was pastor when called to Middletown, objected to his going to Holmdel: "That he would have to live in a house with mud walls," the new parsonage. Mr. Elliot was a desirable pastor to the people with whom he was. They believed him worthy of the best things. Mr. Elliot proved to be an efficient pastor; a man who could see and value a good thing. He found at Holmdel a Sunday-school, which Mrs. A. B. Taylor had formed in her own house in 1815. She was a member of the Middletown church of the "Upper Congregation." Mr. Elliot at once started a Sunday-school in the church edifice at Holmdel. Fuller account of Mrs. Ann B. Taylor and her work in the missions and Sunday-schools will be found in chapters on Bible Schools and Missions.

How long Mr. Elliot was pastor is not clear. A Mr. King followed him, remaining about three years and disappeared mid two days; a bad man. There was a great contrast between him and Rev. Thomas Roberts who settled in 1825 and after a pastorate of twelve years, resigned, in 1837. Mr. Roberts was a good preacher, as well as a wise man. Several of his sermons were demanded for publi-

cation. The fruits of his ministry were large and of abiding value.

Increase of population and of the congregations, and the demand for more ministerial labor in the bounds of the Church, had prior to 1834, led to the inquiry: How to meet the increasing claims of the field? A separation into two bands was an unwelcome subject. The breaking of ties that had been entwining for fifty years was to some unendurable. The fearful saw ruin in separation. It was doubtful to the pastor if the time had come when two Churches could be sustained and occupy the field as well as the undivided body. Discussion ripened into action in the fall of 1834, when an invitation was sent to Rev. D. B. Stout, settled at Lambertville, to visit the Church, with a view of becoming joint pastor with Mr. Roberts. He came. The way was not yet fully prepared, and he returned home. Early in 1836, the Church sent a request to Rev. Wm. D. Hires, residing at South Trenton, to visit them. Having done so in due time, he accepted their call to a joint pastorate with Mr. Roberts.

After six months, "The Lower Congregation" worshiping in "The Lower House," in the village of Middletown, and "The Upper Congregation" taking the title of "Second Middletown," was recognized as an independent Church, September 1st, 1836, by a Council consisting of Pastors Roberts, and Hires, of Middletown; C. J. Hopkins, of Freehold, and J. M. Challis, of Upper Freehold.

Mr. Roberts remained with "The Lower Congregation," in the midst of which he lived. Mr. Hires retained the oversight of "The Upper," amid which he resided, receiving the same salary as had been paid by the whole body to Mr. Roberts.

Mr. Roberts had left the parsonage open for Mr. Hires; this, probably, decided the location of the pastors. Mr. Roberts, knowing whence the support of the pastor came, gave another instance of self denial and real piety. Had the old Church divided, the historical truth of Middletown Church would have been preserved in its true relationship and the names of the constituency of Middletown would not have been found outside of itself, mainly in Holmdel and Upper Freehold and in Hopewell.

Upon the resignation of Mr. Roberts, "The Lower Congregation" called Rev. D. B. Stout and he began his charge in 1837. Mr. Stout had already been impressed with antinomian ideas, but new relations modified his views, being a man open to convictions. These came to him through Rev. F. Ketchum, an eminent evangelist of his times, through whose co-operative labors, Pastor Stout baptized in one year two hundred and thirty-six. Mr. Stout was a loveable man, unassuming,

genial, amiable and a preacher of righteousness. Not having had scholastic training, he did not make any pretense to it. His influence was wholesome, having what is better than brains or education, "good sound common sense." Being human, he had faults and made mistakes. Mr. Stout was born at Hopewell in 1810, a place identified with the names of Eaton, Manning, Gano, and Hezekiah Smith. Pastor Stout was a descendant of Richard Stout. In a ministry of forty-three years, he had two settlements: Lambertville, of which his father was a deacon and for years its only male member; where Mr. Stout had lived from early youth, been baptized, licensed, ordained as pastor, which he was for five years. Thence going to Middletown, where he was pastor thirty-eight years till his death on May 17th, 1875. He was a constituent of the New Jersey Baptist State Convention and a member of its Board from its origin, till he died forty-five years, a longer time than any other had been. Four Churches were colonised from Middletown where he was pastor. He was buried in the church yard, where Mr. Roberts had been and to which Abel Morgan's remains were removed in 1888. His successors have been E. J. Foote, 1876-82; the first pastor who lived in Middletown village, a new parsonage being built there in 1876; Rev. F. A. Douglass, 1883-6; Rev. E. E. Jones, 1887-92.

Under Mr. Jones, sheds were provided for the beasts, which brought the people to the house of God and he also had a baptistry put in the house of worship and for the first time in more than two hundred years the ordinance of baptism was administered in the village. In 1893, Rev. W. H. J. Parker became pastor and ministered ten years to the Church, till 1904.

"The Upper Congregation" had a large place in Baptist beginnings in New Jersey. The first Baptist Sunday-school in the State was begun there and all missionary societies and nearly all the contributions abroad came from that quarter. "The Lower Congregation" was solicited from there. The writer has the original subscription books and Sunday-school reports given to him by Mrs. Ann B. Taylor in her eightieth year for safe keeping. They will be given to her grandson, Prof. B. Taylor, of Crozer Seminary. Mrs. Taylor said to the writer: the lady solicitor would walk from their homes nine to twelve miles to "The Lower Congregation" to collect funds for the use of the society. The spirit of missions imbued "The Upper Congregation." One woman, Mrs. Ann B. Taylor, must be referred to as especially devoted to these causes. They appointed a committee in 1787 to collect moneys to aid "the Church on Staten Island in building a meeting-house. Twenty-seven years prior to the birth of the Home Mission Society, funds were

collected for 'Home Missions and Education.'" A female benevolent society, formed in 1825, in "The Upper Congregation," collected moneys for the destitute from its origin till it ceased to be, in 1845. Through it, the convention has received funds from its beginning, six years before it resolved itself into the Second Middletown Church. It appropriated \$5.00 to the "Young Men's Education Society" in New Jersey, before the "New Jersey Baptist Education Society" was formed.

Foreign Missions were also annually contributed to for many years prior to the separation of the Church in 1836. Each year since the Church has contributed to the State Convention. The first gift was twenty dollars, and never after less. Without exception, it has also given annually to Foreign Missions, beginning with five dollars and increasing to nearly three hundred dollars in one year. Since 1845, it has an unbroken annual credit for Home Missions and Bible purposes. Feeble Churches have ever shared in its sympathies. From the first, the school at Hightstown has had a large place in the heart of the Church, to which it has given many thousands of dollars.

Mrs. Taylor organized and maintained a Woman's Mission Society to buy books for the Sunday-schools, to clothe needy children of dependent parents. The society sent money to India, through the English Baptist Mission Society before 1800. After Mr. Elliot resigned, living on her farm two miles from Holmdel, she walked to the meeting-house, superintended the Sunday-school there, returned home to take charge of the Sunday-school at home. Some facts illustrate the character of Mrs. Taylor: She always paid her pew rent a year in advance, saying, "She might die at any time and she wanted to be sure that her pew rent was paid the year in which she died." She died in 1879, eighty-three years old. Times were set for benevolent collections on the Lord's day. If the collection on such a day was delayed, Mrs. Taylor always made her way to the pastor: "To-day was the time for such a collection; you have not forgotten it? No? Well, don't!" Clusters of members lived at several localities and had unique ways of getting to the house of prayer. The women had a custom of ride and walk. A mother and daughter, two sisters, or neighbors, would arrange for one to ride on a horse to a given place and there hitch the horse and walk on to another set place and wait. The other having walked to the horse, from thence rode on to the one waiting and thus on, it might be to the house of worship, distant from their home, perhaps, ten or more miles. A key to this consciousness of the blessedness of divine truth, was the preaching.

The preacher had much to say of the grace of God, of a free and undeserved salvation; of being "kept by the power of God through faith

unto salvation." The "meat" in the sermon was nourishing, or, if it lacked the pith of "Divine Sovereignty," it was emptiness to one who who had walked two days, or had journeyed, "ride and walk," for twenty miles to reach the house of God. The experience of these disciples was, as in the early ages, the Bible, universally essential to an uplift of person and nation.

The Rev. Mr. Roberts was an earnest and staunch temperance man and "The Upper Congregation" was in hearty sympathy with him. The earliest remembered public discussion of temperance in "The Upper Congregation," was a sermon by Pastor Roberts, about 1834, from the text: "I speak as unto wise men, judge ye what I say." The discourse made a deep impression upon the community; many accepted the doctrine of total abstinence, some of whom now living, 1881, refer to it as the means of their giving up the use of intoxicating drinks as a beverage. A positive temperance sentiment was at this time developed, which, nurtured by Pastor Hires, ripened into Church action in 1839, when "Total abstinence from intoxicating drinks as a beverage was declared to be a Christian duty."

Why did not Pastor Roberts preach a like sermon in the "Lower Congregation?" Had he done so, it would have destroyed the influence for good on the very lines on which he hoped to secure reform. "The Lower Congregation" was allied with the political influences of the day and less responsive to the then called "radical temperance movement. Later both the Navesink and the New Monmouth churches were composed of a temperance element, not at home in the mother church and on this account under the influence of Mr. Roberts and Mr. W. V. Wilson went out." "The Upper and "The Lower Congregations" were extremely unlike and this may have reconciled them to the division in 1836 and hurried Pastor Roberts' resignation the next year. The unlikeness of these branches of the same Church was partly due to the dignity of ancestral names in the "Upper Congregation" and to the accumulation of wealth by succeeding generations. It is a surprise that the division had not occurred when Abel Morgan became pastor in 1738.

Pastor Hires resigned in 1846, having been pastor of the Second Middletown Church ten years. There is not a known reason for his sudden and unexpected resignation. His charge was a continuous success. He was a rare preacher for conciseness and strength. Few equalled him in his capacity to inspire people and to train them for usefulness. His going away was a great loss to the Church. The "bent" he gave to it for temperance, missions and education is still manifest. He grounded his people in fundamental truth. God a sovereign; man a sinner and lost; Christ the only Saviour; men saved to glorify God and

to be co-workers with and for him. Mr. Gobel, the anti-nomian once invaded his fold. His coming and his flight were contemporary.

Rev. William J. Nice followed Mr. Hires in 1848, remaining three years and as much to the surprise and regret of the Church he gave up his charge, as had Mr. Hires, and left at once. It is believed that the same cause led Mr. Nice to resign as had influenced Mr. Hires to leave. Mr. Nice was one of the most modest and lovely of men. He was intensely conscientious and wholly devoted to his Master, a choice spirit and one to be leaned upon. Rev. C. W. Mulford was pastor for two years, but his impaired health compelled him to close his labors.

One of the choicest of men, Rev. C. E. Wilson, became pastor and for nearly sixteen years ministered to the Church. Universally beloved the good man laid down and died. While pastor, the house of worship was enlarged to double its former capacity. Large congregations waited on the labors of this true man of God and he had a remarkably successful pastorate.

After Mr. Wilson, came Rev. T. S. Griffiths, settling in April 1870. The following extract at the end of ten years, instances some results of the ten years' work: The financial and benevolent departments of the Church have very marked characteristics. A debt that had accumulated in 1870 to \$4,000 has been paid; also repairs, since then, costing \$1,400. The annual home expenditures of the last ten years has been nearly double that of former years, averaging \$2,120 each year, and aggregating \$21,200.00 The annual average benevolence of the Church for the first thirty-three years of its existence was \$205.62, and for the whole period \$6785.56. In the last ten years, the benevolence of the Church has aggregated \$12,241.95, an annual average of \$1,224.19. The whole amount paid for home and foreign interests since 1870 has been \$33,441.95, an annual average of \$3,344.10. Mr. Griffiths removed in September, 1881.

Rev. W. W. Case settled in December next, 1881. While Mr Case was pastor, a new parsonage was built, but there was not, as in the old one, a room reserved for Abel Morgan's library; also a chapel was built for social and Sunday-school uses. The Church edifice was remodeled within and without at a cost of many thousands of dollars. The house of worship will accommodate about half as many as it did before the alterations were made in 1887-1894.

Holmdel is a rural settlement and has neither factories nor railroad connections; withal the country is filling up with foreigners, whose "faith" and associations are alien to the old settlers.

Endowments, however, by some of the old families, descendants of the original constituents relieved anxiety for its future support. Mr Case's charge continued nearly twelve years.

In 1894, Rev. R. B. Fisher became pastor and is now (1904) pastor. There has not been need of improvement in the properties of the Church since Mr. Case resigned. Several members have been licensed to preach. The Church claims in part the maternity of Churches. Cohansie and Hopewell went out of "The Upper Congregation."

Not many Churches are paralleled with the old Church in the number of its off-shoots. Through Obadiah Holmes, Jr., a constituent, Cohansie and its outgrowth; through Jonathan Stout, another constituent, First Hopewell, Hunterdon, Warren and Sussex counties were planted with Baptist Churches. Hightstown also and Upper Freehold have multiplied many fold. So that as many as one hundred and seven Baptist Churches have sprung from this oldest Baptist Church South of Rhode Island. Mr. Hires had regular appointments at Keyport, Matawan and Marlboro. The constituency of Red Bank also was increased from Holmdel. Under Pastor Griffiths, both Marlboro and Eatontown were each saved from extinction.

Other influences for good have gone out to New York State, and to the far South from the venerable Church. The first Baptist school in America, was at Hopewell, where her sons and those of other Churches were educated for the ministry. James Manning, John Gano, Hezekiah Smith, the Suttons and many others for eminent places in judicial and political life must be included as one gift of the old Church to Baptists and to the world.

Holmdel, hedged in by seven Baptist Churches, only one of which is nine miles distant, its field is limited, but it had a distinctive constituency and their descendants are as characteristic as was their ancestry. Allusion to the Holmes family has been already made; another family by the name of Longstreet gave strength to the Church. The mother, Mary Holmes, was a near descendant of Obadiah Holmes, Sr. She left a legacy to "Peddie Institute." Each of her children living at home did the same. Some of them endowed the Holmdel Church. Jonathan and Mary, Jr., built and endowed the Longstreet library building at Peddie Institute. The Holmdel Baptists were an influential people, having the endowments of heart, character and wealth. Pastor Hires at Holmdel after the division of the Church, received the same salary as the whole Church had given to Mr. Roberts. Many Anglo-African's lived there and they included some of the nobility of the earth. They would come to the parsonage on Monday morning and say: "I hear that a collection for missions was

taken yesterday. I could not be there; here is what I would have given if present, add it to the other."

A family of Ely's located at Holmdel at an early day. The father, though of an opposite political party to a majority of thousands in the county, was elected to the most important office in the county on account of his personal worth. Removing to Holmdel, leaving his eldest son on the homestead farm, who under the same conditions as his father was also elected to the same office and for the same reason, his pre-eminent worth as a citizen and a man. Of six sons four were deacons: One at Freehold, three at Holmdel and also the husband of an only daughter. The mother of these sons was a remarkable woman. Henry, a son, told to his pastor this incident of his childhood: On Lord's day morning his mother said to him: "Go and get ready for Church." He replied: "I can't go to Church to-day." "Why not?" "My shoes are worn out." "Why did you not tell me that yesterday? Now, you shall go to Church bare foot." He did. And he said to his pastor: "Ever afterwards mother knew of worn out shoes and anything else needful to wear to Church." Such a woman was of the same type as Mrs. Taylor. Mrs. Taylor's only son was a deacon.

Said a neighbor to whom religion was an offense, to the same pastor: "If I had a million of dollars I would put it in William Ely's hands to keep for me nor ask for a "note" or a scrap of acknowledgment from him; sure that when I wanted it I would get it." Henry could not be drafted in the Civil War because of the loss of an eye. He said to his pastor: "Then, I employed a "substitute" for six hundred dollars for a year. At its end, he said to himself: 'I can spare six hundred dollars for my country, why can I not spare that extra each year for Christ? I can and will'" And he was a plain farmer. He did this till he died. His benevolent gifts were quite a thousand dollars each year. His death was glorious. O, for a vast increase of such mothers and such sons. Middletown Church has been the mother of more than one hundred Churches not only in New Jersey, but in Pennsylvania, New York and in the South.

## CHAPTER II.

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### COHANSIE, 1690, SALEM IN 1755.

Cohansie is the name of a river that designates its vicinity. When, in 1683, the first Baptists came from Clouketin, Tipperay county, Ireland, they settled on the South side of the river and built a meeting house on the farm of David Thomas (a Welsh name). The names of these Baptists were: David Sheppard, Thomas Sheppard and John Sheppard (brothers); Morgan Edwards also mentions Thomas Abbot and William Button. About 1700, they moved to the North side of the river and built a house of worship, about 2 miles south of Rhoadstown. Morgan Edwards states part of the lot was a gift of Roger Maul and the "deed," dated December 28th, 1713, and part the gift of Nathan Sheppard, his "deed" is dated February 6th, 1779. Morgan Edwards further says: "A house of worship was built in 1741, on the site of the old house."

The Dutch West India Company was an enterprising corporation. In 1621, Captain May sailed into the Delaware bay with emigrants, Quakers, Swedes and Hollanders, these landed at various points on both sides of the river. Mixtures of population from different nations of Europe were peculiar to the Middle Eastern States. New England and Virginia alone having positive relation to English population. Irish Baptists had no more liberty than in England, Scotland or on the continent. Wherever they appeared, their presence was a reason for their persecution, whether by Protestants or Roman Catholics. Kingcraft and hierarchies hated democracy and the integrity of the men and women who maintained their convictions and won for humanity the right to think and to do what was right, out of these will be recognized as having accomplished more for human welfare and for the independency of mankind, than all or any other humanitarian movement in the world. It will be known that the Divine Christ was essentially interwoven in their thought and purpose of living. Their persecutions will be seen to be the scaffolding by which they have lifted the rights of men to the topmost place in government, and by which they have climbed to the endearment of the Divine love. Our bread had been an aversion, but for the "little leaven" of which it gave no sign. The hewed waters, leaking from the cracks of rocks, waste away, yet they index the ores hidden from sight. Thus character that modifies nations is life or death to humanity. Are a record names of

constituents of churches, and some scarcely note, that such a record memorizes a birth hour of unspeakable interests.

The early records of Cohansie church are lost, but we are indebted to the researches of Morgan Edward and of Robert Kelsay to fill the gap. Obadiah Holmes, Jr., the youngest son of Obadiah Holmes, Sr., the Massachusetts Baptist martyr with another Baptist, visited Cohansie in 1683-5. He was now about forty years old, having been born in Salem, Mass., in 1644. His father was a member of the Congregational Church there and its record states: Obadiah Holmes, Jr., was christened (sprinkled) on June 9th, 1644. Mr. Holmes, Jr., was only licensed. He gathered the Baptists together, maintained meetings and souls were converted. Inasmuch, as he had been appointed a Judge of the Courts he may have lived in Salem. He sent for Rev. Elias Keach, of Penepack, Pa., in 1688, to baptise the converts. He came and baptized three men. This good news went to Holmdel. "The yearly meetings between Middletown and Piscataway were in progress and Mr. Killingsworth, of Piscataway visited Cohansie. Other Baptists moved there: One, John Holmes, the second son of Obadiah, Sr., and brother to Obadiah, Jr., John Holmes had been a Judge in the Philadelphia Courts. He settled at Alloway and Baptists increased to nine men. Of these the Cohansie Church was constituted." Middletown, Piscataway and Cohansie are the sole Baptist Churches formed in New Jersey in which only men are named as constituents.

Rev. Thomas Killingsworth became pastor of Cohansie at its organization. His coming was providential. He was pastor nineteen years and was beloved by his people and the community. He was a missionary pastor going far and wide, gathering Baptists into the several centers as at Salem. Succeeding pastors continued on these lines. Especially Mr. Jenkins, until about two years before his death in 1754 at the age of seventy-six years. In the meantime, a meeting house had been built at Mill Hollow, two miles from Salem towards Alloway, to where Judge Holmes had moved from Philadelphia. A church at Alloway was formed in 1741. The Mill Hollow house was in part to accommodate this Church. Later the Alloway Church disbanded. As Mr. Jenkins lost his health, Mr. Job Sheppard and Robert Kelsay licentiates of Cohansie, looked after the out stations. Mr. Sheppard having moved to Alloway took care of that section. Mr. Kelsay, living at Pittsgrove, cared for that region. Rev. R. Kelsay later pastor at Cohansie, gathered data of the early history of the Church and put it in shape for our information. While, as already indicated, Obadiah Holnes, Jr., was the first Baptist minister hereabouts and a Judge

in the Courts, he kept up his ministerial labors, for the coming pastor. Mr. Killingsworth's arrival was providential. He died while pastor in 1708. His was the work of a missionary pastor, going far and wide gathering Baptists into centers, as at Salem.

It is not a surprise that Baptists were chosen Judges, since a large majority of the residents of Salem county were "Friends" (Quakers). Between them and Baptists was a kindly feeling, acquired in their sufferings to keep an open Bible, a free conscience and equality before the law. The "Friends" knew that they were safe with Baptist Judges.

In 1710, Rev Timothy Brooks accepted the pastorate. Morgan Edwards gives the history of this arrangement as written by Pastor Kelsay: "In 1710, Rev. Timothy Brooks and his followers united with this Church. They had come from Massachusetts about 1687 and for twenty-three years kept a separate society on account of difference of opinion touching predestination, singing psalms, laying on of hands, etc. Rev. V. Whitman, of Groton, Conn., effected the union. Its terms were: *Bearance and Forbearance.*" Pastor Brooks, Mr. Kelsay writes was not eminent for parts or learning, yet was a useful preacher; meek in his carriage; of a sweet and loving temper and always open to conviction and made the Welsh ministers labor to instruct him in the "ways of the Lord more perfectly." Mr. Brooks died in 1716, having won the love of both flocks, who were heartily united in him.

During nearly five years "supplies" preached. In 1721, Mr. William Butcher was ordained for the pastorate. Death limited his service to about three years. He died in December, 1724, at the age of twenty-six years. He was a "good minister of the Gospel." For the next six years Rev. Nathaniel Jenkins, pastor of first Cape May church, preached once a month at Cohansie. Resigning at Cape May, in 1730, he became pastor at Cohansie. Mr. Jenkins was an eminent man and commanded a high place in both ministerial and governmental life. He had a gift of "bringing things to pass," as many Welsh men do by their forceful energy. The Church grew along all lines. Preaching stations were planted at Salem, Dividing Creek, Pittsgrove, Alloway and Great Egg Harbor. A new Church edifice was built. Job Sheppard, the first pastor at Salem, Robert Kelsay, the first pastor at Pittsgrove, and afterwards pastor at Cohansie for thirty three years, succeeded Mr. Jenkins. Each were licensed to preach at Cohansie. Mr. Jenkins served the Church till 1754, when he died. Few ministers in New Jersey accomplished more for God and humanity, both in the Legislature and in the ministry, than Pastor Jenkins. In his last illness, he advised the members to choose Mr. Kelsay to follow him, and after Mr. Jenkins died they did so

immediately. But Mr. Kelsay objected to leaving Pittsgrove. He also thought that his friend, Mr. Job Sheppard, was the right one to follow Mr. Jenkins. It was interesting to note the contention of Mr. Sheppard and Mr. Kelsay as to which one of them should take the mother Church. Each wanted the other to enter this foremost place.

There was a Providence, however, which over-ruled the matter. Mr. Sheppard had become pastor at Salem and was wanted there. Mr. Kelsay's home in Pittsgrove had been burned up. Then Cohansie renewed the call with emphasis and Mr. Kelsay consented and began his charge in May, 1756. He was a native of Ireland and came to Cohansie in 1738, was baptized in 1741, licensed in 1743, settled at Pittsgrove, a branch of Cohansie, preached there twelve years and was ordained in 1750. A contemporary said of him: "As a man and companion, he was amusing and instructive. As a Christian he was exemplary and animated; as a preacher, he was fervent and truly orthodox. Warmly engaged was he in the service of the sanctuary, to which he repaired without interruption till a few days previous to his death." Mr. Kelsay had the genial qualities of the Irish, to which was added fervent piety and great earnestness in his ministry. He was a man of order and set himself to make up deficiencies. A later pastor says of him: "the early records of the Church being lost, the first register of which we have any knowledge was commenced by him in 1757. It is a large folio bound in parchment and contains the earliest statistics extant. Everything pertaining to the general record of the Church was kept with scrupulous exactness."

With respect to the results of his ministry, the Church has great reason for devout thankfulness. The membership in the first decade increased from one hundred and six to one hundred and thirty-one, despite deaths, removals and a colony to form Dividing Creek Church in 1761. In the second decade, although the membership had decreased, another colony formed the Pittsgrove Church. A third decade included the Revolutionary War. Every hallowed influence was over borne by the desolation of homes and lands. The colony being a highway of the contending armies and the harbors being a refuge of English fleets, its seacoast and rivers were patrolled by warships to destroy the commerce. Special seasons of grace were enjoyed, however, in 1781 and 1782, in which sixty-eight disciples were baptized. A memorial of Mr. Kelsay is found in the minutes of the Philadelphia Association. He preached at its session in 1788 to young ministers from Acts 8: 35. He advised them: I. To study with earnest prayer as if it all depended upon their own endeavors; but in preaching to depend on Divine assistance as though they had not studied

at all. II. To be concise in preaching and to conclude when done. III. To pray for a blessing immediately after preaching." Good advise to preachers young or old. Especially these days when so much emphasis is laid upon an educated ministry. Mr. Kelsay was seventy-seven years old when he preached the sermon spoken of. Next year on May 30th, 1789, he died, having been pastor of Cohansie Church thirty-three years and, if Pittsgrove is included, spent his whole ministry, forty-five years among his own people.

The same Providence that hitherto had directed this people in the choice of a pastor for them, influenced them to call Henry Smalley, of Piscataway, who entered on his work on July 3, 1790, and was ordained the next November. Mr. Smalley had but lately graduated from college. From the first, a uniform and continuous prosperity attended the pastoral charge of Mr. Smalley. There was also an intelligent and responsive spirit of enterprise in the Church. A new house of worship in a more central location was needed. The site on which the Church edifice now stands was bought in 1799 and the house of worship now in use was dedicated in 1802. Internal changes and adaption to modern ideas have been made. But the substantial structure, its neat and fitting architectural proportions signify intelligence in its original planning and a staunch and cultured piety that preferred the larger cost to the inferior and its economical tendencies. Various Christian activities indicated the accord of pastor and people in all movements for the extension of the Kingdom of God. When the New Jersey association was formed in 1811, a Baptist mission society for State missions was established. In 1812, its income was \$195.73, of this Cohansie gave \$87.22.

On the eve of the War of 1812, a Church edifice in Bridgeton was proposed, which was completed in 1817. This house in size and style was befitting a town developing into a city and a Church, whose age and social standing and pastoral strength gave it a fore-most place in that section. Pastor Smalley preached in this house on each Lord's day, laying the foundations of the First Church of Bridgeton. At the organization of that Church this property was given to them. Pastor Smalley in 1838 was seventy-three years old and being consulted on the subject he consented to an assistant pastor. The pastor's choice for the man was approved.

About this time, the Church built a meeting house at Greenwich, an out-station. This house was not completed until in a later pastorate. Mr. Smalley's work on earth was shortening and on February 11th, 1839, it pleased God to call him up higher, in the seventy-fourth year of his age. Having been pastor at Cohansie almost forty-nine years. The second longest Baptist pastorate in New Jersey. Two colonies to or-

ganize Churches left Cohansie during Mr. Smalley's pastorate, one at Bridgeton, in 1828; another to unite with members of Salem Church, to form a Church at Canton. Under Mr. Smalley, five hundred were baptized. He also was the sixth and the last of the old pastors to close his pastorate at death. There were but three years in his long charge in which there were no baptisms. It is wonderful that six pastors succeeding each other had each long pastorates and enjoyed continuous growth and prosperity.

A change began with the settlement of Rev. I. Moore, in July, 1840. Since then, the Church has had thirteen pastors, in sixty years: One remaining eleven years; one, ten years; one eight years; one, five years; the other eight averaging more than two years each.

Mr. Moore differed widely in his doctrinal views from his predecessors and preached his convictions. Former pastors were decidedly Calvinistic in their ministry, developing motives for Christian activities from the Divine sovereignty building up a high-toned piety that busied heart, hand and foot for the Divine glory. Mr. Moore dwelt upon the virtues of well-doing and on the testimony not of the "witnessing spirit," but of conduct. This nutriment was not palatable and trouble ensued: Councils were called and the pillars of the Church, including much of its wealth, intelligence and spiritual activity were dismissed; the social and the benevolent interests were dried up; congregations maimed and wailing, supplanted rejoicing. Mr. Moore was a good man, but failed to understand the situation. His change from a diet of "faith and works" to one of works was a treatment whereby the "patient" grew worse instead of better. Had he waited and been less vigorous in discussion, he might have prevailed with the Church. In about three years, he resigned. The writer was familiar with the causes of the unpleasantness. Really, it was a happening in which both parties misunderstood each other and pushing with their horns, hurt each other. Mr. Moore was proven in that he had the good sense and piety to retire, rather than stay and blight the heritage of God. He settled at First Cape May and did good and when he resigned, after a pastorate of many years, that Church recalled him and his second pastorate was as long as his first.

Rev. E. D. Fendal became Pastor of Cohansie Church in April, 1843. His stay was about three years, to September, 1846. He had a useful pastorate. Large accessions by baptism and the membership larger than it had ever been before. The house of worship at Greenwich, projected at the end of Pastor Smalley's term, was built and is occupied by the Greenwich Church organized in 1850.

Rev. J. G. Cullum followed Mr. Fendal and settled as pastor in November, 1846, remaining to the end of July, 1850. While pastor, a

colony was dismissed to constitute the Greenwich Church. Also, steps were taken to build a parsonage at Roadstown and funds were pledged to remodel the interior of the meeting house. A successor to Mr. Cullum was secured in Rev. J. N. Folwell, who became pastor in October, 1850, and was ordained in the next month (November). Mr. Folwell's labors were shortened by illness and this "earnest effective" pastor was constrained to give up his charge in February, 1852.

In April, 1852, Rev. J. M. Challis entered the pastorate. His pastoral charges were always and everywhere a success. He was pastor eight years and supplied the Church until his successor arrived, Rev. T. G. Wright, on May 1st, 1860. Mr. Wright was pastor longer than any other since the death of Mr. Smalley—eleven years. A lot for parsonage was given by Benjamin Mulford in August, 1861, and in the next March the pastor occupied it. The house of worship was enlarged and renovated in 1864. Large contributions were made to several Baptist educational institutions from 1865-1868. Pastor Wright was followed in August, 1871, by Rev. T. O. Lincoln, who closed his ministry at Cohansie in April, 1874. In that year Rev. W. F. Basten settled as pastor and after ten years resigned in 1884. A call was given to Rev. W. W. Pratt, which accepting began his oversight January 1st, 1885, and ended his pastoral care in March, 1888. Benevolences and Christian activities developed in the years of this pastorate. On the next June, Rev. H. Tratt accepted the call to be pastor and, after about three years, resigned in 1890.

A few months elapsed when Rev. E. S. Fitz became pastor, in May 1891. After two or three years of prosperity, evil reports effected his morality. A Council was called, the findings of which although "ex parte" and repudiated by the Church, condemned Mr. Fitz. At the session of the Association in 1894, "the hand of fellowship was withdrawn from the Church so long as they retained their present pastor; regarding him unworthy of Christian fellowship." This was a sorrowful act; circumstances justified the action. A creditable feature of the sad affair was the devotion of the venerable Church, sustaining the honor of their pastor, fully convinced that he had been wronged and accepting with him the condemnation he had incurred. This ostracism lasted two years. Mr. Fitz was excluded when the Church was satisfied of the truth of the evil reports about him and in 1897, the Church reported its self and its action to the association and had a warm welcome back.

Rev. T. C. Russell entered the pastorate three months after Mr. Fitz left, in May, 1896. The new pastor had an unenviable place and the supposable reason for his course was a hope of recovering the Church to itself and of averting the wreck that threatened. A noble motive,

with which he allied himself to the great army of martyrs. The sympathy of the neighboring pastors and Churches was with him in his great work. His memory will always be precious to the living and eternity only can show the results of his work and worth. The wisdom of Mr. Russell, was shown by his resignation. Alienation and opprobrium attached to him among the members of the Church by the course he had taken, but he wisely resigned and left the door open for another in whom there could be unity.

Thus in April, 1898, Rev. J. S. Teasdale accepted the pastorate and is now (1900) serving the Church. The old time unity and activity is renewed. The Church from the beginning has been characterized by a comprehension of its mission to bless the world. The early pastors were missionary pastors, having stations far off, involving long journeys and perils and laying foundations for Churches. There is some uncertainty as to the number of meeting houses, which the Church has built in part or in whole, probably ten. The first four long before 1742. In 1799, the site of the house now in use at Roadstown was bought and the house built there. Two parsonages were lived in by pastors: One before 1862, the other in 1876. It is not certainly known how many have been licensed to preach. But of those known, two pastors have each been represented in the ministry by a son, and one, Mr. Kelsay, by a son and grandson. Cohansie has a large lineage of Churches. They may be counted by scores. These old Churches had the continent before them and they appreciated their opportunity and entered in to possess it. To us of the twentieth century is offered not a continent, but the world through the agency of the American Baptist Missionary Union and the American Baptist Home Missionary Society.

Salem, the county seat of Salem county is among the oldest settlements in New Jersey. In 1641, English colonists from Connecticut settled at Salemtown. About this time, the Swedes bought of the Indians, the district from Cape May to Racon Creek. The Swedes yielded to the Dutch and the Dutch yielded to the English. The "Friends" (Quakers) flocked to New Jersey and were a controlling element in West Jersey, assuring to the people free speech, free conscience and equality in the Courts.

In 1683, Obadiah Holmes, Jr., youngest son of Obadiah Holmes, the Massachusetts martyr, came to Salem. He was a licensed Baptist preacher, and being appointed a Judge in the county Courts, he may have lived at Salem. Soon after coming he gathered together Baptists, set up Baptist meetings and did the work of an evangelist. Cohansie Baptist Church owes its origin to him, being the first Baptist minister in these parts.

The Cohansie Church was located on the Cohansie river. Very soon after its organization its pastors began missionary work and Salem was one of the first localities of its missions. If Mr. Holmes lived in Salem, the beginning of Salem Church must have been contemporary with Cohansie Church. Rev. Killingsworth removed to Cohansie and became its pastor in 1690. Later, Judge John Holmes, second son of Obadiah Holmes, Sr., and brother to Obadiah Holmes, Jr., removed to Salem county, settling near Alloway. Pastor Killingsworth and Obadiah, Jr., were Judges in the Court and Baptists had two of their number Judges in Salem county. Baptists were in Salem and in Alloway, which led in 1741-3 to the building of a Baptist house of worship at Mill Hollow, two miles from Salem toward Alloway, and the two congregations worshiped in it. A few years after, Mr. Sheppard, a licentiate of Cohansie, moved to Alloway and supplied that branch. A Church had been constituted at Alloway, in 1741. The pastors of Cohansie kept on in the missionary work of Mr. Killingsworth. As Pastor Jenkins declined in health the two years before he died in 1754, Messrs. Sheppard and Kelsay maintained the out-stations, each in their respective localities—Alloway and Pittsgrove. Nineteen Baptists were on May 17th, 1755, recognized as the "Anti-Poedo Baptist Church of Salem and Alloway Creek." Another name: "The Anti-Poedo Baptist Society meeting in the Town of Salem," was adopted in June, 1786, the Church having decided to build a meeting house in Salem. Services continued, however, in the Mill Hollow house until 1790. By special legislative act the name was again changed in 1860 to the "First Baptist Church of Salem."

Job Sheppard descended from David Sheppard, who came from Ireland in 1683, was a constituent of Cohansie in 1690. Job Sheppard was ordained pastor of the Salem and Alloway Church, 1755-56. He died March 2nd, 1757, only fifty years old. His chief work was done before his ordination, preaching in Salem, Alloway and other stations. He was a man of rare worth, unenvious and without a taint of jealousy of another's influence or position. Messrs. Kelsay and Sheppard had been licensed at the same time, when Mr. Jenkins died, each was anxious that the other should succeed to the eminence of pastor at Cohansie. But Mr. Sheppard preferred the lowlier position of pastor at a mission station. There was a sorrowful lack of appreciation in the Churches which he served, that his dust lies in an unmarked grave in a country graveyard, it may be, overgrown with briers and weeds. Job Sheppard the first pastor of Salem and Joseph Sheppard, pastor there 1809-29, were descendants of David Sheppard, who had come from Ireland in 1683 and was a constituent of Cohansie Church.

A vacancy in the pastoral office lasted four years. When, in 1761, Rev. John Sutton became pastor, but illness compelled him to retire within a few months. Mr. Sutton was one of five brothers—all Baptist ministers—sent out by Scotch Plains Church. Rev. John Stutton was a graduate of Hopewell, an associate with Rev. James Manning, of Scotch Plains Church, founder of Brown University. Mr. Sutton was an eminent man in his times. An interval of eighteen months occurred before Rev. John Blackwell, of Hopewell, entered the pastorate, which again soon closed.

About four years passed, when, in February, 1768, Rev. Abel Griffiths settled as pastor, ministering seven years to the Church and supplied the Brandywine Church in Delaware. Material interests prospered under Mr. Griffiths. A parsonage and farm of one hundred acres about a mile from town was bought.

A long vacancy of nine years followed the resignation of Mr. Griffiths, including the dark days of the American Revolution. This interval, however, showed traces of the Divine presence. In one year eighteen were baptized, in two other years, eight in each. Despite of death and other losses, the membership had doubled. It is quite likely that Pastor Kelsay of Cohansie had a care for Salem Church, the eldest child of his Church.

Rev. P. Van Horn became pastor in March, 1784. He died while pastor, September 10th, 1789. During the pastorate of Mr. Van Horn, 1786, the meeting house in Salem was begun and was nearly four years before completed. The building was of brick, large and substantial and creditable in architecture and taste to those who built it. The house cost seven thousand five hundred dollars. It was built on a lot of the widow Dunlap, formerly Mary Wiggins, who died in 1797, leaving, by her will, all her property, personal and real, to the Church. Eleanor Waters, who died in 1795, also left the Church 100 pounds or about \$500. What remained of these legacies in 1844 was used in securing the present house of worship.

About a year after Mr. Van Horn died, Rev. Isaac Skillman entered the pastor's office, in September, 1790. The following curious document signifies the business arrangement of this settlement. It is a sample of a number that follow, when new pastors were engaged. It reads as follows: "Be it remembered, That on the sixteenth day of November, 1791, the following argeement was entered into between the Rev. Mr. Isaac Skillman and the Baptist Church and congregation and their trustees in Salem, that is to say, the said Mr. Skillman covenants and agrees to be the pastor or minister of said Church and congregation, to execute all the duties that a minister ought to perform in a Church

agreeable to the Baptist Confession of Faith; preach all funerals that he may be called upon to preach for said congregation; preach two sermons a day in the summer season, visit the said congregation twice a year, formally, and not leave nor absent himself from the necessary services of said congregation, without consent of said congregation. And the said Church and congregation and their trustees doth covenant and agree to and with the said Mr. Skillman to pay him for his labors and services in the said Church and congregation, as above said, the sum of one hundred and twenty-five pounds a year, to commence on the fourteenth day of August last. And further the said parties agree and promise each to the other that if any discontent on the part of the said Mr. Skillman, whereby he should wish to be dismissed from serving said Church and congregation, or if any discontent should arise in the Church and congregation that they should wish to have the said Mr. Skillman dismissed from being their minister, in either case, they may, if either of them see 'mete' call the minister and two of the members from Cumberland and Wilmington Baptist Churches to judge between them, and their determination shall be binding to each party. In witness whereof the parties hereunto set their hands in presents of the minister and two members of the Cumberland Baptist Church and the minister and two members of the Wilmington Baptist Church.

Signed:

ISAAC SKILLMAN, Pastor.

Henry Smalley,	{	Cohansie	Job Robinson,	{	Wilmington
Jonathan Bowen		Church.	Caleb Way,		Church
Isaac Wheaton			Thomas Sasnot,		
Thomas Sayre,		John Holme,	Benjamin Holme,		
Anthony Keasby,		John Briggs,	John Walker,		
Howell Smith,					—Trustees.

This is followed by the signatures of seventeen male members of the Church in addition.

Mr. Skillman was a native of New Jersey. Had prepared for college at Hopewell and graduated from Princeton. In the minutes of the Philadelphia association, October, 1772, is this record: "Thursday morning being appointed by the First Baptist Church of this city (Philadelphia) for the ordination of Brother Isaac Skillman to the work of the ministry, it was attended with fasting and prayer and a sermon by Brother James Manning, President of Brown University. Then the person was ordained by Messrs. John Gano, Abel Morgan and Isaac Stelle; the charge was given by Benjamin Miller." Call up this galaxy of names—Manning, Gano, Morgan, Stelle, Miller!! Manning, Gano and Miller and the candidate, Skillman, natives of New Jersey; Morgan and Stelle, pastors of the two oldest Churches south of Rhode Island

and Morgan Edwards was then pastor of the First Baptist Church in Philadelphia. If great names and godly men ministering in Divine things, could call down the sanctity of the Holy One upon the person in waiting, he might be assured of the Divine anointing at the hands of these.

The next year, Mr. Skillman settled in Boston, Mass., (1773), pastor of the Second Baptist Church for fourteen years. Resigning his charge there he accepted the call to Salem in 1790. "The Church grew in numbers, in resources and in effective strength." Mr. Skillman died suddenly in 1799 and was greatly lamented. Leaving the memorial of one whom "the king delighted to honor." Mr. H. G. Jones supplied the pulpit for six months, from June, 1791, when he was called to be pastor, in January, 1792. He served the Church nearly four years, resigning on account of failing health.

After several months had gone, Mr. Thomas Brown was called and ordained in 1796. He remained two years and moved to East Jersey. His short pastorate was successful and he left behind him a cherished memory. Joseph Sheppard was called to be pastor and was ordained in April, 1809, resigning in 1829. His pastorate of twenty years was the longest the Church had known. Mr. Sheppard was the fifth generation from the original David Sheppard. The other pastorates approximating Mr. Sheppards in length were Rev. J. R. Murphey and Rev. A. H. Seimbower, each lasting twelve and more years. The oversight of Pastor Sheppard was a continuous good to the Church. Two colonies were dismissed in it, to constitute Churches —Canton and Woodstown. Six young men were influenced to prepare for the ministry. A higher academic school was begun and a building erected for its use. Under his able, earnest and intelligent oversight, the welfare of the Church was promoted. He took an active part in originating the New Jersey Baptist Association in 1811, the first association and general body of Baptists in the State, and was its first clerk; also, clerk of the "New Jersey Baptist Mission Society," constituted at the organization of the Association. In effect, the beginning of the New Jersey State Convention. Mr. Sheppard survived his removal from Salem about nine years and died at Camden fifty-two years old.

Rev. C. J. Hopkins followed at Salem, in May, 1829, and continued in charge of the Church six years. Mr. Hopkins always had a crowded audience and was a "taking" preacher. A most genial and humorous man. Many incidents are told of his funny side both on the road, in the parlor and in the pulpit. Serious matters had their "sunny side" to him. A colony for the organization of a Church at Alloway was sent out in 1830. Later, in 1859, Mr. Hopkins returned to Salem and was

pastor of the Second Church, remaining until 1861, when they disbanded. While visiting Salem in July, 1862, he died very suddenly.

Rev. Thomas Wilkes followed Mr. Hopkins, in July, 1835. His stay was only eight months. Mr. Nightingale succeeded in March, 1863. He was a vigorous man and of his piety and worth none who knew him had any doubt. Had he been born a hundred years earlier, he would have fitted the times admirably. As the writer remembers him, his solemnity was at times embarrassing. For three years, after Mr. Nightingale, Rev. Samuel Smith was pastor; much the same kind of a man as Mr. Nightingale—Worthily known for the three “S’s”—Sober, Sound and Safe.

The pastor succeeding Mr. Smith, Rev. S. C. James, was wholly unlike the two last. Ministering from January, 1842, to March, 1841. A lovable man and eminently useful. A smile always wreathed his countenance and his words cheery and youthful; his grey hairs seemed out of place. In April, 1844, Rev. J. W. Gibbs entered the pastorate. He had the gift of words. One of the good women of his Church said to him, “Mr. Gibbs we cannot understand the words you use,” To her he replied: “My sister, you must buy a dictionary.” A member of his congregation caught this from his sermon:—“Anticipating the circumstances of the results of the consequences on the part of the Apostles, aside and separate from the Scriptures.”

A new house of worship down town where people lived had long been needed. The sanctity of the old house of worship suddenly enhanced. A second Church was formed of the disaffected to the movement. The gates of the cemetery in which it stood were locked and funerals with the dead shut out. The new structure, however, was finished and dedicated in December, 1846. Pastor Gibbs remained about three years. Closing his labors in April, 1847. Mr. Gibbs did a great work for the Church by his tact and wisdom in building the new sanctuary.

James Smithers became pastor on the same day on which Pastor Gibbs retired. He was discovered in various immoralities and expelled from the Church on account of them.

Special Providence sent them for pastor Rev. R. F. Young. The troubles growing out of building the new Church edifice and the odium which attacked to the Church on account of the Smithers reprobacy, called for such a pastor as Mr. Young proved to be. One who could instantly command universal confidence for his known purity in the many years of his devoted Christian ministry. He became pastor, October 1st, 1849. While pastor for five years, his labors were incessant and reached in every direction. He made no pretensions and was emi-

ment for humility, tenderness and efficiency. Many converts were added to the Church under his labors, the debt on the new Church edifice was paid and concord in the Church restored. A second effort was made to found an academic school. The failure of the movement and the loss of funds to provide a temporary home for the school was wholly beyond the control of Mr. Young. Mr. Young resigned October 1st, 1854, to return to an old charge in Pennsylvania. The beloved and able Aaron Perkins followed in February, 1855, and soon remedied so great a loss. Mr. Perkins was in his sixty-third year and had been preaching for forty-three years, but retained the ardor and vigor of his youth. At the close of his pastorate, in July, 1859, he left large returns as the harvest of his sowing and of the wonderful rewards which his successor was privileged to reap. A few months later, in October, 1859, Rev. J. R. Murphey became pastor and for twelve years served the Church. In 1868 and 1869 a revival broke out and two hundred and forty-seven were baptized, the largest number baptized in one associational year in any Baptist Church in the State. Seventy-two members were dismissed in July, 1869, to organize the memorial Church in Salem. A week elapsed at the close of the service of Pastor Murphey in March, 1872, when Mr. Miles Sanford settled as Pastor. Mr. Sanford died October 31st, 1874, only two years and seven months after the beginning of his work.

After an interval of months, Rev. C. E. Cords entered the pastorate in June, 1875, and resigned in November, 1877. His pastoral relation identified him with Baptist interests in Salem and in 1881 "the memorial Church" called him to be their pastor. Rev. J. B. English became pastor, serving as such about two years.

"Supplies" ministered to the Church for many months when a call was given to Mr. H. A. Griesemer, who was ordained pastor in February, 1881. Improvements on the meeting house at a larger expenditure than the original cost of the property, added every needed convenience for Christian work. Mr. Griesemer resigned in April, 1884.

Pastor A. H. Sembower began his ministry at Salem on September 1st, 1884 and continued twelve and more years. Being the second pastor after Joseph Sheppard who showed the gains made by long pastorates, to both pastor and Church. Mr. Sembower resigned in 1896. The debts incurred by improvements in the previous pastoral care, were all paid in this pastorate. A colored sister, Sidney Miller, a member of the Church, left a legacy of eighteen hundred dollars to the Church, which was used to pay the last debts. Pastor Sembower followed some of his predecessors in being a missionary pastor. In Salem, a colony founded the Mt. Zion Church, and in 1890, forty-eight members

founded the Quinton Church. In February, 1897, Rev. E. McMinn became pastor and continued until 1900, when he resigned.

Salem has had twenty-five pastors. One served twenty years; two, more than twelve years; four closed their work on earth by death: —Job Sheppard, P. Van Horn, I. Skillman and Miles Sanford. Five pastors were ordained for the pastoral office.

As many as eleven members have been licensed to preach; some of them foremost men in the Baptist ministry. One, C. W. Mulford, was a champion of temperance in a day when it was an unpopular theme and was secretary and president of the New Jersey State Convention. Another was D. J. Freas, he had financial "means." Entering a field, found nine Baptists beside himself; prevailed to have a Church formed; and was one of its constituents; was pastor and used his funds to build a house of worship, sheds and what else was needful. The writer recalls, that having spent "all," he asked the endorsement of the Board of the Convention to visit Churches and ask their help to repay him. Alas, that it was a vain venture! Mr. Freas spent the last years of his life as a city missionary in Trenton, N. J. He chose this work of his own accord and without salary. But he lacked nothing for his work or for himself. It was said: "There had never been such a funeral in Trenton," either for the number of clergymen present, nor for the persons there, rich and poor, nor for the profound and universal grief expressed; nor for the multitude present to do honor to the man whose unselfishness and piety was known throughout the city.

Seven colonies went out from Salem Church. These included two hundred and thirty-six members. The membership included the Holmes, Smiths, Keasbey, Sheppards and Quintons, a large and influential part of the wealth and culture of the community.

## CHAPTER III.

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CANTON, 1818, WOODSTOWN, 1822, ALLOWAY, 1830,  
AND QUINTON, 1876, CHURCHES.

Canton is about midway between Cohansie and Salem. Nathaniel Jenkins, first made Canton an out-station of Cohansie Church, long before Salem Church was formed. Pastors Kelsay, of Cohansie, and Job Sheppard, of Salem, and their successors kept up the appointment. Steps were taken in 1809 to build a meeting house in Canton. Messrs. Smalley, of Cohansie, and Joseph Sheppard, of Salem, also, took measures for the organization of a Church. Since mention is made "of constituent members and of a council in November, 1812," having frequent consultations and it "was resolved to constitute a gospel Church." For some reason this decision was not carried out.

Six years later, on November 12, 1818, Pastors Smalley and Sheppard met with twenty-six members dismissed from Salem and five from Cohansie, in all thirty-one, and endorsed them as a regular Baptist Church. Previously an arrangement had been made with Mr. Thomas J. Kitts to become pastor and in the next December he was ordained. Pastor Kitts was very useful, but he resigned at the end of sixteen months. The pastors were Rev. J. P. Cooper, 1821-23; Rev. E. Jayne, 1824, seventy years old and died in April, 1826; Rev. J. P. Thompson, 1827-30; E. M. Barker, 1830-33; ordained 1831, Rev. J. P. Cooper, second charge; Rev. J. Miller, five years, an antinomian. Under him the Church withdrew from the New Jersey Association and sent a delegate to an anti-nomian association.

In December, 1834, they resolved: "That, we as a particular Baptist Church hold no further correspondence with the New Jersey Baptist Association, believing that they have acted contrary to their constitution in the following particulars: First. To allow Churches to make alterations in their 'articles of faith.' Second. In the admission of the Church at Vincentown on a new 'confession of faith.' We have, therefore, come to the conclusion: "That the aforesaid Association has no standing article of faith by which it may be discriminated as a particular body and under such considerations, we have deemed it expedient to withdraw from the same." The resolution to which reference is made is: Resolved, that we recognize no right in our association to dictate confessions of faith to the Churches, and

therefore, deem it expedient to act upon the confession of faith, which we have generally received, but refer it to the Churches to make such alterations as they may deem necessary in that instrument."

This resolution is wholly Baptistic, denying to associations or to any other person or body the right to dictate to a Church what it shall believe. The Canton Church had no right to dictate to the Association, that it ought to dictate to the Churches. A Church must choose for itself. If Baptist, Presbyterian or another it is free to choose its own relationship. The only right of an associated Church is to inquire if it agrees to the accepted faith. Asking to join a Baptist or any other such body one ought to be a Baptist, or be in accord with those with whom he unites.

In the digest of 1833, page 7, a quotation from the Canton letter says: "Have preaching from a *sound evangelical man.*" Sound and evangelical had a significant meaning in that day. To one familiar with Hyper and moderate Calvinism, two generations since, the memory is horrible. An "unsound" preacher was ostracised. We can have no conception of the bitterness and enmity cherished against Rev. H. Holcombe, pastor of the First Baptist Church in Philadelphia, excited by that memorable sermon, "On the attainableness of faith" intimating that a soul had some part in its own salvation, at least, by acceptance of Christ and by overcoming and growth.

Subsequently this action of the Canton Church was shown to be the work of the Pastor and he became a "bone of contention." A council was called, both parties agreeing to abide by their decision. But the Miller faction repudiated it, and Mr. Miller and the minority left the Church. Another council's advise was accepted and Miller with thirty adherents were excluded. These built a place of worship, near the old Church edifice, adopted anti-nomianism, having Mr. Miller for pastor. But when he removed, the light went out and the property was put to secular uses. This was the only attempt of anti-nomianism made in South Jersey. Pastor Moore, at Cohansie, tasted, 1843, its bitterness. With his removal and the coming of another, using careful formula of speech, dissent and difference disappeared. An old pastor at Canton, Rev. J. P. Cooper, whose goodness and ministering piety were known to all and doubted by none, employed himself to heal the wounds of old hurts and to restore the spirituality of the Church.

Rev. William Ruddy became pastor in 1838. The Church re-united with the New Jersey Association. A large and very creditable brick house of worship was built and paid for in 1840-1. Pastor Ruddy resigned in 1841. His pastoral care was unmixed good to the Church

and to the community. Rev. William J. Nice followed. Prudent, extremely modest, eminently pious, his work and influence promoted the best spiritual welfare of the Church. Concord prevailed, many converts were gathered, restoration characterized the labors of one of the best of men. After this the pastors were: Rev. William Bowen, 1842-45; George Sleeper, 1849-55; William Pike, 1856-58; S. C. Dare, 1859-63; W. E. Cornwell, Jr., 1864-5; J. W. Marsh, 1866-69; E. M. Buyrn, 1870; S. Hughes, 1871; E. M. Barker, Second pastorate, 1872-73; F. Spencer, 1874-76; M. M. Fogg, 1877-80; C. DeCamp, 1881-83; J. Ferris, 1883-87; J. J. Davies, 1887-91; William G. Robinson, 1891-93; J. D. Williams, 1894-96; L. Myers, 1896-1900.

The Church has had twenty-seven pastors in its eighty-two years of life, an average of three years each. One died while pastor. Two were pastors twice, and it may be one of them, three times. Mr. Marsh baptized ninety-five in 1867-68. Mr. Dare baptized in 1861-62 seventy-one. Mr. Fogg, in 1880-81 baptized sixty-five. Other pastors while no less useful did not gather in so many converts in any one revival work. Two houses of worship have been in use by Canton Church, one built in 1809, while Canton was yet a mission station of Cohansie Church, the other in 1840-1, Mr. Ruddy being pastor.

There is no reliable information of Baptist interests in Woodstown earlier than 1822. Pastor Kelsay and Pastor Sheppard may have had meetings there before the organization of the Church. Woodstown Baptists were commonly associated with the Salem Church as the constituency of Woodstown shows. The Church was formed of fifteen members, fourteen of them from Salem and one from Cohansie and was organized as an independent body on July 24th, 1822. In the next August, Mr. William B. Marshall was ordained. His stay was short, only about six months. Rev. P. Cooper followed for a year. On October 23rd, Rev. William Bacon, M. D., became pastor. Both as physician and pastor. Dr. Bacon sustained a noble record as a good and true man having the entire confidence of all, even though his home was a burden and an affliction and only the good of Christ's cause prevented him from making his troubles public and getting a divorce. While pastor, the temperance pledge was added to the covenant, in 1832. A society was also formed to aid young men to get an education for the ministry, six years before the New Jersey Education Society was organized. After eight years of untiring service, Dr. Bacon resigned, in February, 1838. But for his income from his medical practice he could not have been supported on the field and this the more indicates his worth.

The succession of pastors has been : Rev. H. Samuel Wilson, 1839; Rev. C. C. W. Park, 1840-42; Mr. D. Mead, ordained in July 1842-44; Mr. F. P. Baldin, ordained December, 1844, suddenly died within a year; A. J. Hires, "supply," ordained July, 1846-47; Rev. J. P. Hall, 1847-50; Rev. C. Brinkerhoff, 1850-54; Rev. A. Harvey, 1854-56; E. C. Ambler, 1856-59 (Lecture and Sunday-school room built in 1858.); W. E. Cornwall, 1860, ordained 1861 and remained as "supply;" H. B. Shermer, 1861-63; Rev. F. D. Meeson, 1864-65.

For nearly three years destitute of a pastor, in which time A. J. Hires and E. M. Barker were supplies; Rev. S. C. Dare, 1868-69; (Baptistry put into the house of worship in this pastorate.) Rev. J. Thorn, 1870-71; Rev. F. B. Greul, 1872-74; ordained; Rev. P. S. Vreeland, 1874-76; Rev. F. W. Sullivan, 1877-78; (In 1878, Sister S. B. Ale in her will left her house to the Church for a parsonage.) Mr. E. I. McKeever, 1878-81; (ordained 1879.) Rev. E. D. Stager, 1881.

The Church has had twenty-eight pastors. Dr. Bacon had the longest charge, eight years. Seven of the pastors were ordained. Five members have been licensed to preach. The loss of the early records accounts for our ignorance of how and when the Church edifice was built, a substantial brick building of large size for the times in which it was erected. It was believed that each of the two deacons gave one thousand dollars for it. One of them, Matthew Morrison, is known to have given one third of his property toward the building. It was said that in the night he dreamed that he and Deacon Waters had given that sum, whereupon he asked the Brother Deacon to give that amount. He, willing to give liberally, did not think that he could give so much. But constant importunity prevailed, and such an example secured the additional needed sum and the work was done. From his knowledge of Deacon Morrison, the writer is fully persuaded that he was the kind of man whose whole soul was wrapped up in the welfare of the kingdom of God.

Baptists and Alloway are associated from an early date. John Holmes, second son of Obadiah Holmes, Sr., the Massachusetts martyr, moved from Philadelphia to Alloway earlier than 1700. His youngest brother, Obadiah, Jr., having come to Salem county about 1683-5. John Holmes was a man of wealth, of culture and of position in social life. Under the Colonial government, he was a Judge in Philadelphia and was in disfavor with the "Friends" (Quakers) for a decision in which he maintained the Baptist doctrine of the right of private opinion. Other Baptists lived at Alloway. In reprint of Philadelphia Association (A. B. P. Soc., 1851) 1755, page 72, is this minute: "Concluded to receive the Church lately constituted at Alloway's Creek in Salem county."

This body and First Salem were really one Church. The first meeting house of this body was built at Mill Hollow, on land given by Daniel Smith, two miles from Salem, toward Alloway. Mr. Job Sheppard was the first pastor of this Church and preached twelve years in the Mill Hollow house.

There was in early times a very real Baptist element in Alloway. A concentration of Baptists in Salem at the building of the Second Church edifice in Upper Salem, accounts for the loss of Baptist influence in Alloway. A Baptist house of worship was built in Alloway, in 1821, and Pastors Cooper, Sheppard (Joseph) and Hopkins preached in it. The present Church was not organized until 1830, when twenty-five members were dismissed from Salem to constitute the Church. In 1832, Rev. E. M. Barker became pastor. Rev. John Miller was pastor in 1833, being an anti-nomian he led about one third into schism, but he and his party were failures. Rev. Mr. Ferguson was pastor in 1835. Dr. Bacon, of Woodstown, divided his labors at home and in Alloway, in 1836. The succession of pastors was: N. Stetson, one year; Ezekiel Sexton, three years; then, "supplies," William Maul, three years; F. T. Cailhopper, seven years, and ordained; William Roney, one year; James Tricket, four years; A. H. Bliss, seven years, while pastor the meeting house was enlarged and remodeled; J. E. Bradley, three years; M. M. Finch, one year; J. Walden, three years; J. Tricket, three years (second charge); L. Wardell, one year; E. V. Glover, three years; C. R. Webb, one year; W. L. Mayo, two years, in whose oversight a parsonage was built; G. S. Wendell, seven years.

Since 1832, twenty-three pastors have served the Church. Being a rural Church, a struggle was essential to maintain it. Had such Churches an endowment to pay the current costs, the Church need only care for the pastor and the foreign element now being substituted for the American in rural sections. It would have the means and influence to Christianize and Americanize them.

As one result of the great revival in the First Baptist Church of Salem, in 1868-69, the Memorial Baptist Church of Salem was constituted on July 4th, 1869, with seventy-two constituents dismissed from the First Church, for the organization of the Memorial Church. It was supposed that this new Church was intended to be a memorial of the work of grace out of which it grew. It met in a hall until their house of worship was ready for use. The basement of their Church edifice was occupied in 1870, and upon entrance into the upper room all expenditures were paid.

On September 1st, 1869, Rev. H. H. Rhees became pastor. His stay was short and, in 1870, Rev. H. G. Mason accepted the pastoral

charge, closing his oversight in 1875. Rev. A. C. Williams entered the pastorate in May, 1876, and concluded his pastoral care in 1879, being followed by Rev. C. M. Ray, in March, 1879, continuing until 1881. Pastor C. E. Cordo settled on February 1, 1881. Important and needed repairs on the meeting house were made and at the end of four years, he resigned in April, 1886. Rev. D. DeWolf entered the pastorate, in November, 1890. Mr. DeWolf was called into the service of the New Jersey Baptist State Convention and B. P. Hope became pastor in March, 1891, and is now (1900) pastor. A parsonage was bought in 1893. Mr. Hope exceeded in the length of his oversight any preceding pastor.

The Memorial Church has had seven pastors. Mr. Hope has included more than one-third of the time the Church has lived. One member has been licensed to preach. The financial management of the Church has accorded with business affairs, a most creditable arrangement.

A mission was begun by First Salem Baptist Church at Quinton, in 1876, in the school house. Two constituents of the First Baptist Church at Salem, in 1755, were Quintons and probably a Baptist element was in the place. In 1888, a chapel society was formed and they erected a building which was dedicated in March, 1890, and at that time a Baptist Church with forty-nine members was formed. Of these, forty-eight were dismissed from First Salem Church. Within a year it had largely increased.

After the organization, a student preached until July, 1891, when Rev. H. S. Kidd became pastor, remaining about a year. The members increased in 1892 to nearly one hundred. In November, 1892, Rev. W. H. Burlew entered the pastorate. A parsonage had been built. Mr. Burlew resigned in 1894. Rev. William B. Crowell settled as pastor in 1895. A mission at Harmony was begun about this time. Revival seasons appeared and the general interests of the Church improved. Mr. Crowell having been pastor nearly three years, resigned in February, 1899. The next April Rev. E. Fullaway became pastor. Quinton Church has prospered.

Located in a rural district, the outlook for its increase is limited. But alone in its field, it will be responsible for making known the way of life to the people thereabouts. With little prospects of a large membership, it will have the larger opportunity to train its membership for a larger part in the Kingdom of God.

## CHAPTER IV.

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### BRIDGETON IN 1828, CEDARVILLE IN 1836, FLEMINGTON AND OTHER CHURCHES.

Bridgeton is distant three or four miles from Roadstown. Robert Kelsay, pastor of Cohansie was the first Baptist to preach in the place, then consisting of a few cabins and a transient population. The first house of worship was built there in 1792, when Bridgeton gave sign of its coming position as a county seat. Baptists from Bridgeton could easier get to Cohansie and the need of a Baptist Church in Bridgeton was not as necessary then, as later. An early planting of a Baptist Church was therefore delayed. Pastor Kelsay had also nearly reached his eightieth year and his home field needed all of his strength.

On July 3rd, 1790, Mr. H. Smalley became pastor and in 1797, made a regular appointment to preach in the Court House at Bridgeton. Pastor Smalley continued this service until 1816, when it was removed to the new meeting house on Pearl street, a substantial brick building begun in 1812. The preaching was in the afternoon of the Lord's day. At a meeting in this house in February, 1827, resident Baptists agreed to ask letters to organize the First Baptist Church of Bridgeton having gotten a minister as conditioned by the Cohansie Church. On January 5th, 1828, Cohansie Church gave letters to thirty-eight members, who with pastor elect, Rev. George Spratt, M. D., and his wife, made forty, were constituted the First Baptist Church of Bridgeton. Financial troubles came early and discord, and Dr. Spratt resigned in October, 1830.

Rev. J. C. Harrison settled in February, 1831. Tokens of Divine blessing and monthly additions by baptism for two years caused the indifference and discord to disappear. One member was licensed to preach. At the end of three years, in March, 1834, Mr. Harrison resigned. In December, 1834, Rev. M. Frederick became pastor. Mr. Frederick was an exceptional man for the graces of the Holy Spirit. He died November 13th, 1837, universally beloved both in the Church and in the community. While pastor he organized a Church in Cedarville. In his pastorate he baptized one hundred and fifteen converts. The Church numbering eighty-seven at his coming, had one hundred and sixty-six when he died.

In November, 1838, Rev. C. J. Hopkins settled as pastor. Upon his labors the Divine blessing rested. Mission work at home and abroad had a large place in the Church under his influence. Mr. Hopkins had eminent social gifts and was as much beloved as was Pastor Frederick, and yet there was a vast difference in the men. His predecessor was not a "solemn man" in the common sense, but a religious man impressing others that while there were other things in the world beside religion, they were insignificant, lacking the savor of piety. But Mr. Hopkins met people with a smile and rarely failed to have them smile, too. He did not always come out foremost in his humor. An incident happened in Bridgeton of the kind: A colored man asked him to marry him, saying that he would give him five dollars "if you marry me as you do white folks." "Certainly I will." They came and were married. As they were leaving and as nothing had been said of the "fee," Mr. Hopkins said to the man: "You said you would give me five dollars if I married you as I did white folks?" "Yes." "Ah! Massa, you no marry me as you did white folks." "Yes, I did." "Ah! Massa, you no *bus the bride!*!" None would more appreciate this outcome than Mr. Hopkins, even at the cost of five dollars. During the pastorate of Mr. Hopkins, a "lecture and social meeting room" was built "down town." He resigned in September, 1843, much against the wish of his people.

Great as was the unlikeness between Mr. Frederick and his successor it was no more so than between Mr. Hopkins and Rev. C. E. Wilson, his successor. Mr. Wilson was a most amiable man, more modest and quiet than otherwise. Mr. Hopkins would entertain a crowd; Mr. Wilson would sit aside and chat in monosyllables. The choice by Churches of succeeding pastors is one of the curiosities of humanity. Mr. Wilson was pastor from April, 1844, to May, 1852, more than eight years. The second longest pastorate the Church has had. His oversight was a continuous prosperity. He was one of the men whom longer and better known won a place in the confidence of others. He was a man to be leaned upon and was always found where he ought to be.

Rev. W. E. Cornwell, Sr., entered on his pastoral duties in July, 1852. Soon after Mr. Cornwell's coming, the increase of congregation made it necessary to build a larger house of worship and in February, 1853, it was decided to buy "a lot in as central a location as possible." The lot on which the First Baptist Church edifice stands was bought the next October. A decision not to build until two-thirds of the cost was subscribed, delayed the enterprise until June, 1854. Pastor Cornwell's happy pastorate, abounding in good to the Church and to the cause of God, lasted only four years, to July, 1856. He had been a minister many years in the German Reformed Church, preparing a sermon on

baptism, he failed to find in the Scripture authority for sprinkling as a mode of baptism and for infant baptism, and joined a Baptist Church. Accepting a call to Princeton, he died there March 29th, 1857. His successor was J. S. Kennard, who settled in January, 1857. He had been ordained in his home Church the December before. On September 23rd, 1857, the new house of worship was dedicated. Mr. Kennard resigned his charge in September, 1859.

Rev. J. F. Brown succeeded him and continued until March, 1868. The Civil War had begun and ended in these years. Homes, families, parents, sons and brothers were divided. A nation of common origin, allied in trade, intercourse, relationship, government and in natural interests warred upon itself. Religious interests suffered more than any other. Pastor Brown was a patriot in all this test of character and of principle. In his pastorate the name of the Church was changed from Second Cohansie to First Baptist Church of Bridgeton. The Pearl street property that had been given to the First Baptist Church and used by them for twenty-nine years was being encompassed by a large population among whom were many Baptists, and the question of a second Baptist Church to occupy the old house was freely discussed until on July 17th, 1866, the subject having been decided, sixty-six Baptists were dismissed for this purpose, and were recognized as a Baptist Church and called themselves the Pearl street Baptist Church.

This was the second Church which had colonized from First Bridgeton. In 1856, the Cedarville Baptists who were from location identified with Baptists interests in Bridgeton, became an independent body. Pastor Brown was associated with other Baptist movements in South Jersey. Two movements had been made in Salem to found a Baptist school. Again the matter was under advisement and Mr. Brown was chairman of a committee of the West New Jersey Association, in 1865, to locate a school. The school was located at Bridgeton and is known as the South Jersey Institute.

Mr. Brown was followed March 1st, 1872, by Rev. E. B. Palmer. Mr. Palmer was pastor twelve years. The longest pastorate the Church has had. A work of grace was enjoyed in the winter of 1872-3 when ninety-two were baptized and twenty-five were baptized at Pearl Street Church. A sister in the Church gave to it a dwelling house that cost sixteen hundred and fifty dollars. Another paid for the lot on which the brick chapel, had been built. Two were licensed to preach in this pastorate. One, Mr. C. Keller, with his fellow German members united in a request to organize them into a mission. Their wish was complied with and they used the chapel. On account of removals, the mission failed. November 6th, the First Church paid the debt of Pearl Street Church,

incurred by needed repairs. Altogether Pastor Palmers' oversight was characteristic of the man, a workman that needed not to be ashamed. He resigned in May, 1884. In their letter to the Association, the Church said: "By his wise councils and superior ability, by his faithful devotion to this work in a pasorate of more than twelve years, the Church has been greatly strengthened both in temporalities and in spiritualities." An Anglo-Africo Church was formed about 1887, but did not stay long.

Rev. T. G. Cass followed Mr. Palmer and was pastor from 1885-90. For seven years from 1891 to 1898 Rev. C. C. Tilley ministered to the Church. In June, 1898, Rev. R. A. Ashworth became pastor, resigning in April, 1900. The next July, 1900, Rev. C. T. Brownell entered the pastorate.

Fourteen pastors have ministered to the Church, of whom, one died while pastor; one served twelve years, another eight years. Early in 1831, under the charge of Mr. Harrison, the Church adopted a pledge of total abstinence from all intoxicants as a condition to membership. All the pastors of Cohansie, except, it may be, Mr. Brooks, were staunch Calvinists and the Bridgeton Church was, therefore, foremost in wholesome Calvinistic truth, God a Sovereign; man fallen and lost, and under condemnation; salvation unmerited and wholly of grace, the highest inspiration to "good works" and to perseverance.

Their doctrinal training explains the foremost place New Jersey Baptists hold in education, missions and all other good causes. Not only those of New Jersey, but those of every Christian name and everywhere. As Bancroft says: "Calvinism has been the faith of those" who have originated and pushed forward the enterprises of this Christian era.

The original constituents of Cohansie Church located in what was known as "back neck". Coming from Ireland, there were Welsh among them as such names as David James and David Thomas indicate. They removed from the South side of the Cohansie river to the North side and were the constituency of Cohansie Church in 1690. Thus the north side of the river was known as the Baptist side, and the south side of it as the Presbyterian side. One hundred and fifty years passed ere there was a change in the quiet of the south side by a Baptist mission at Cedarville.

Nathan Lorrance, of Cedarville, had been a Presbyterian, but, becoming a Baptist, built a meeting house. He died in 1754 and his "will" gave his property to his daughter, excepting "all that messuage called Flying Point, save one acre, where the Baptist meeting house now standeth, when the Baptist members that liveth on the South side

of the Cohansie creek shall see fit to take it." They to pay a certain sum to two of his daughters. This daughter was Abigail Elmer, grandmother of Lucius Elmer, a historian of Cumberland county. Mr. Lorrance's daughter married the son of a Presbyterian minister. Baptists did not make a claim on the meeting house and it and the lot were sold under the Elmer title in 1828. Judge Elmer in his history of the county, devotes large space to a Presbyterian preacher in that county named Osborn. But dismisses Henry Smalley, pastor of Cohansie Baptist Church for nearly fifty years, the oldest Church in the county into which Mr. Smalley had received seven hundred and fifty persons, *with less than a line of print.* So much for pedobaptist prejudices, and the reliability of Presbyterian histories out side of themselves. "Schaff & Herzog's encyclopedia" is another illustration of how much pedobaptists think of themselves and how little of Baptists.

In 1835, Rev. Mr. Frederick, pastor of the First Baptist Church at Bridgeton, preached at Cedarville, making an appointment on alternate weeks. In 1836, he baptized numerous candidates there, they uniting with the First Bridgeton Church. The Cedarville Baptist Church was constituted on September 6th, 1836, in Butler Newcomb's woods and had thirty-one constituents. In Cedarville, was a "free" meeting house and there Mr. Frederick held his meeting in weather unfit for outdoor service. But when the converts developed Baptist proclivities, the Presbyterians closed the doors of the "free" house of worship. Then, the Baptists secured an old shoe maker's shop, about twelve by eighteen feet and held their meetings in it. A Sheriff's sale threw a lot into the market which Mr. Lorrance had intended to give for a Baptist house of worship, but which after his death was otherwise disposed of. The lot had a short time before been sold for fourteen dollars, but the Presbyterian opposition to Baptists made it cost them two hundred dollars.

Providentially, the woods' meeting in 1836 brought Mr. E. D. Fendall to Cedarville. He was induced to stay and held the meeting for three months. Still he delayed going away until February, 1837. In the temporary absence of Mr. Fendall from the field, Mr. William H. Bingham filled the gap until January, 1838. Returning, Mr. Fendall was ordained in 1839 and remained four years till December, 1842. A house of worship was erected in 1838. Mr. Henry Wescott was a resident and being ordained in 1842, ministered in that year, in part and was pastor from March, 1843, to June, 1844. Mr. Ephraim Sheppard and a brother-in-law followed preaching at Millville and at Cedarville. Each of these pastors were independent of the salary the Church could pay. Pastor Sheppard remained until 1846.

Other pastors were William P. Maul, 1847-53; John Todd, 1853-57; the last serving both Millville and Cedarville, each ten miles distant from the other. Mr. Todd walked to and fro. At Cedarville, while Mr. Todd was pastor the debt of the Church was paid, the Church edifice repaired and a parsonage bought and nearly paid for.

In those days, Baptist Churches were far apart, the Convention Board appointed missionaries with a roving commission to large and destitute districts. Mr. Todd was assigned a field stretching from Cape May to Long Branch, and west to the edge of "The Pines."

This region was nearly an "unknown land." A vast wilderness, nearly an hundred miles long and forty wide. Thousands of people were scattered through it. Mr. Todd was sent to carry them the "message of life," going on foot from cabin to cabin, and from one cluster of homes to another. I recall one of his verbal reports to the Board. How and where he slept at times. Once he asked a family if they believed in Jesus Christ, and had for an answer: "Who is he?" Another replied to the question: "If they had a Bible?" "What is that?" Few could have endured the hardships and exposures of his long and lonely tramps, not knowing in the morning where he might be at night. Some times he tramped all day, not seeing house or human face, and then slept under the trees, contenting himself with the crust which he carried for an emergency, and with water of a spring or brook. His sturdy English body stood him in good stead. His faith in God and love for souls held him firmly to his Christ-like work. I doubt not but that he has met in Heaven, many who, but for him, would never have heard of the Saviour. Mr. Todd was a godly and true man. Caring more to do good than for personal comfort. An example of the host of the good and useful, of whom the world never hears, but who will be among the chiefest of the Saints on high.

There were other devoted men whom the Convention sent out, commissioned to range freely in wide destitute sections; men "who endured as seeing Him who is invisible," who lighted "the lamp of life" in many a dark place laying the foundations on which those who came on later built.

Additional pastors at Cedarville were: E. D. Farr, M. D., 1858-60; S. L. Cox, 1861-83; E. M. Barker, 1863-70 (The longest pastorate the Church had known and one of marked advance. The Church edifice was moved to the front of the lot and enlarged); G. G. Craft, 1871-72; W. A. Durfee, 1872-77 (A new Church edifice was built under Pastor Durfee.); a period of depression followed one of expansion and Pastor Swinden, 1878-79, realized what it was to stem the ebb tide.

A change came with Pastor W. W. Bullock. Discord yielded to unity. A heavy debt was paid and revival blessings appeared. Mr. Bullock was pastor, 1880-84; Mr. T. P. Price ministered, 1884-88; Mr. A. S. Flock, 1888-95 (A useful charge for seven years.); Mr. H. S. Kidd, 1895-98; Mr. W. T. Pullen, 1898-1900.

The Church has had sixteen pastors. But one of them remained eight years. A house of worship was built in 1838, which has been enlarged and improved as it needed to be. In 1874, a large and costly house of worship was dedicated. Heavy debts were incurred and the only trouble the Church has suffered was incurred. Two members have been licensed, one in 1842, and is now an active pastor nearly or quite ninety years old and has been preaching sixty-one years.

The house of worship on Pearl street, Bridgeton, which gives its name to the Pearl Street Baptist Church, was built in 1816 by the Cohansie Church and was the place of the ministry of Henry Smalley for twelve years and the home of the First Baptist Bridgeton Church for twenty-nine years, is still a home of a Baptist Church, having been steadily in use for eighty-seven years. A colony of sixty-six members were dismissed by First Baptist Church to worship in the Pearl Street house and that body called itself Pearl Street Baptist Church. Rev. W. R. McNeil became pastor in 1867 and the membership grew to two hundred.

The old house was rebuilt in 1868. The debt incurred by this repair was largely paid by the First Church. Pastor McNeil resigned in 1872 and Rev. B. S. Morse followed the same year closing his work as pastor in 1874. In 1875, Pastor A. B. McGowan settled as pastor, remaining till 1878, when Rev. J. E. Chesshire followed, who retired the next year, 1879. Rev. S. C. Dare became pastor in 1880, serving until 1884. Rev. T. R. Taylor began his charge in 1884. An Anglo-Afro Church was begun by the joint action of the two Churches in 1886 or 1887. Mr. Taylor closed his pastorate in 1887. In July, 1887, Mr. McNeil began his second pastorate, which he ended in June, 1891. The same year, Rev. C. E. Cordo settled as pastor and resigned in 1895. Three months after, Rev. E. A. Stone became pastor, but closed his ministry in 1899 and on January, 1900, Rev. F. H. Shermer entered the pastorate.

The Church has had ten pastors in thirty-four years of its life. But one remained five years and one was twice pastor. Two members have been licensed to preach. Inheriting an old Church edifice that had been unused for some years, a large sum was necessary to restore it and to add to it modern conveniences and appliances, adapting the building to the uses of Christian work. A large proportion of this amount the First Baptist Church provided.

The Berean Church at Bridgeton was organized in August, 1893, with one hundred and twenty-five constituents. Nearly all of them were dismissed from the First Baptist Church. The next November, Rev. J. J. Pierson was called and became pastor. Immediate measures were adopted to build a house of worship, which was dedicated in June, 1895.

Under Mr. Pierson, large accessions by baptism and by letter were made. The First Baptist Church donated to the Berean Church, a parsonage, equipping the Church for a larger work. Mr. Pierson had a short pastorate, dying on January 18th, 1895, within two years of entering the pastorate. Previously he had been pastor at Woodbury twelve years. His people said of him: "He served us faithfully, lovingly and tenderly." On June 11th, 1895, Rev. G. L. Hart settled as pastor. The rapid growth of the Church since its organization, in membership, has continued in the years of Pastor Hart.

Greenwich is on the west side of the Cohansie river and south of Roadstown, the site of the Cohansie Baptist Church. The removal of the early Baptist settlers to the other side of the Cohansie river, located them nearer to Greenwich, which was one of the outstations of Cohansie Church. Rev. E. D. Fendall had business relations to the place that took him there in 1836 and he made appointment to preach in the school house. A temporary residence in the town identified him with the Baptist movement in Cedarville, in 1836-8. Becoming pastor at Cohansie, in 1843, special revival influences reached "Bacon's Neck." (An early name, from an early settler.) The converts united with Cohansie Church at Roadstown.

In 1843, a house of worship was begun. It was dedicated the next October. Regular services were held in this house for five years, by pastors of Cohansie Church. Then, in December, 1849, the Greenwich Baptist Church was organized with forty-nine constituents. Of these, forty-eight were dismissed from Cohansie Church. A reorganization is said to have been made next January. Rev. J. R. Murphey was the first pastor, until September, 1852. He was followed by Rev. George Young for a year; when Rev. H. C. Putman settled and stayed till 1857. Rev. William Maul became pastor and remained for almost nine years. Other pastors were: A. J. Hay, three years; S. C. Dare, ten years; T. M. Eastwood, two years; J. M. Scott, four years; W. H. Burlew, one year; W. P. Hile, three years; E. I. McKeeyer, four years; B. B. Ware, two years; W. E. Renolds, 1900. Thirteen pastors have filled the office.

In 1874, under Mr. Dare, the house of worship was remodeled and furnished anew. One member has been licensed to preach. The nar-

row field and the probable limitation of residents narrows the hope of a large membership. Nevertheless, the people are reliable and include elements of strength and companionship.



## CHAPTER V.

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HOPEWELL IN 1715, KINGWOOD IN 1742,  
FLEMINGTON IN 1798.

Hopewell is a colony of Middletown Church. Some of its constituents were from Penepack Church, Pennsylvania. Morgan Edwards explains and says of Jonathan Stout, third son of Richard Stout, of Holmdel, a constituent of Middletown Church and who emigrated from Middletown (Holmdel) in 1706, the first settler of Hopewell, that "six of his children are said to have gone to Pennsylvania for baptism, others were baptized here (Hopewell), in all seven." These seven, and the six, and their father and mother, fifteen were the constituents of Hopewell Church.

The Church was organized at Mr. Stout's house, April 23rd, 1715, and worshipped for thirty-two years in the homes of the Stouts. The first meeting house was built in 1747, on a lot, the gift of John Hart, Esq. Rev. Oliver Hart was pastor. In 1790, the pastor said: "That from first to last half of the members had been of that name (Stout) and about as many more of the blood of the Stouts, who had lost their name by marriage." The mother of Jonathan, Penelope Stout, of Middletown, lived to be one hundred and ten years old, and saw her descendants to the number of five hundred and two in eighty-eight years. These Baptists were Baptists. They went to Penepack, a long distance, to join a Baptist Church rather than violate their convictions of truth and duty. Evidently to them fellowship with error was something more than feeling. Doubt overhangs the early ministry at Hopewell, both as to who they were and as to the time of their services. Mr. Edwards only names Messrs. Simmons and Eaglesfield, licentiates as preaching in the earliest times.

Kingwood Church had been organized and had built two houses of worship before 1712. While Hopewell had not built its own, as stated by Mr. Edwards and he adds "that Rev. Joseph Eaton, of Pennsylvania, preached monthly at Hopewell for fifteen years. After him, Rev. Thomas Davis, of Great Valley, Pennsylvania, was pastor for years and Rev. Mr. Carmen of Hightstown, Rev. Mr. Miller, of Scotch Plains, and Mr. Bonham for two years. "Glorious years were they, fifty-five converts joined the Church and a meeting house was built." Thirty-three years had gone when Rev. Isaac Eaton settled as pastor,

in April 17th, 1874, and was ordained on November 29th, 1748. His pastorate continued until July 4th, 1772, when he died in his forty-seventh year.

Of Mr. Eaton, Mr. Edwards writes: "He was the son of the aforementioned Joseph Eaton, of Montgomery, Pennsylvania, and united with the South Hampton Church in early life and there commenced a licentiate in Divinity, at the same time with Mr. Oliver Hart. He and Mr. I. Eaton were buried in the meeting house (at Hopewell). At the head of his grave, close to the base of the pulpit, is set up by his congregation a piece of fine marble with this inscription:

To the front of this are Deposited the Remains  
of the Rev. Isaac Eaton, A. M., who, for upwards  
of twenty-six years, was pastor of this church; from  
the care of which he was removed by death, on the  
4th of July, 1772, in the 47th year of his age.

In him, with grace and eminence, did shine  
The man, the Christian, scholar, and divine.

His funeral sermon was preached by Rev. Samuel Jones, who speaks of him to the following effect: (Which I choose to transcribe partly for fear my affection would lead me to extravagance and partly because I cannot do the business well.) "The natural endowments of his mind the improvements of these by the accomplishments of literature; his early and genuine piety; his ability as a divine and a preacher; his extensive knowledge of men and books; his catholicism would afford scope to flourish in a funeral oration, etc., but it is needless." When it is recalled who Rev. Samuel Jones was and who the Rev. Isaac Eaton was, these were not words of extravagant laudation.

"Mr. Eaton founded the first Baptist school on the continent for the education of youths for the ministry." "Rev. Messrs. Thomas Curtis, John Anderson, Joseph Powell, John Blackwell, Charles Thompson, John Gano, born in Hopewell, July 22nd, 1727." The writer copied these items from the old minute book of First Hopewell. John Gano called to exercise his gifts November 19, 1752, and did so on January 20th, 1753; licensed April 14th, 1753; ordained May 29th, 1754. Hezekiah Smith, the Baptist Apostle to New England, licensed October 12th, 1762. James Manning, founder of Brown University, and John Sutton, his co-worker in locating Brown University. Other men also foremost in politics, law, merchandise, cabinet councils and military affairs were graduates of Hopewell school which was founded in 1756. It was a foremost center of education and it was an extreme of folly to remove it to Rhode Island. The denomination has suffered irreparable losses by its closing.

Mr. Eaton was one of the worlds' great men; not alone in his natural endowments and culture, but as much in the appreciation of the claims of the future upon him and of his relations to that future. His forecast in founding a school of universal qualities, and also, his choice of location, the heart of the country, the center of its wealth and of its social forces, amid the men of the only Baptist Association in the country and in a colony of the largest liberties, having guarantees in its settlers, "Friends" and Baptists, unlike other colonies. Mr. Eaton's wife was "Rebecca Stout" and she may have influenced his coming to the church where his father had ministered so long.

Morgan Edwards is quoted anew; "There have been remarkable revivals in this church. In 1747, fifty-five were baptized; in 1764, one hundred and twenty-three converts were added and in 1775-6, one hundred and five united with the church. A parsonage lot in 1773 and additional land for the parsonage farm increasing it to one hundred and thirty-three acres." This was in the American Revolutionary war, and indicates ample "means." Since the church has deserted the Gospel of grace, the church has lost ground. Some of its best families have gone into other denominations and instead of being a fruitful mother, encompassed by efficient churches, lives alone, barren, a stone of stumbling and a sorrow to every evangelical church of the kingdom of God; denying itself any of the activities of Godliness among the children which it has disfellowshipped. Nevertheless, Hopewell is historic ground, a Baptist "Mecca."

Just across the street in front of the church edifice, there stood a mounting block, consisting of a large stone six feet long, four feet wide, set on stone mason work three feet high, used especially by ladies in dismounting and mounting their horses as they came to or left church. The top of the stone was reached by steps.

Sunday, April 23, 1775, news of the battle of Lexington reached Hopewell while the people were worshipping in the First Baptist Church. At the close, Joab Houghton, standing on this block, inspired the men with love of liberty and desire for independence. In closing he said:

"Men of New Jersey, the Red Coats are murdering our brethren of New England. Who follows me to Boston?"

Every man answered "I!"

Mr. Houghton was chosen leader of a party of volunteers who later left for Boston, the scene of the war.

October 19, 1776, he was made a captain, and March 15, 1777, Lieutenant Colonel. Colonel Houghton was afterwards a member of the first Legislature of the State in 1784 and 1787, and also of the Baptist Church. Died, 1796.

"As a memorial of him and these events, this block was erected July 4th, 1896, by the people of Hopewell."

The block was dressed in evergreen, and upon it rested a beautiful wreath of immortelles, the gift of Mrs. D. S. Davis, a lineal descendant of John Hart.

Houghton's daughter Alice, married Conant Cone, and became the mother of Spencer Houghton Cone, born in Somerset county, who was in turn, teacher, actor, soldier in the war of 1812, editor, and finally became a distinguished Baptist minister in America in his time.

Here in Hopewell lived that distinguished benefactress, Elizabeth Hobbs, who gave £350 (\$1,750) for the education of pious young men for the ministry. This was supposed at the time to be the largest legacy left by anyone for this purpose in the Baptist denomination. Isaac Eaton and John Hart, signers of the Declaration of Independence, were her executors, and they aided, out of this fund, Charles Thompson, who graduated in a class of Rhode Island College.

These are memorials of this couple in the grave yard at Hopewell:

In memory of John Hobbs, who departed this life June 6, in 1761, in the 85th year of his age. He was a great Historian and Mathematician, and a pious, meek, humble, and exemplary Christian.

In memory of Elizabeth Hobbs, widow of John Hobbs, who died March 26, 1767, aged *upwards* of 80 years. She left a handsome legacy towards the education of pious young men for the ministry of the Baptist denomination.

Burgess Allison, founder of Bordentown school, was a beneficiary of this fund. He graduated from Brown University and opened school at Bordentown in 1778. He was a Baptist pastor at Jacobstown church for twenty-five years.

From Hopewell graduated many of the foremost ministers of the Baptist denomination. From Bordentown school also, came some of our eminent pastors. These schools were also thronged by professional men as well as prospective clergymen. They included various courses of study. Mr. Edwards gives the names of graduates, eminent in position under the government, in law, in medicine, and merchandise. Years passed ere Reverend Benjamin Cole settled at Hopewell in October, 1774, while pastor the third great revival occurred and one hundred and five converts were baptized. Mr. Cole resigned in the spring of 1779.

Rev. Oliver Hart followed in December, 1780. He may have been one of the Hopewell Hart family. He was a fellow student with Isaac Eaton and was licensed by the same church and began preaching as had Mr. Eaton. Mr. Hart going to Charleston, S. C., and

was pastor there for thirty years. He remained pastor at Hopewell till his death in 1795, at the age of seventy-three years. Mr. Edwards writes of him: "All I shall say is, that he is the fittest man I know to succeed Mr. Eaton." The minutes of the Philadelphia Association, 1706, page 323, have this record of Mr. Hart: "It has pleased God, in the year past to remove that burning and shining light, Rev. Oliver Hart of Hopewell, N. J."

In 1796, Rev. James Ewing followed Mr. Hart in the charge of Hopewell church. His pastorate terminated with his death in 1806, at the age of fifty-two years. One hundred and fifty-one were baptized in his pastorate at Hopewell. In 1807, Rev. John Boggs became pastor. He held the office till he died in 1846, at the age of seventy-six.

The account of First Hopewell might close here; since in 1835, First and Second Hopewell and Kingwood withdrew from the central Baptist Association, identifying themselves with an Antinomian body. Kingwood is followed by Baptists. Second Hopewell and Kingwood are extinct. Kingwood was pre-eminent among Baptist churches as a Missionary church. It is only a question of time, when First Hopewell will be extinct. This wreck was under the pastorate of Mr. Boggs. He had written circular letters published in the Association minutes, exhorting the churches to sustain missions, only a short time before he piloted the church to ruin. He was a terrific contrast to former pastors. An only explanation of his course was: that he had come to a premature dotage and by his imbecility belied his former teaching, and the whole record of First Hopewell and accepted the teachings of Beebe, Gobel and their kin, in the place of those of the Son of God, whose last words on earth were: "Go ye into all the world. And they went forth and preached everywhere." Such is the sorrowful fact of First Hopewell church. Virtually it is the only one of its kind, left in New Jersey. Nominally there are one or two others sustained by First Hopewell.

But despite its glorious record, for sixty-five years, it has been dwindling. Churches of other denominations have absorbed its families and grown strong through its lack of Gospel power. Isaac Eaton, Oliver Hart, the Stouts and Hautons and Blackwells, could they know of the ruin that has come to the work of their lives, would be filled with shame. In colonial days as many as five of the chief institutions of learning in America were within a circuit of twenty miles of Hopewell. This eminence of educational facilities, and the colonial guarantees by both Baptist and Quaker proprietors gave to New Jersey the assurance to all settlers, of the precious boon of civil and of religious freedom and of the freest opportunity for expansion in all helpful directions. A further type of the case of the people in this vicinity is that nine

United States Senators; three nominees for the Vice Presidency of the United States; two Governors of New Jersey: four Chancellors of the State and five signers of the Declaration of Independence, were natives of this neighborhood.

It is the prayer of Baptists that the venerable First Hopewell church will return to her "first love" again, be happy in him who went about doing good. A glorious past, is to her a robe of white, except as it has been soiled by associations and which darkens her future. When again, she incorporates the last commission of our Lord into her activities, we will rejoice together in her "walking with God."

Of the beginning of Baptist interests at Kingwood (Baptisttown) Morgan Edwards, writes: "For the origin of this church, we must look back to 1722. When the tract began to be settled by persons, some of whom were Baptists; five of them. Three other Baptists came, in 1734. Mr. Thomas Curtis, a licentiate and a student at Hopewell (possibly a licentiate of Hopewell church). At Kingwood he and the aforesaid Baptists built a small meeting house. The first fruits of his ministry went to Hopewell for baptism. In 1748, James and John Bray and his wife, members of Middletown (living at Holmdel), sons of John Bray who built the third house of worship and parsonage at Holmdel in 1705, arrived, which increased their number to twelve souls. Mr. Curtis visited the lower part of the township (now Kingwood) where another meeting house was built in 1741 on the spot where the present one stands. Here five were baptized by Rev. Joseph Eaton of Hopewell. His next converts in the lower tract were baptized by Rev. Thomas Davis, who succeeded Mr. Eaton at Hopewell. This increased the Baptists to twenty-two and made them think of becoming a distinct society. Having obtained release from Hopewell they were constituted a church July 31st, 1742.

Mr. Curtis was ordained for pastor October, 1745. He died in April, 1749. Mr. Edwards says of him: "He was a steady man and remarkable for peace making. This church speaks of him to this day (January, 1790) with great veneration." Well they might. Upon his coming to them he devoted himself to their spiritual welfare. Preaching, maintaining meetings and building houses of worship. He was a devoted disciple of the Holy One. Sabbatarians and Dunkards were church members, and as a peace maker he must have been busy. Both Seventh Day Baptists and Dunkards (feet washing Baptists) had colonies nearby and were aggressive to win proselytes. More, in the seventeenth and eighteenth centuries, new things of doctrine and of opinion were welcomed by good people as never before. It was a formative period. Luther, Calvin and Armenius were making new formulas and

theories of all kinds were mooted everywhere. America was a refuge for all dissentients from other dissentients and authorities, civil and religious. An immense mixture of extreemists and positivests in the religionists coming hither and the new element of liberty to think and to teach, tended to a wider divergence. Baptists have cause for gratitude, both, that the New Testament was our sole authority for duty and for instruction; that our ministers could thereby command and control these elements of contradiction and settle the foundations of our churches on a scriptural basis.

Then as now, liberty drifted into the license of unrestrained opinion. Liberty of opinion is the most lawless of human rights. Since it has only the moral limit of the right to think and to believe that which it is right to think and to believe and one must determine for himself what is right to think and to believe. The Scriptures being the only authority on all moral questions of right and wrong. Mr. M. Bonham followed Pastor Curtis and was ordained in 1749. Rumors affecting his morality resulted in his exclusion from the church.

After many years Rev. David Sutton entered the pastorate in 1764, remaining till August, 1783 and proved himself sent of God. Morgan Edwards says of him: "He has often been compared to Nathaniel of whom it was said, there was no guile in him." Mr. Sutton was a son of John Sutton, a constituent of Scotch Plains church. He was a missionary pastor. In 1764, the year of his settling at Kingwood, he made an appointment at Flemington and no doubt influenced Messrs. Lowry and Eddy to give in 1765, (the next year) the lots on which to build a Baptist meeting house; he secured the erection of the house of worship in 1766, within two years of his coming to Kingwood and in his long charge at Kingwood, nearly twenty years preached in the house at Flemington. He was thus the first Baptist preacher at Flemington and laid the foundation for the later growth of Baptist interests there.

Mr. Sutton's successors at Kingwood preached at Flemington, until, and long after the organization of the Flemington church. That body owes all it is to this wonderful man. In November, 1784, Rev. N. Cox settled as pastor. But in April, 1790, he became a Universalist; had he been content with this, none would question his liberty to change his views of truth and duty. He did, however, what he could to destroy the church and get possession of the house of worship. The people repudiated him and he was excluded from the church.

The next five years was a period of discouragement. In October, 1795, Rev. G. A. Hunt became pastor, remaining eleven years, when he quietly disappeared in another evangelical denomination. Like Mr. Sutton and Mr. Cox, Mr. Hunt had a regular appointment in Flem-

ton, agreeing when he settled at Kingwood to give one third of his labor and time to Flemington. He baptized several in Flemington who did not join Kingwood church and in 1798, ten members of Kingwood, with those lately baptized at Flemington, were organized into the Flemington church. Mr. Hunt supplied the Flemington church to the close of his charge at Kingwood in 1806 or 7. Rev. James McLaughlin followed Mr. Hunt at Kingwood for one year. Resigning at Kingwood, in 1809, he preached alternately at Kingwood and at Flemington until 1811. When leaving Flemington, he limited himself to Kingwood, resigning at the end of the year. In 1813, Rev. John Ellis entered the pastorate at Kingwood, continuing until 1817. All of these pastors suffered from the blight left upon the church by Mr. Cox and his attempt to destroy its evangelism.

In the spring of 1818, Rev. David Bateman accepted a call to be pastor. In 1819, another church edifice was built (the fourth or fifth) three miles southeast of Baptisttown. For the next two years more than one hundred converts were baptized. A year or more passed, when again there was an extensive revival and many were added to the church by baptism. Mr. Bateman was pastor till his death on August 10th, 1832, at the age of fifty-five years. His death was a providential mystery. As pastor and preacher, he had few superiors. A "supply" ministered after Mr. Bateman's death and later became pastor for about six months.

In October, 1834, Rev. J. W. Wigg became pastor. Soon Antinomianism caught root in Kingwood church. Beebe, the anti-mission and anti-temperance apostle with his allies, Gobel, Housel and others, took advantage of a new pastor and prevailed against the Christian activities of those times and forcing action whereby the timid and inactive members were overborne. Under Mr. Bateman, this element had been restrained. But the onslaught of the Antinomians having won victory in North Jersey and had broken up the Warwick Association, was very fierce and the pastor of First Hopewell, John Boggs, yielded to these foes of righteousness and joined in the iniquity, so that First and Second Hopewell and Kingwood churches were swept from their foundations on the Gospel and in 1835, withdrew from the "Central Baptist Association and united with an antinomian body." Mr. Wigg did what he could to save the name and honor of Kingwood church.

In 1838, Mr. Wigg was appointed to write the circular letter of the Anti-mission Association, the theme of which was: "The importance of thorough acquaintance with the Scriptures." This letter was rejected by the Association as being, "*Truth unguarded.*" Such people had no use for the Bible! An invitation by Pastor Wigg to Evangelist

F. Ketchum to hold a "Protracted meeting" brought matters to a head. At the next church meeting it was *Resolved*: That from this time on, Elder Wigg is dismissed from being pastor of this church, in consequence of his departure from the doctrines and practices of this church and his taking liberties with the church, which she never gave him, we are therefore destitute of a pastor and from this day he will not be expected in *either house*."

A large stone house of worship had formerly been built in a village in the field of the church. Pastor Wigg went on a Lord's Day to preach in this building and he was locked out. This incident gave the name of "Locktown" to the village. At the meeting in which Mr. Wigg was put out of the pastorship, a committee was appointed to "examine preachers and to admit none to preach, but those in fellowship with the Delaware River Baptist Association." The Son of God, the New Testament, and the Gospel were thus shut out. This is Antinomianism. At the same meeting, fifty members were suspended for sympathizing with Pastor Wigg, who was excluded from the church. As an antinomian party they claimed both houses of worship."

Those adhering to the old faith and to Baptist practice now set themselves about organizing a new Kingwood Baptist church and building a house of worship. On April 14th, 1839, sixty members of the original Kingwood church and fifty-two converts recently baptized, in all, one hundred and twelve disciples renewed, "The Missionary particular Baptist church of Baptishtown." The disappearance of the late Kingwood Baptist church was restored by a Kingwood Baptist church, which alone could claim the glorious record of former years.

The houses of worship of the lost Kingwood church have been dumb and are, save as the pastor of First Hopewell occasionally preaches at Locktown. The other is a dwelling house and thus has life in it, or is rotting down. How different the end from the beginning of the former Kingwood! Within forty years of its organization, the pastor's salary was five hundred dollars and a parsonage of seventy acres. An income then equal to that given by our wealthiest churches. It had built five houses of worship if not six. One of them at Flemington, in 1766, it had licensed four members to preach and been the mother of four churches: Mt. Olive, 1753; Knollton, 1763; Flemington, 1798; Bethlehem, 1831, and had sent many constituents to Sandy Ridge, and a majority of the constituents of both Second Hopewell and Croton; paying one half the cost of a deserted meeting house in Croton and Baptishtown, 1839-40. Few Baptist churches in New Jersey exceed Kingwood in its mission work in behalf of humanity. Since "the Shadow of Death" has fallen on

Kingwood in 1835, the withering process has not stayed. It is a "waste".

The later organization retained the old name, Kingwood, and built their meeting house at Baptisstown, inducing afterward a change of name to Baptisstown. Baptisstown was a link to Middletown. John and James Bray lived at Baptisstown (now Holmdel) when the sons moved to Hunterdon county, they named their place Baptisstown, in memory of the old place where they had lived. Mr. Wigg was called to be pastor of the later Kingwood, resigning his charge in 1841. In these two years he welcomed twenty-five by baptism into the church. His successor was an unworthy man and was excluded in 1842. Rev. E. Haydock supplied the church for two years and then he became pastor. In 1844, Rev. C. Fox began his charge remaining until 1850. While pastor, a company of nine members were dismissed who with others constituted the Cherryville church.

Upon the resignation of Mr. Cox, Rev. Thomas Barrass was called. Mr. Barrass was much beloved and had a happy and useful pastorate. Flemington could thus make some glad returns to its mother church. Mr. Barrass resigned in October, 1861. In the spring of 1861, twenty-two members were dismissed to be constituents for Croton church. Renewed Kingwood seems to have retained the aggressive force of its old time energy and to keep up its usefulness.

November, 1861, Rev. A. Armstrong settled in the pastorate. For many years, pastors of Kingwood had preached at Frenchtown. The State Convention Board from 1859 had occupied the river shore towns, by its missionaries. Under the oversight of Rev. Messrs. G. Penny and of W. D. Hires, a house of worship was built in Frenchtown and dedicated in December, 1861. Whereupon, Mr. Armstrong seeing his opportunity included Frenchtown in his field, preaching there each week. After five years, he resigned and took steps to settle at Frenchtown. Kingwood numbered one hundred and forty-two members; of these seventy-six took letters to constitute a church at Frenchtown.

This was a serious blow to Kingwood. But its inherent vitality restored it. Rev. Samuel Sproul occupied the pastorate in April, 1867. Special revivals attended his labors. A parsonage was built in 1870, and Mr. Sproul closed a most acceptable pastoral charge of seven years. Parting with him was a real cause of grief, sharing with Mr. Barrass in the tender sympathies of his people. With other supplies was Rev. W. E. Watkinson who settled as pastor in April, 1875. He reaped well, closing his charge in November, 1881. Rev. George Young entered the pastorate of two years and gave way to his son, G. B. Young, in 1884. During the labors of the son the grounds were im-

proved and sheds were built to shelter the beasts that brought the people to the house of God, from storm and heat. Mr. Young closed his work at Kingwood in July 1887, and was followed by Rev. S. C. Dare, who stayed two years. In June, 1889, Rev. G. M. Owen accepted a call to be pastor. The name of the church was changed to Baptisttown in 1895. Mr. Owen is now, in 1900, pastor. Eleven years attest the unity of his people in him. A storm gave birth to this re-organized church in 1839, but despite its hindrances and the bitter opposition from without, it has maintained its original type, since its first organization in 1742, and kept up its expansion in local and foreign missions.

Since 1839, the church has dismissed one hundred and seven to share in the organization of other Baptist churches. To Cherryville, Croton, and to Frenchtown, the church has done its full share to provide houses of worship, in concert with other churches. It is a record not to be ashamed of in an isolated rural church of limited membership. Since 1742, twenty pastors have ministered to the church. Mr. Curtis, twelve years till his death; David Sutton, almost twenty; D. Bateiman, till he died, fourteen years; G. A. Hunt, eleven years; Thomas Barrass, ten years; S. S. Sproul, seven years; C. Cox, six years. Shorter pastorates, Armstrong and the two Youngs, G. M. Owen, eleven years. The church has built six meeting houses for itself, of which two were erected before 1741. First Hopewell was a wealthy church, and Kingwood nearby. Middletown, Piscataway, Cohansey and their stations, not only wealth but many men of culture and of high social and official position and of political distinction, this the more reflects upon the removing of Hopewell school from the center of the country to an extreme and out of the way place. The Honeywell and the Hubbs legacies, illustrate the blunder and folly of the movement.

It will be presumed from the near vicinity of Kingwood, (now Baptisttown) church to Frenchtown and from the early missionary instincts of old Kingwood and of First Hopewell churches, that Frenchtown would have been occupied long since, with local Baptist ministries. But it was new Kingwood (Baptisttown) to plant a Baptist church there. If it is recalled, that Frenchtown is of comparatively recent origin, a satisfactory explanation is afforded for seeming delay. In 1840, there were about twenty-five dwellings in the place and only since the railroad passed through the town has there been assurance of growth. In 1859, the Board of the State Convention appointed Rev. J. G. Penney its missionary, with Frenchtown as a center. Pastors of nearby churches preached there and a goodly number of Baptists lived there and one of them offered a large sum for a house of worship. Mr. Penney took hold of the enterprise with energy and the house

was nearly completed before he left the field. Rev. W. D. Hires followed him. The building was dedicated December 25th, 1861.

About then Mr. Hires left the field and the Baptists in the town determined to organize a Baptist church. At a meeting they called, a committee was appointed to get the names of those who would unite in the movement. Nearly sixty persons agreed to the plan and in March, 1866, they decided to constitute the Frenchtown Baptist church. At the first regular business meeting of the church called, Rev. A. Armstrong was called to be pastor. Resigning at Baptisttown, he became pastor at Frenchtown in April, 1866 and closed his work there in 1869. The succession of pastors at Frenchtown was: S. C. Boston, 1870-72; W. H. Shermer, 1872-73; W. H. Pease, 1873-75; S. S. Woodward, 1876-78; W. D. Hires, 1878-81; I. D. Shull 1881-83; J. Walden, 1883-87; J. W. Taylor, 1888-90; H. A. Chapman, 1891-94; and C. M. Deitz, 1895-1900.

The church has had eleven pastors. Substantial growth and deep rooting in the community could not be hoped for under such repeated changes in the pastoral office. The church, however, with its house of worship provided for it; has been a self sustaining body in nearly all of its past history. Such fields of small returns and distant hope of large growth demand courage and faith in those who sustain them.



## CHAPTER VI.

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### SCHOOLEY'S MOUNTAIN, LEDGEWOOD AND NEWFOUNDLAND CHURCHES.

What had been known as Roxbury church from 1753 to 1768, the name of the township in which the meeting house was, was called Schooley's Mountain church from 1768 to 1890, one hundred and twenty two years. The members of the church were living on the mountain, and hence the name, Schooley's Mountain. From 1768, the name of the church disappears from the minutes of the Philadelphia Association. Neither is it in the minutes of either the New York or the Warwick Associations. It appears in 1823 in the Warwick Association as the "Olive church." In the Sussex Association it is called Schooley's Mountain until 1889, when another designation is given. The "deed" of the lot on which the first meeting house stood is dated March 15th, 1768, and was made by James Heaton.

Morgan Edwards says of the origin of the church, "The rise of Baptists in this mountain was owing to Mr. Samuel Heaton, who with three brothers came from Connecticut to set up iron works. Bred a Presbyterian, he wanted a Presbyterian minister to christen his son. His wife objected saying, "If you show me a text that warrants christening a child, I will take him to the minister." Mr. Heaton quoted several, but his wife was not satisfied. Then Mr. Heaton went to the minister, sure that Infant Baptism must be in the Bible. The minister owned that there was no text that directly proved the point, but that it was probable by deduction from many texts. This shocked Mr. Heaton and he went home to "search the Scriptures." And with the the universal result of becoming a Baptist. He then went to Kingwood, about forty miles, and considering the roads and the route, three or four times more. He was baptized there, uniting with the Kingwood church. Returning home, he began to preach. Converts were made, who went to Kingwood and were baptized into that church. This was the beginning of "Schooley's Mountain Baptist church."

In 1751, Mr. Heaton was ordained and founded three Baptist churches, Mount Olive, Dividing Creek and a church in Virginia. Mr. Edwards adds of Mr. Heaton: "If an honest man be the noblest work of God," as Pope saith, "Mr. Heaton may lay claim to that nobility." (For other tributes to Mr. Heaton by Morgan Edwards, see History of

Dividing Creek church.) Pastor Bonham of Kingwood visited the people and baptized, also Henry Crossley, a licentiate. Statements of the number of constituents differ. Minutes of the Philadelphia Association say five. Mr. Edwards gives twelve to fourteen. Mr. and Mrs. Heaton were among them. Henry Crossley was one of them and he was called to be pastor and ordained in 1753. He resigned in 1755. He had a second charge of seven years of the church, 1762-1768, inclusive. In 1768, he had a joint pastorate at Mount Bethel.

Adversity befell Schooley's Mountain church when Pastor Crossley removed. Its members associated with Morristown. Morgan Edwards says of this era: "Since the people of Schooley became a church they have undergone a dissolution and a reunion; some moved away, others joined Morristown, but others returning, they reunited under their first covenant on July 12th, 1775." Even though, so closely associated with Morristown, the Schooley Mountain members reserved to themselves, liberty to hold monthly meetings and to transact business among themselves. This arrangement continued until November 18th, 1786. How much Pastor Reune Runyan of Morristown had to do with this arrangement is unexplained. He did pastoral work at Schooley's Mountain and his influence was wholly of a merging process. When he returned to Piscataway, he kept up these endeavors, even though the long, weary and lonely distance, cost a vast sacrifice of time and of comfort. Rev. David Jayne supplied Schooley Mountain Baptists when Mr. Runyan returned to Piscataway and remedied in part, Mr. Runyan's plans. In 1784, Mr. Jayne was called elsewhere and Mr. Vaughn followed him in 1790 to 1794. That year Rev. Isaac Price settled at Schooley's Mountain, remaining till 1797. Again there was a hiatus in the church history lasting till 1832.

The Board of the State Convention then sent one of its restoring missionaries, Rev. M. Quin, an Irishman and humorous of course, into North Jersey. Mr. Quin was happy in recovering Baptist's interests there. Early in 1834, Rev. John Teasdale was providentially raised up in Sussex county. His enterprise and effective ministry with that of his brother, Thomas, gave a new impulse to Baptist affairs. Rev. C. C. Park was pastor in 1835, and Rev. J. M. Carpenter, another North Jersey Baptist minister had the pastorate from 1837 to 1840, Succeeding Mr. Carpenter came Rev. T. Richey.

About this time, Deacon Samuel Cozard died leaving his homestead farm and other property to the church. The Cozard family was an important element in the church. They had been among the earliest settlers. Four of the name were constituents in 1753 and when the

family removed the church declined and when they returned in 1775, the church enjoyed prosperity. These Cozards were Baptists irrespective of what others might be or do. Baptists in all conditions of popularity or unpopularity, Baptists to whom truth and duty was of more worth than the good will of any differing from them. Baptists who accomplish aught for God and humanity are of this sort, whose faith is vital and is worth telling to every creature. Benedict says that Mr. Quin made the discovery of Mr. Cozard's legacy. But the "will" was not made till long after Mr. Quin had left the field. Mr. Richey did good service for the church and for the cause of Christ.

The second pastorate of Rev. John Teasdale of nine years from June, 1842. Prosperity characterized these years till 1850, when Deacon Aaron Salmon died. His "will" gave the bulk of his estate to the church, as he had said he would. The "heirs" contested the will, but the courts sustained it. "Costs" however, wasted the property on the lawyers and what was worse, wrought contention in the church and arrayed the Godless against it. It is never safe to risk the avarice of "heirs." Pastor Teasdale preferred quiet to disorder and resigned in 1851. These Teasdale brothers had been the gift of Wantage, (Deckertown) to the denomination. They made neither pretense of wisdom or learning, nevertheless they were great, in that they had "good common sense," and were true, safe and godly men and with Zelotes Grenelle saved the Baptist churches in North Jersey from antinomianism. These men were raised up at a time of need and did great work under the lead of Zelotes Grenelle.

Rev. Asael Bronson followed Mr. Teasdale. Mr. Bronson had been pastor of a pedo Baptist church, but was led to see his errors through Mr. Teasdale, who baptized him into the membership of Mount Olive church which licensed and ordained him. Pastor Bronson continued pastor till in July 1853. His successor was Rev. T. F. Clancy who remained nearly ten years, resigning in the spring of 1863. Under Mr. Clancy, a new house of worship was built and was dedicated in 1856. After Mr. Clancy, within a few weeks, Rev. H. B. Shermer, ministered for nearly six years, till his death on March 22nd, 1869. The next October, Rev. G. F. Hendrickson settled as pastor. A special work of grace occurred under his labors, continuing as pastor for about three years. The pastorate was again occupied by Rev. J. G. Entrikin, near the close of 1873.

Next year, 1874, a meeting house was built at Drakesville and in 1875 was provided. Rev. S. Sproul settled in 1875 and stayed six years at Mt. Olive, of mutual profit and enjoyment. Resigning in 1881, a short interval came between his resignation and the settlement of Rev.

M. M. Fogg, in April, 1881. Mr. Fogg was pastor until in 1883. After Mr. Fogg, Rev. T. C. Young became pastor, at the next October and resigned in 1888, whom Rev. S. L. Cox followed and closed his pastorate in 1890. In that year, thirty-six members were dismissed to constitute the Netcong Church. In 1891, Rev. J. L. Watson became pastor and is now (1900) occupying the office. Mt. Olive Church has had three meeting houses. One built in 1768. The "deed" was given by James Heaton, brother of Samuel. The "deed" was made to four denominations. A second house was built in 1810 and was a "union" house. Matters were not pleasant in this union arrangement. Two denominations used the building and the others built one for themselves. The Baptists used the old building till 1854, when it was sold, and Mt. Olive Baptist Church built for itself a house of worship and that was dedicated in 1856. In 1870, the house was renovated and enlarged.

When Antinomianism captured the Warwick Association in 1833, Mt. Olive withdrew and with the First Wantage and Hamburg organized the Sussex Association in 1833. Two churches colonized from Mt. Olive: Ledgewood, in 1874, with twenty-eight constituents, and Netcong, in 1890, with twenty-six constituents. At least one member has been licensed and ordained and has been pastor of the Church, exclusive of Samuel Heaton who was ordained before the Church was organized. Mt. Olive has had twenty-two pastors. Two of them had double pastorates. Mr. Crossley being seven years in his second charge and Mr. J. Teasdale being ten years in his second oversight. Pastor Sherman died while pastor, having been pastor six years.

Originally Ledgewood was named Drakesville. The change of the name of the village to that of Ledgewood involved a change of the name of the church. Mt. Olive claims the maternity of Ledgewood Church. Since Drakesville was a mission station of Mt. Olive Church. The origin of the Church is described by the Church clerk, who says: "Pursuant to a notice the citizens of Drakesville met in the old school house June 22nd, 1873, to take into consideration the erection of a Baptist Church (house) in the village." A committee of three was appointed to select a site and arrange for lots on which to build a Church edifice. Mr. H. Matthews offered to give the lots and to aid in the erection of the building. The committee on funds reported that two thousand dollars was pledged and it was voted to build in 1873 at a cost of four thousand and five hundred dollars.

All of this happened a year before the Church was organized. Next year, in October, 1874, a Baptist Church was constituted with twenty-eight members. Six pastors have served the Church; one of them had a joint charge of both Mt. Olive and of Ledgewood, J. G. Entrikin,

1874-76; A. Millington, 1879-81 (Under him the upper part of the Church was completed so as to be used for Sunday services.); T. F. Clancey, 1882-87; I. N. Hill, 1887-92. Between the pastorates of Messrs. Clancy and Hill, the entire indebtedness of the Church was paid and while Mr. Hill was pastor in 1888, a large contribution was made for the erection of the Stanhope chapel. D. Spencer followed Mr. Hill as pastor, 1895-1900. Since Mr. Spencer resigned, Rev. T. A. Gessler has supplied the Church.

Netcong Baptist Church sprang from a mission of the Mt. Olive Church, which was first known as Stanhope and is in Sussex county, on a stream dividing Morris and Sussex counties. Allusion is made to Stanhope chapel as early as 1887-8, and is distant from Mt. Olive Church about five miles. In 1890, twenty-six members were dismissed to constitute the Netcong Church, these and other Baptist residents, in all thirty-six, were constituted that body, occupying the Stanhope chapel. In 1893, they report that they have enlarged and improved their meeting house, implying a building previously erected. Information from Netcong and Dover is indefinite, in general statements. Rev. William H. Shawger was pastor at an early date, whether the first pastor is not clear.

On February 22nd, 1892, a mission at Dover was begun, which Mr. Shawger maintained until September, 1893, when thirty-nine members of Netcong were dismissed to form Dover Baptist Church, including Mr. Shawger, who became pastor at Dover, he removing to that place. Mr. J. A. Crawn was ordained for the pastorate at Netcong in 1894. Rev. William H. Head followed Mr. Crawn in 1895 as "supply," and in 1898 is stated to be pastor. The close of his pastorate is not given, but Rev. J. A. Peake was pastor in 1900. Netcong is a rural Church, and the future of such churches is not cheering.

The Dover Church, which colonized from Netcong church three years after its institution, probably impaired the strength of Netcong. If so, they have not complained. An increase in the number of churches is not an index of denominational growth, except as resources and population increase, especially if the mature and resourceful churches starve distant places to keep the starvelings at home alive.

Baptist interests in Dover assumed real form when Pastor Shawger of Netcong Baptist Church, with Mr. William Morey and Mr. D. Jones, on February 22nd, 1892, rented a hall in Dover and began a Baptist Mission. Pastor Shawger and these two gentlemen (Baptists) sustained the mission until on September 18th, 1893, when with thirty-nine members dismissed from Netcong Church constituted the Dover Baptist Church. Mr. Shawger was chosen pastor of the Dover

body. The Church there worshipped in a hall until they moved into their own Church edifice, in April, 1896. Their house of worship had cost six thousand dollars. It was a large and fitting place of worship. In its early years, Dover Baptist Church grew rapidly in membership. Later its increase accords with the average increase of Baptist Churches. Mr. Shawger is now (1900) pastor at Dover.

In 1800, members of First Wantage living in Newfoundland asked the Church to observe the Lord's Supper in Newfoundland twice a year. The request was granted and Pastor Southworth of First Wantage preached at Newfoundland once each month from the time of the request. Four years developed increased Baptist interest under the active labors of Mr. Southworth, and in 1804 the Newfoundland Baptist Church was formed. The Church united with the Warwick Association. But in 1817, it was "resolved that this Church shall be dropped from our minutes." In 1822, its name appears again and the Church reported a membership of thirty-five. The Church reported in 1823, seven baptisms and a membership of forty-five. When constituted Ebenezer Jayne was ordained. He was still pastor in 1809. Thomas Teasdale followed Mr. Jayne, in 1811. In 1839, the Church united with the Sussex Association. That body was made up of Churches which had separated from the Warwick Association when it divided, in 1833, adopting Antinomianism. The Sussex Association representing the missionary, temperance and working forces of Christianity. In 1856, the name of the Church disappears from the minutes of the Sussex Association.

## CHAPTER VII.

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### BETHLEHEM, HAMPTON JUNCTION, CLINTON AND WASHINGTON CHURCHES.

Rev. Messrs. David Jayne, Ebenezer Jayne, John Ellis and David Bateman (pastor of Kingwood, 1818-1832) each preached successfully in the northern parts of Hunterdon county. A church organization was not attempted until the appointment by the board of the State Convention of Rev. Thomas Barrass to be a missionary in north New Jersey, including North Hunterdon county in his field. The brothers, Thomas and Edward Barrass were men of force, of intelligence and devotion to their work, and among the most efficient pastors and evangelists in the state. People were not long in finding out that they were of the sort that never apologized for being Baptists of the straightest kind.

The Bethlehem Church was formed in October, 1837. It was a child of Kingwood Church; pastors of that Church occupying the field baptizing the converts, who are supposed to have united there. The constituents numbered thirteen. In 1839, a spacious meeting house was built. Before this worship was in private houses and barns and groves as the seasons permitted. Among the members of the Church was Nathan Terribery. Those who knew the men and women of these earlier times will be surprised that so large and costly a house of worship was built. Mr. Terribery was one of the men who asked: "What is necessary?" and measured his benefactions by the needs and not by what he could spare, and who never limited himself by other than the needs. The New Hampton (Junction) Church, a colony from Bethlehem Church had a meeting house paid for, ready for its use, and Deacon Terribery was chairman of the committee that built it. Mr. Barrass, as missionary and as pastor, was nineteen years in this field, giving most of his time to Bethlehem Church. Under his administration, the Church had grown from thirteen members to one hundred; had built two houses of worship and paid for them. Resigning in March, 1850, he was at once followed by E. M. Barker, 1850-53; J. J. Barker, 1853-58; William Archer, 1858-63; George Young, 1863-67; H. Wescott, 1867-72.

In June, 1868, nineteen members were dismissed to form New Hampton (Junction) Church. Had these remained in the mother Church, one pastor would have sufficed for the whole field. Twenty-

four members, including the pastor, Mr. Wescott, were dismissed in 1872 to organize the Clinton Church. The going out of these colonies was a serious loss to Bethlehem Church. Clinton especially, being near by and the town a growing place, while the house of the Bethlehem Church was in a lonely rural neighborhood and but for a legacy conditioned upon maintaining worship in the original Church edifice, the Bethlehem Church would have been removed to either Clinton or to Pattonburg, a chapel having been built in the last-named place, where nearly all the services are held. Mr. J. W. Porter, a student, ministered at Bethlehem in 1874. T. C. Young became pastor in April 1876-77; A. B. Still, 1878-86; L. Myers, 1886-88; J. H. Hyatt, 1888-96; M. M. Fogg, 1896-99, dying while at his work. Mrs. Kilgore gave a lot for a parsonage and a pastor's home was built under Rev. T. C. Young's pastoral care. Rev. A. B. Still had a joint pastorate with Hampton Junction Church till 1882 and his memory is recalled with pleasure. Mr. Still and Mr. Hyatt were pastors each about eight years. Two colonies have gone from Bethlehem, Hampton Junction and Clinton.

The church has had twelve pastors, the first of whom held the office for thirteen years. It has had two houses of worship and a chapel. The pastor resides in the parsonage beside the church over a mile from Pattenburg. There is no prospect of a large membership. With an increase of population, it might grow in strength and force and be a source of spiritual power in a wide section.

New Hampton, Hampton Junction, Central Baptist Junction are the several names which the Baptist church at the Junction, Hunterdon county, has been known by. Earliest it was known as a "branch of the Bethlehem Baptist Church," where Pastors Barrass, Barker and others maintained a mission station. Deacon Terriberry lived near the Junction and no doubt was the means of the building of the meeting house there in 1852. He was a constituent of the Junction Church formed in 1868 with nineteen members. As yet the young Church could not sustain itself and the mother Church divided the services of its pastors with it for more than thirteen years and was cheerfully consented to by Pastors Still, Young and Wescott, and Pastor G. F. Hendrickson, of Port Murray supplemented their work for months. Strength was thus gained and in April, 1882, Rev. John Moody became pastor. A work of grace was enjoyed under his labors. Within two years, Mr. Moody was called away and, in 1884, Rev. William A. Smith entered on the pastorate of both the Junction and the Washington Churches, four miles apart.

Mr. Smith was active in his two-fold service. He devoted special attention to Washington, where as yet a house of worship was to be erected. Mr. Smith closed his work at the Junction in 1889. Rev. G.

W. Everitt followed, and in February, 1891, a beautiful house of worship was dedicated. Mr. Everitt had a very useful pastorate. His enjoyment of the new sanctuary was short. In December, 1892, both himself and companions were summoned in their early life to the reward of the faithful on high. In May, 1893, Rev. L. A. Schnering entered the pastorate and retired in February, 1895. His successor was H. M. B. Dare, 1895-1902; Central Junction may become a large Church. Railroad centers have a changing population and their population depends upon how long the railroad shops stay. These have now been removed but it is a satisfaction to pastor and people to know that whatever happens to a locality, Divine truth is living seed and if it does not germinate in one locality, it may in another. Aside from joint pastoral care with Bethlehem and Washington, five pastors have served the Junction Church, one of whom died while in office. Two houses of worship have been built, one in 1852, the other in 1891.

Clinton Baptist Church originated from Bethlehem Church. There is a dwelling house in Clinton occupied and owned by a member of the Baptist Church, originally built for an Episcopal meeting house, it was remodeled for a denominational school. One of the stockholders cherished Baptist ideas of Bible teaching. Through his influence, Rev. E. R. Hera, pastor of Cherryville Baptist Church, was obtained for monthly service. On one occasion, Mr. Hera gave Baptist views of truth and of duty. The Pedo Baptist stockholders took offense. On other occasions they found no fault, content to hear the advocacy of doctrines they also held. When Mr. Hera, came to his next appointment, the door was locked and he was in the street. Such is pedoism: only our own and us.

This outrage stirred the town. A few Christian Methodists opened the Methodist Church edifice that day for Mr. Hera and the largest congregation Mr. Hera had had gathered to see a man who preached his convictions of truth, irrespective of place or hearers. It was not the first and only time in which our Methodist brethren showed their love of truth and honest convictions in the preacher under like circumstances. Shut out from the only public hall in the town, Baptist meetings were omitted for a time.

When Rev. Mr. Archer was pastor at Bethlehem, he preached in Clinton in private houses. In the meantime, Mr. J. G. Leigh, the stockholder in the old building, of Baptist convictions and who had influenced Mr. Hera to come and preach at Clinton, built a school house and employed teachers, causing the old parochial school to wither and die. The building which had been an Episcopal meeting house and school was sold and Mr. Leigh bought it so that the Baptists went back to the

place from which they had been locked out. An extensive revival broke out in Bethlehem Church, the pastor of which lived at Clinton. In May, 1870, he baptized six residents of Clinton. Mr. G. T. Leigh may have been one of them. Soon the organization of a Baptist Church in Clinton arose. Mr. Leigh gave the lots for a Baptist Church edifice. The house begun in the summer of 1871 and in March, 1872, thirty-seven disciples constituted themselves a Baptist Church in the building from which they had been expelled. At this meeting, Mr. Leigh was chosen one of the deacons and also treasurer of the Church. Rev. H. Westcott, pastor at Behtlehem Church, was one of the constituents and called to be pastor at Clinton, entered at once upon his duties.

Their house of worship was dedicated in August, 1872. It was a large and most fitting structure having cost almost eleven thousand dollars, besides the value of the lots. The accomplishment of this result may signify the part Mr. Leigh had in it. Mr. Wescott remained one year. This was the second Baptist Church he originated, the former being First Woodbury. He has always been a most efficient helper of new and weak Churches, having at his command private resources that enabled him to serve Churches without consideration of a salary. Pastors following were: W. H. Sermer, 1873-77; G. B. Young, 1877-79; H. D. Doolittle, 1879-1880. (At midnight he passed to the everlasting mansions. Just before he died he called for Deacon Leigh and asked: "Deacon, can't I lie just out yonder?" pointing to the Baptist cemetery. There his body waits the resurrection of the just.); I. N. Hill, 1880-85; P. A. H. Kline, 1886-93 (The house of worship was enlarged, the grounds improved, needful comforts for man and beast provided, and best of all, the field which had been barren of spiritual returns, was fruitful in converts and in growth. His resignation was accepted with deepest regret.); E. E. Jones, 1893-96; E. J. Skevington, 1897 and is now, 1900, pastor.

Clinton has had eight pastors; one died; only Mr. Kline remained eight years. There is every reasonable hope that the Clinton Church will have growth and become a center of earnest Christian power.

The Hampton Junction Church in 1882 called to be its pastor Rev. J. W. Moody. In the spring of 1883, he began an afternoon Lord's day service in the school house, about a mile out of Washington. A blessing attended the service. In April, 1883, thirteen were baptized. It was resolved by the Junction Church, on May 20th, to form a Church in Washington. An organization however did not take place until October 22nd, 1883. Washington was distant from the Junction four miles. Services were continued in Washington by Mr. Moody's successor, Rev. W. A. Smith. The baptized converts united with the

Hampton Junction Church. Mr. Moody closed his labors at Hampton Junction Church, January 27th, 1884, and the Washington Church was organized and was supplied by him nine months before his removal and was its first pastor and one of the constituents of the Washington church, nineteen being the whole number. Already measures had been taken to erect a house of worship. A lot had been bought and some materials for a house of worship. At this juncture Pastor Moody accepted a call to a distant field.

Rev. W. A. Smith was called to the pastorates of the Churches and entered on his work in April, 1884. The concern of chief moment was the building of the Church edifice in Washington. The missionary committee of the Association had talked over it, but as yet had done nothing. That committee, in 1884, was re-organized. A new member suggested that Cherryville, New Brunswick and Flemington each give five hundred dollars, and the other Churches of the Association made up the balance of the cost of the house. The Senior Deacon of Cherryville, H. Deats, indorsing his pastor's suggestion. The plan was approved and this action was an inspiration to the Churches of the Association. The needed sum was promptly secured. Cherryville alone of the three Churches paid the five hundred dollars. Mr. Smith was pastor at Washington until 1895, having resigned at the Junction Church in 1889, having been pastor of two Churches five years and of Washington Church exclusively about six years. Rev. C. W. Haines was pastor, 1895-98. Rev. E. A. Boom followed Mr. Haines, 1899, and is now (1900) pastor.

Four pastors have ministered to the Church. One house of worship has been built and paid for.

## CHAPTER VIII.

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### MANSFIELD, MONTANA, KNOWLTON AND DELAWARE.

There is but little data of the churches of an early day which came and are not; that if they did not illustrate the missionary convictions and the real type of our Baptist ancestry, the veil of oblivion might be dropped over them. It would not, however, be just to the men and women who laid the foundations of our Baptist faith and have built for us what we have of denominational life and of outcome.

Morgan Edwards gives what we have of the early life of Knowlton church, stating that, "about 1754, two Baptist families, each a husband and wife moved from Kingwood to the neighborhood." Soon after their coming, another Baptist family from Kingwood moved to that vicinity. These invited Baptist ministers to visit them. Their pastor at Kingwood and Rev. H. Crossley of Mount Olive church visited them. As a result of their labors, eight persons went to Kingwood and were baptized, uniting with that church. The date of the deed of the land, on which their meeting house stood was August 9th, 1756. Their house of worship was built in 1763 and was distant five miles from Roxbury (Mount Olive) Baptist church edifice, on a knoll like a sugar loaf, the top of which was broken off. From this resemblance the church derived its name, "Knowlton." Knowlton became extinct in 1800.

Rev. T. F. Clancy, an intelligent and cultured man, sent by the Philadelphia Association to take charge of the Honeywell school, and pastor of the Delaware church, writes in 1853: "About eight miles east of the Delaware church formed in 1834, is an old grave yard, killed (?) by a drunken minister, if tradition bears true testimony." The Delaware church was in Knowlton township, probably formed of descendants of Knowlton church. Oxford, (now Montana) possibly had a like origin. Mansfield also, had its beginning from Knowlton in 1786. Kingwood, the eldest daughter of First Hopewell was pre-eminent a missionary church and First Hopewell would have been, but for antinomianism. Middletown is thus the ancestress of nearly all the Baptist churches in Hunterdon, Warren and Sussex counties of New Jersey. Thus Middletown, the senior Baptist church, south of Rhode Island, through Cohansie, First Hopewell, and Hightstown is the

fountainhead of Baptists in North, Central and South Jersey. It is also represented far South and West. Its only peer is Piscataway, the fruitfulness of which is like to that of Middletown. The memory of Obadiah Holmes, the virtual founder of Middletown, is indeed blessed. Rev. H. Crossley was the first pastor of Knowlton, for three years. Elkana Holmes was pastor in 1775, and after him, Rev. D. Jayne, an indefinite time. In 1785, Daniel Vaughan was ordained for the pastorate. With his charge, Morgan Edwards account of Knowlton church closes January 2nd, 1790.

Morgan Edwards, under date of December 29th, 1789, says of the early history of Mansfield, commonly written Mansfield wood house, the name of the township in Sussex county, "they hold worship in a private house, except when many come together. Then they meet in Dr. Cummings's barn. The families are about twenty, whereof twelve persons are baptized and in the communion." No meeting house; no minister; no salary, and yet collect something considerable to pay for ministerial visits. One of the first settlers of Mansfield was Mr. Abraham Giles, a member of Knowlton church. He invited Rev. Mr. Crossley, pastor of Knowlton, to preach at his house sometime in 1763. This raised the curiosity of the few families who had made settlements in the neighborhood. Mr. Crossley and others repeated their visits and some of their hearers became very serious.

In 1770, Dr. Robert Cummings of Pennsylvania, settled in the neighborhood. His wife was the daughter of Andrew Bray, Esq., and a very sensible woman. He also encouraged ministers to come preach at his house. The next who opened a door to Baptist preachers, was a Dutch family named Beam, and it so happened that his daughters were the first in these parts who received the baptism of repentance for the remission of sins; viz., Elizabeth, Christianna and Susanna. After them followed their father and mother, Jacob and Catharine. Next followed the names thirteen. These persons on November 20th, 1786, were formed into a church by Rev. David Jayne. On November, 12th, 1788, twelve members went from hence to settle at Niagara and took a preacher, Rev. William Haven, with them. The early preachers at Mansfield have been named. Later, Mr. Cox preached at Mansfield, once each month and received twelve bushels of wheat yearly for his labors. \* \* \* One minister, Thomas Jones, a Welshman, was ordained by D. Jayne. Mr. Jones was a man of originalities. He removed to the State of New York.

This record of Mansfield is very satisfactory. Since but for it, we had not known of early Baptist planting there, nor of the part in it of Knowlton. The First Mansfield church of 1786, is renewed by a

re-organization in 1841, as Point Murray by the Board of the New Jersey Baptist State Convention. Missionaries Rev. William Pollard and Thomas Barrass both of Flemington Church were sent to these old fields of Knowlton and Mansfield seventy and fifty years after the early planting; each, Mansfield, now Pt. Murray; Oxford, now Montana, and Delaware, were an out-growth of Knowlton, a legitimate offspring of Kingwood. In July, 1841, Rev. T. H. Cole, licensed by the Delaware Church in 1840, and got astray spiritually but was recovered, visited the places of his youth, doing the work of an evangelist. With four others, three of them from Oxford (now Montana), in all five, reconstituted Mansfield Church (now Pt. Murray). Thus twice Mansfield derived its life from the Old Knowlton; first from itself, next from its lineal descendant and occupant of its original field and by one, which Delaware church commissioned to preach.

In 1842, a house of worship was built in Point Murray and in 1894, the name of the church was changed to that of the town in which it was located. Mr. Cole was the first pastor; Rev. J. J. Carey became pastor in 1848, and in 1852, Rev. Edward Barrass settled as pastor. Successors were Rev. J. Timberman, 1858-60; J. K. Manning, 1864-67; H. C. Putnam, William Humpstone and H. Wescott followed, each one year; G. F. Hendrickson, 1873-77; T. C. Young, 1879-81; C. W. O. Nyce, 1882-86; C. L. Percy, 1887-90; G. F. Love, 1890-92; T. E. Vasser, Jr., 1893-1900. Point Murray being on the canal, was a business center, where boats received and discharged freight. Since 1841, sixteen pastors have served the church. This is not an impeachment of their integrity. Rather their going there is an instance of self denial and of devotion to the best interests of humanity and of their purpose to do what they could to bless and save them who are "ready to perish." A small salary and an isolated location has doubtless shortened ministerial service.

Originally, Montana was Oxford. Oxford and Delaware churches were closely linked by their nearness to each other and by the labors of the two brothers, Thomas and Edward Barrass. Delaware church was in Knowlton township and Oxford was near by. Both were an outgrowth of Knowlton. Thomas and Edward Barrass were much like to the brothers, Thomas and John Teasdale, eminent for piety, character and devotion to Baptist interests in North Jersey, these with Zelotes Grenelle ought to be held in everlasting remembrance among us for their work and worth. Mr. T. F. Clancy writes in 1853 of the Oxford church that it was constituted with nine members. The church prospered under the missionary labors of the men whom the State Convention sent into its field.

In 1842, a party claiming to be the Oxford church drew off, opposing all benevolent societies, Bible, Tract, Sunday-schools, missions and seminaries, as being innovations on Baptist usages. Although a small minority and the church clerk being one of them, they kept the papers of the church, locked the meeting house door and denied access to it, by the majority, whom they excluded as heretics. The church, although assured of their power to dispossess these usurpers, chose to build a new house of worship, which was dedicated in 1847, and to leave the faction in the hands of God, protesting against their action and filling claims against the property. The faction is now reduced to a very few. \* \* \* Rev. Thomas Barrass who was pastor from 1831 to February, 1844, resigned. His brother Edward was "supply" in 1846 and pastor in 1847 until 1850 and ministered to the church for seven to nine years. Rev. Mr. Clancy preached once in four weeks for Oxford church until, 1855.

Soon after the division, about 1842, a majority of the evangelical party formed the Franklin church. An antinomian faction went out of Hamburg church in 1823, calling itself Franklin. It died of inanition. But not succeeding the members at Franklin returned to Oxford. After Mr. Clancy, Rev. Edward Barrass was recalled and had a second charge of four years. Rev. J. Timberman was pastor in 1859. Rev. William Pike served a year. Mr. J. K. Manning was called and was ordained in November, 1862 and remained four years. Pastors following were: S. L. Cox, 1868; J. J. Muir, 1868-70, being ordained in August, 1869. M. M. Finch was ordained for pastor in June, 1871. His stay was only ten months. Rev. A. B. McGowan followed and resigned in 1875. Mr. C. Warwick was ordained in February, 1876. Rev. S. G. Silliman, 1877-79; J. M. Scott, 1880-81; E. M. Lamb, 1882-90. While pastor, the house of worship was repaired and improved. Rev. E. A. Boom, 1896-97; S. L. Cox, 1898. W. E. Cooper was also pastor about two years.

Seventeen pastors have ministered to the church. Two of them have been recalled. Thomas Barrass was pastor thirteen years and the two pastorates of his brother Edward, nearly equalled that of Thomas. Montana is believed to have been formed of descendants of Knowlton, constituted in 1763. Two meeting houses have been built by the church. Small salary, mountainous country and secluded section relieves pastors and people from the love of change. Railroads laterly have relieved these hills of their seclusion. The people have the same elements of character, intelligence and companionship that characterize other American communities.

In 1821, the Board of the Pennsylvania Baptist State Convention sent Rev. J. C. Hagan to labor in Sussex county, New Jersey. Mr. Hagan remained two winters and was followed by Rev. J. Booth assisted by Rev. Thomas Menton. \* \* \* This action was induced by the Honeywell school fund, which had been left to the Philadelphia Association. Mr. Honeywell is supposed to have left \$20,000, to found a school for the education of slaves and of the children of poor parents. There was not a Baptist organization in New Jersey to which he could give this legacy, when he made his will in 1773. (Minutes of Philadelphia Association, pages 181, 200, 326.) The supervision of this school brought distinguished ministers of that Association to this field. \* \* \* "Isaac Stelle, Montany, Samuel Jones, J. Mathias, who visited the school for thirty-six consecutive years, with only one interruption," so writes Mr. T. F. Clancy sent by the Association to be its principal. Three trustees were named in the will of Mr. Honeywell: Isaac Stelle of Piscataway, Benjamin Miller of Scotch Plains, and Samuel Jones of Philadelphia. Thus indicating his preference for a New Jersey supervision.

In October, 1891, the trustees of the Philadelphia Association reported money on hand: \$1,964. The total receipts of the Honeywell School Fund amounted to \$4,504.02. of which amount \$4,100 was received from matured loans of the city. There is a cash balance to new account of \$2,979.02, of which balance \$2,600 awaits re-investment. Had Mr. Honeywell endowed Hopewell School, he would have prevented the crime of its removal to Providence, Rhode Island, by the "outsiders" of New Jersey.

When in 1830, the New Jersey Baptist State Convention had been organized, its Board sent Rev. William Pollard to Sussex county, to counteract the tendencies of our churches in North Jersey to antinomianism. Later they sent the Barrass brothers, Thomas and Edward, who with Zelotes Grenelle and the Teasdale brothers saved the older churches from the wreck which befell many others. Thomas Barrass was the first pastor of Delaware church and was followed by his brother Edward, under whom the house of worship was begun in 1838. The succession of pastors was; J. R. Morris, 1841; J. R. Curran, 1842-45; Thomas Teasdale, 1845-47; T. F. Clancy, 1849-53. Mr. Clancy was sent by the trustees from Frankford, Penna., to be principal of the Honeywell School. He became pastor of the Delaware church and was ordained there. He wrote histories of the origin and growth of many Baptist churches in North Jersey. A. Harris, 1854; William M. Jones, 1859, and C. E. Cord, one year. In 1853, the membership was sixty. They had a good brick meeting house.

Twenty-five were added by baptism in one year and in 1856, a deacon's widow, Mrs. Aten, canceled all of their debts. Not reporting to the Association for many years, a committee was sent to inquire their state. The committee reported in 1870, advising that the name be omitted from the list of churches. The report was adopted.

Antinomianism is supposed. The intense hyper-Calvinistic ideas of the day had made way for it. The denomination was almost universally and vitally impaired in efficiency in New Jersey for half a century. The organization of the New Jersey Baptist State Convention was providential. Under the leadership of Pastor Webb of New Brunswick and Morgan J. Rheeze of First Trenton, the words of Caesar after Pompeii, are fitting: "*Vini, visi, vici.*"

Rev. T. F. Clancy of Sussex county wrote an account of Montana (Oxford) church in 1853. Oxford and Delaware churches were linked together by their nearness to each other and by the labors of the two brothers, Thomas and Edward Barrass. The Oxford church prospered under missionary labor and numbered eighty members. In 1842, temperance and missionary questions awakened very special interest. In the fifties Rev. Mr. Clancy for a time preached once in four weeks for Oxford until April, 1855. The period of Mr. Clancy's ministry was probably short.



## CHAPTER IX.

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### FLEMINGTON, SANDY RIDGE, WERTSVILLE AND CHERRYVILLE.

The Flemington Baptist church is a daughter of the Kingwood church. From 1764, David Sutton, N. Cox, G. A. Hunt and James McLaughlin, each pastor of Kingwood church, maintained regular appointments in Flemington. Mr. Sutton, of Kingwood, by his preaching in Flemington, doubtless influenced Thomas Lowry and James Eddy in 1765, to give the ground on which to build a Baptist meeting house. Next year, 1766, Mr. Sutton secured the erection of the house and in the nearly twenty years of his charge at Kingwood, preached in it. Morgan Edwards describes Mr. Sutton, "He has often been compared to Nathaniel, of whom it was said: 'There was no guile in him.' " Mr. Sutton was pastor of a wealthy church and of a willing people.

The pastorate of Mr. Sutton at Kingwood was a special Providence for Baptist interests. He was the right man in the right place, not only to anticipate the future, but as much to control the influences and means of his time to mould that future. The unpretentious house, the building of which he so quickly accomplished has had triple uses. It was a sanctuary of praise and prayer. It was also the sanctuary of our sick and wounded soldiers in the American Revolution; again it became "a house of prayer" and of messages of life to other sick and wounded ones. Nor yet was its mission done, being a long time home and center wherein was developed a church which was an antidote to the falsities of its ancestry, which cherished the faith of the early disciples and of Baptists in these later times, a church that is a spring whence living waters flow for "the healing of the nations," Would there have been a Baptist church in Flemington, so early, entwining its roots about the early settlers and a foundation of social order and piety, had Mr. Sutton failed to comprehend the future?

In the interim of the defection of Mr. Cox from evangelical truth, to the coming of Mr. Hunt to Kingwood, Rev. Mr. Ewing of First Hopewell preached in Flemington once in four weeks. Pastor Hunt settled at Kingwood in October, 1795, three years before the Flemington church was formed. He engaged to devote one third of his labors in Flemington. The meeting house in Flemington "was almost in ruins." In

the Cox episode it was unused and neglected. It was repaired and Mr. Hunt baptized six converts. These with ten dismissed from Kingwood were constituted the Flemington church in 1798. Mr. Hunt ministered at Flemington till 1803, after that he limited himself to Kingwood, until his resignation. Mr. McLaughlin followed Mr. Hunt at Kingwood. He agreed to divide his labors between the two churches, preaching in either alternately and yet Kingwood was one of the wealthiest Baptist churches in the country. Amply able to command the entire time of a pastor and thus at the sacrifice to itself of its own needs gave a generous motherly care to its daughter.

Mr. McLaughlin became pastor at Kingwood in 1808, serving both churches till 1811, when he followed Mr. Hunt's example and limited himself to Kingwood. Nearby pastors "supplied" Flemington, as the church could secure them until April, 1812, when Mr. C. Bartolette "supplied" the church for a year. On May 1st, 1813, he was ordained and remained as "supply" for two years and in April, 1814, settled as pastor.

There are events which mark an era. Pastor Bartolette's coming to Flemington was one such. He was a wise man and prudent, an able preacher, a good pastor and like to his Divine Master, "went about doing good." Under his efficient labors, the church grew in strength and in number. His pastorate of thirty-four years, was full of the tokens of Divine favor. Coming to the church when it was weak, numbering but eighty members, at his resignation in 1846, it was flourishing and numbered three hundred members. More than four hundred had been baptized by him into the church. His salary in 1812, was two hundred dollars; at the latter part of his charge it was increased to four hundred dollars. This however, was not the measure of the pastors' income, since it was a universal custom in our churches in those days, to share with the pastor, various supplies to the families, the furniture, the barn, the wood and the poultry yard, which the writer knows, exceeded the nominal salary many hundreds of dollars and relieved all anxiety for old age. Mr. Bartolette left the church one of the most efficient Baptist churches in the State. He was an evangelical preacher, a high toned Calvinist, impressing his hearers with a sense of the Divine Sovereignty and of mankind's reprobacy. Some feared that he might launch into the "Dead Sea" of Antinomianism. But he was more of a Christian than a doctrinarian, nor ever overlooked the fact, that the condition of faith in atoning blood implied responsibility as well as obligation. It is a trueism, that Calvinistic pastors build up strong, numerous, abiding and independent churches. Presbyterianism is an instance. History verifies Bancroft's statement, that

Calvinism is the fountain source of missions and of the mighty agencies which bless humanity and gives to Christianity its aggressiveness. Pastor Bartolette was a missionary pastor.

At Sandy Ridge, a meeting house was built in 1817 and a church organized in 1818, where he preached half of the time till March, 1832. In 1836, a large and substantial house of worship was built in Flemington. In that year also, a church was formed at Wertsville. An extensive work of grace was enjoyed in 1838. First Hopewell and Kingwood, the eldest daughter of First Hopewell, were missionary churches until the cancer of Antinomianism developed in Kingwood in 1831-5. The former, though deteriorating by the process of self-absorption, is still living because of her former spirituality and wealth. Kingwood has a "name to live" but is dead. Baptists however, constituted of its evangelical element is its substitute in Kingwood. Flemington church is the fourth generation from Middletown, the succession being Flemington, Kingwood, First Hopewell and Middletown. Five were licensed to preach in the pastorate of Mr. Bartolette. Three were ordained upon the call of Flemington church. Of these, were the two brothers, Thomas and Edward Barrass. They labored and suffered in destitute places and served needy churches; that but for such men, would have been wholly destitute. Another of the three ordained at Flemington was William Pollard.

All of them were earnest, able preachers and had an enviable record among ministers and churches. Usually our early ministers were men who travelled far and near; often were hungry and poorly clothed, choosing sacrifice and hardship, rather than leaving a call unanswered, or an opportunity for service unmet. Then and now, New Jersey has had and has, noble, devoted men who delight in sacrifice for the privilege of service. Thus also, they are everywhere; whose whole purpose in living is, likeness to the Divine One, who "gave himself for us." Mr. Bartolette spent the evening of his days among the people to whom he had ministered. Their love clung to him as a mantle. He died in 1852, sixty-eight years old. He had only one settlement as pastor.

Rev. C. W. Mulford having been called to be pastor, entered on his official duties in the fall of 1846. Mr. Mulford was quite unlike his predecessor. Mr. Bartolette was a sedate man both in the pulpit and in social life. Mr. Mulford was an animated preacher, genial in social life. His charge was cut short by a bronchial affection, to about three years, which issued in his death. Rev. L. G. Beck followed Mr. Mulford in 1849 and resigned at the end of eighteen months. Mr. Beck was persistent and the church very much against its wishes,

yielded. While pastor, thirty-nine members were dismissed who with ten from Kingwood and one from Bethlehem were constituted the Cherryville church.

The same year in which Mr. Beek closed his work in Flemington, 1851, Rev. Thomas Swain was called to be pastor and immediately entered the pastoral office. He remained sixteen years, closing his charge in April, 1867. In Mr. Swain's charge two were licensed and ten members were dismissed to unite with seventy-eight others, in the constitution of a church at Croton. Three churches have sprung directly from Flemington, Sandy Ridge in 1818, Wertsville, 1836; Cherryville 1849. At both Croton and Ringoes however, Flemington gave efficient aid to assure the maintenance of these bodies. It is due to Cherryville church to say that she contributed annually for many years to sustain the pastor at Croton. It is also fitting to credit the Flemington church for making up any lack of local mission work, with large benevolent offerings to send the Gospel to far off regions, correcting thus, a misapprehension of a people responsive to the needs of the needy.

Rev. E. A. Wood succeeded Mr. Swain. He began his pastorate December 1st, 1868. The new house of worship began previous to the settlement of Pastor Wood, was dedicated in 1868. Mr. Wood gave up his pastorate at Flemington in the summer of 1872. A few weeks after Rev. T. E. Vasser entered upon the pastorate and continued eight years resigning in 1880. Several months passed; when Rev. F. L. Chapell began his pastoral care in May, 1881, remaining till July, 1889. On April 1st, 1890, Rev. J. E. Siegebeer settled as pastor and resigned to close his pastorate in 1898, when Rev. L. D. Temple settled as pastor and was in charge in 1900.

Some have held that if Flemington had compassed herself with Baptist churches and developed them as she could have done Flemington would have been a stronger body than it is. This is true of other Baptist churches formed before and since 1700. Solomon truly said: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." However, pastor and church are the best judges of localities and of the wisdom of planting new interests. Most worthy and memorable men have come out of Flemington church who were licensed to preach. Among them were Thomas and Edward Barrass, brothers, and William Pollard. These were both licensed and ordained at Flemington. They were able preachers and could command and hold large congregations. Usually they expended their strength in behalf of small and dependent churches

or sought out fields which but for them would have been left uncultivated. Exclusive of Mr. Hunt and of Mr. McLaughlin, the church has had nine pastors, one of whom held his trust for about thirty-four years.

Three houses of worship have been in use by the church; one built under the ministry of Mr. Sutton, 1766. Another in 1836, under Mr. Bartolette's pastorate and a third in 1867-8, and a vacant pulpit. The first was in use seventy-one years; the second, thirty-two years. The third is now in use and is one of the largest and in its appointments, one of the best Baptist houses in the State. Several members have been licensed to preach, certainly as many as seven, perhaps others. More than one thousand converts have been baptized into the fellowship of the church and in 1900, the membership was within a fraction, five hundred.

Reference to churches an outgrowth of Flemington, must include allusion to Rev. C. Bartolette, pastor of Flemington church. Soon after his settlement, he distributed his labor in the adjoining sections of which the church was a center. The vicinities of Sandy Ridge shared largely in them. On the Lord's Day in summer, he preached in the homes of the people. In winter, on week evenings. These ministries had fruit and on the 24th of October, 1818, nineteen disciples constituted themselves the Sandy Ridge Baptist church. The Divine blessing abode upon the church in 1819. In that year began alternate preaching between Flemington and Sandy Ridge and continued for thirteen years and till the increase at Flemington demanded Mr. Bartolette's entire time.

Upon the retirement of the pastor from Sandy Ridge, Rev. J. Wright settled there. Prosperity marked the years, 1833, 1839 and 1840. Pastor Wright, after a useful and joyous pastorate of more than ten years, resigned. Rev. George Young entered on pastoral duties in the spring of 1843, remaining three and more years, having continuous prosperity. After Mr. Young followed Rev. J. E. Rue, 1847-1850. In this time ground was bought and a parsonage built. Rev. J. J. Baker succeeded for nearly five years, 1850-54. Mr. Baker had a useful and happy charge. Rev. J. Timberman was pastor, 1854-57. For nine years from 1858 to 1867, Rev. S. Sproul ministered to the church. 1858, 1860 and 1862 were special seasons of spiritual harvesting. At a mission station in Stockton, north of Sandy Ridge, on the river Delaware, a substantial meeting house was built, to which a colony was sent in 1868. The Sandy Ridge church built a large, stone house of worship in 1866. The old house erected in 1817 had been outgrown and was entirely too small to accommodate the con-

gregation. It was not dedicated, however, until a few weeks after the former pastor, George Young's second pastorate had begun.

The pastoral charge of Rev. S. Sproul was an era of attainment both at home and abroad. Its longer continuance in contrast with other short pastorates, had much to do with its efficiency. The man himself, Mr. Sproul, must not be left out of the accounting. Events show that pastors come into the right place at the right time and have specialties in their ministerial career, which are exceptional to themselves and to the churches they serve. Pastor Sproul, judging by the fruits of his labors had such an experience at Sandy Ridge. A period of "supplies" continued till the second settlement of Rev. George Young, beginning anew in November, 1867, and in the same month the new house of worship was dedicated. Pastor Young resigned in January, 1872, "supplying" the church for some time after, however. Rev. B. R. Black was pastor 1873-76. A. W. Peck was pastor for a little while.

In the spring of 1878, Rev. George Young held the pastoral office for the third time and remained two years; the welfare of the church was much improved in these years. Rev. M. B. Lanning followed 1881-5. His service was helpful in all respects. Stockton church united with the mother church, in a joint pastorate under Rev. A. Cauldwell. Churches, in small villages and rural districts are quite sensitive to financial changes in commercial centers, also the tendency of young people and of capital to the cities seriously impairs their strength. Some such, once the stay of the denomination, have been reduced by this current abroad to weakness. Mr. Cauldwell resigned in the spring of 1888. Destitute of pastoral care until 1890, needed repairs on the church edifice and on the parsonage were made in the interim.

Rev. G. H. Larison, M. D., became pastor in 1890, being pastor also at Ringoes, preaching at Sandy Ridge in the afternoon and at Ringoes, morning and evening. While in the midst of a work of grace, he died in 1892, as a result of his intense overwork. (See history of Ringoes for an account of his wonderful labors.) A wonderful man! As "supply," Rev. C. A. Mott ministered at Sandy Ridge from 1894 to May, 1897, when Rev. W. G. Robinson settled and is now (1900) pastor.

Sandy Ridge has had sixteen pastors. Three of which have been joint pastorates with other churches and one of them has been three times in charge of the church and another died and closed his ministry on earth. A goodly number have been licensed to preach, Messrs. C. E. and W. V. Wilson, brothers, W. E. Lock, A. Ammermen, E. C. Romine, and the brothers, Judge J. and J. C. Buchanan, but for the

removal of their father from Sandy Ridge, would have been in the number of men of mark from the church.

Education and schools had a place in the plans of these people. One of them, Robert Rittenhouse, founded a Manual Labor School in 1831 in his own home, which involved his entire "means." Later he bought a more satisfactory property and widened his work. Professors were engaged and the school only closed when Mr. Rittenhouse had exhausted his private resources. (On education, a more complete account of this school which is given by Rev. W. V. Wilson, one of its early students.) This is was one of the eight schools that gave New Jersey pre-eminence in the colonies and the states, both as to their early origin and their foremost place in the schools of the land and adds to the folly of the removal of Hopewell school to Rhode Island from its natural and proper home. The two schools, at Bridgeton and Hightstown are not included in these eight. Under the Divine hand, strength and power are developed from a source which men judge of little worth. Thus Sandy Ridge, a plain people, isolated from the centers of busy life, send out men whom God honors with the largest usefulness.

Their unworldliness was told to the writer by a venerable woman, once a member of the church, now nearly a hundred years since, and said: "It was customary for mothers to bring their infants to church and rocking chairs to church and other needful things of infancy and exercise the needful offices of maternity." Although primitive, these Godly women trained giants to bless the world. Two houses of worship have served the church. One built in 1817, another built in 1866, corresponding in size to the large growth of the church. A third was built at Stockton, a mission station, whither the church sent a colony of forty-five members to organize a church.

Rev. Messrs. Joseph Right, J. J. Baker, A. W. Wigg and A. Armstrong are tenderly remembered as having done mission work in Stockton long before a Baptist church was established there. By the persistent efforts of Rev. S. Sproul of Sandy Ridge, a house of worship was built in Stockton and dedicated in 1861. Messrs. Bartle and A. Van Slyle gave lots for the building. Pastor Sproul preached at Stockton on alternate Lord's Day afternoons. In 1865, Baptists in Stockton had increased and agreed to organize a church. Letters were given to forty-five and on January, 27, 1866, formed a Baptist church. Continuous meetings were held at the time and many persons were converted. Rev. C. E. Cordo became pastor in March, 1866, and gathered the harvest and closed his labors at Stockton in July 1867. Mr. J. S. Hutton was ordained for pastor ending his charge of three years in September 1871. In 1868, Deacon Wilson of Sandy

Ridge, (father of C. E. and Wm. V. Wilson) bought a lot and gave it to the Stockton church for a parsonage and soon after the parsonage was built. The succession of pastors was: A. Cauldwell, 1871-75; B. F. Robb, ordained October 1875-79; Mr. Noecker ordained 1879. Pastor A. Cauldwell returned to his old charge in 1882-88. Its last two years was a joint pastorate at Sandy Ridge. C. W. O. Nyce, 1890; J. Huffnagle, 1890-92. "Stated supplies" served the church for seven years to May 1899. In that year, Rev. E. E. Krauss entered the pastorate, and was pastor in 1900. Mission work had begun contemporaneously in Stockton and in Frenchtown along in 1850-59.

Both of them were manufacturing towns on the Delaware river. The churches and the houses of worship were undertaken in the same years. Churches, in manufacturing places are subject to the financial conditions of the market and to a changing and often, to a transient population, and if they do not have an endowment in financial crises, the pastor is the chief burden bearer. Straits of a reduced salary often compel pastors to change when they ought not to. A wife overborn with hardships of economizing, children deprived of an education which educated parents know the value of is a compulsion in the Divine instruction of I. Timothy, 5:8.

Stockton has had eight pastors, one of whom held the office twice and was part of the time joint pastor of the mother church. The house of worship built under Mr. Sproul in 1861, of Sandy Ridge, is still in use. The outlook of the church for growth and large membership is not brilliant, owing to a limited field and to being encompassed by older and influential Baptist churches.

The constituency of Wertsburg church was from Flemington church. Its origin was unique, much like that of Ledgewood and wholly without action by the maternal church. On March 1, 1834, a meeting was called at the school house of those favorable to the building of a Baptist house of worship in Wertsburg. Baptists who eventually formed the Baptist church, numbered only eight persons.

Although the number was small, it included men and women of generous ideas and plans. Having discussed the matter, the meeting adjourned to the 22nd inst., when final action was taken and articles of association were adopted, one of which read: "When a church shall have been constituted at said meeting house upon the doctrines and principles usually held and practiced by Baptist churches; then said church shall have the free use of the house and all other property pertaining thereto." Article 2 provided: "The name shall never be changed to any other denomination." These Baptists knew what they wanted and that the thing wanted be made sure. James Servis

and Betsey Hoagland gave one acre of land as the site for the meeting house and burying ground forever." A house 40x48 was built of stone on this lot. A large house for eight people to erect for their use. They must have had in mind the saying, "Still there is room." We have no further account of this church edifice.

But on October 1836, a council recognized these eight persons as a Baptist church. Their names were N. O. Durham and Mary, Malon Higgins and Ann, Abraham S. Van Doren, Abraham Larison, Mary Carr and Elizabeth Young, four men and four women. Rev. William Pollard was their beloved pastor for the next three years. Enfeebled with sickness while pastor, he died on November 30th, 1839. The church under his labors had grown to be a strong and numerous body.

On the Lord's Day, after the recognition of the church, a husband and wife were baptized. Rev. William Pollard became pastor and though quite infirm, remained three years and died on November 30th, 1839. Under his labors the church grew to be a strong and numerous body: Other pastors were: J. Spencer, 1840-41; J. Wright, having a joint pastorate with Sandy Ridge from 1842 and after at Wertsburg only till 1849; Eph'm Sheppard, 1849-56; George Young, 1856-7; Samuel Cox, ordained June 10th, 1858-60; J. Beldon, 1861-65; then two years of supplies; S. Seigfried, 1867-69; J. Wright, second charge, 1869-73; suffered a long illness in 1873, aged seventy-seven years. J. M. Helsley, 1877-78; H. A. Chapman, 1882-89, had a season of revival. Mr. Chapman was an art and mechanical genius. The house was transformed under his oversight and by his hand, passing description in originality and beauty. Mr. Chapman completed the reconstruction without cost to the church. The small salary did not retain Mr. Chapman. Nor did the Mission Board appropriate the necessary funds for his support. Managers of missions err, as do men in their private affairs. After nearly two years from Mr. Chapman's going away, G. W. Leonard settled as pastor in 1891-93. Then was a period of "supplies" for five years, and the Rev. J. H. Denning settled and retired in 1899. Mr. H. W. Moore, a student ministered for some time. The Church has but the one house built, 1834-36, which was renewed by Mr. Chapman.

There have been sixteen pastors and long intervals of "supplies." One pastor has died, another has retired in his old age and he had been pastor twice. Wertsburg is a rural church and the nearby Flemington is attractive, being large and influential.

Cherryville is about four miles from Flemington and is on the hills. A fact that removes it far off. The church was organized with forty-nine members, of them nine were from Kingwood, one from Bethlehem,

and thirty-nine from Flemington. On October 2nd, 1849, Baptists met in the home of one of their members; adopted articles of faith, and covenant and organized themselves into a Baptist Church. The Church located itself in the village, the name of which it bears.

The Board of the Baptist State Convention had sent a missionary on the field: Rev. E.R. Hera. Pastor Bartolette and the Barrass brothers, also of the Flemington Church, had long since been preaching in these various localities. Mr. Hera began his work in April, 1849, and in the next October the Cherryville Church was constituted. Of natural locations, Cherryville was nearest to Flemington. Two miles West was more central, but the largest nucleous of members was in Cherryville. Mr. Hera was the first pastor in 1850 and continued until July, 1853, having been on the field four years. "Supplies" served the church till July, 1854.

In 1850, a good meeting house was built on the lot given by David Everitt. The location was out of the way on a beautiful knowl, suitable for a cemetery for the dead, but not for a site for a living church. When, in 1881-2, the house was remodeled, the pastor used every reasonable influence to remove the house to where it ought to have first been put, on the corner lot at the foot of the hill, among the homes of the village. But it was objected, "then we will have to move the horse sheds!"

Mr. Hera had a useful pastorate. The church was in entire accord and free from debt. Mr. B. Stelle became pastor in July, 1854. He won a large place in the love of his people and in the midst of usefulness was summoned to his reward on high in August, 1864. Within a few months Rev. W. D. Hires took charge of the church. He resigned in 1867. As in other of his pastorates, Mr. Hires left the impress of himself on the church. An inspirer of men and women to attain to the highest aims. The church made a great advance under his labors. In 1867, Rev. William Humpstone was pastor both at Cherryville and Croton. His stay was only ten months. Limited in mental quality and lacking culture, he was the opposite of his predecessor. Then, as now, culture is valued by all. Mr. Humpstone was a good man, thoroughly earnest and had many tokens of divine blessing on his labors.

"Supplies" ministered to the people till April, 1869, when Rev. E. S. Lear entered the pastoral office. Before his settlement a parsonage was bought and paid for. Cherryville had very ample financial resources. Rev. C. E. Young occupied the pastorate more than five years. Most unexpectedly death changed the scene of his service from earth to heaven, in August, 1876. Mr. Young was greatly beloved. A career of expanding usefulness and of the fairest hopes was strangely

and suddenly cut off in his youth. First as "supply" and then as pastor, Rev. M. B. Laning served the church four years and more.

His successor was Rev. T. S. Griffiths who settled in 1881 and resigned in 1885, but supplied the pulpit from November till the next spring. Pastor Griffiths accepted the call only upon the personal solicitation of the senior deacon, H. Deats, when he said: "The call is unanimous and if you do not come, I do not know what the result will be to the church." There had been serious disagreements previously. Also, upon the condition that the meeting house be renovated. Before accepting the call a church meeting was held, and Mr. Griffiths was present. It was decided to expend four thousand dollars for improvements of the house of worship, and the amount was subcribed within half an hour. The senior deacon, H. Deats, saying, as was his want, "Brethren, I will take my corner." Later plans involved an outlay of about eight thousand dollars. The entire cost of the rebuilding was paid before the house was reopened. It was one of the most beautiful, attractive and convenient country meeting houses in the State. Of the old edifice, nothing was retained except the frame and the floor, and additions were made to the front for a steeple and to the rear for a baptismal and social meetings. In 1887, Mr. Griffiths learned that a new parsonage was not begun and meeting Mr. Deats entreated him to see that it was begun at once and before he died. He did so. But he died before it was completed. Early in 1886, Pastor W. F. Smith settled and remained till April, 1890, Rev. I. D. Mallory followed in February, 1891, to 1897. In August, 1897, Rev. A. E. Finn became pastor and is now (1900) pastor.

The church has had eleven pastors, two of whom died and thus closed their pastoral career. The longest term was ten years. The shortest ten months. Two of the pastors had joint pastorates with Croton church. While Cherryville has not sent out colonies, it has given largely and for many years, to aid Croton to sustain a pastor. Other churches in Hunterdon and in Warren counties have also been cared for by Cherryville church. Deacon H. Deats was a constant helper. The house at Washington, N. J., lingered for years. But when Mr. Deats and Cherryville took hold of it, the house was soon completed. On one Lord's Day morning, five hundred dollars were raised for the building at Washington by Cherryville church.

## CHAPTER X.

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### SECOND HOPEWELL, LAMBERTVILLE AND RINGOES.

Second Hopewell sprang from First Hopewell when First Hopewell was a missionary church and was organized in 1803, (page 319, Minutes of Philadelphia Association, October, 1803.) with a membership of twenty-eight. In 1804, it had twenty-three additions by baptism. Twelve years went by, before a pastor ministered to it. First Hopewell pastor supplied it. Second Hopewell was a constituent of the New Jersey Association formed in 1811. In 1815, Rev. William E. Ashton was the first pastor for one year.

Glimpses behind the curtain show that people were as hard to please then, as now, and as ready to take offense as in our days. Pastors were as much as now, persons on whom the disgruntled vented their displeasure. Human nature is the same, whether it is Noah, Christ or Spurgeon, who preaches. The succession of pastors was, A. Hastings, 1816-21; J. H. Kennard, 1822-24; could have staid till he died, but Zion's King had other use for him in the city where he ministered many years in its tenth church. Samuel Trott, 1827-30. An antinomian, his influence determined the withdrawal of the church from the Baptist faith and plunged it into antinomianism, also upon the venerable and infirm pastor of First Hopewell. Mr. Boggs, who also with his church lost their footing on the grace of salvation and were swept into the antinomian bog. S. Trott was pastor of Second Hopewell in 1829 and C. Suydam in 1832. In 1835 the Association referred the letters of First and Second Hopewell to Brethren Wright and Stites. Their report was adopted and agreeable there to. (See Minutes of 1835, page 3, item 26,) "the names of said churches were dropped from our minutes." Second Hopewell lingered the life of a weakling.

Outside of its locality (Harbourton) it is spoken of as "dead." Pastors of First Hopewell (living on its original vitality) preach at Kingwood and Second Hopewell, keeping up a nominal existence. Strange it is, but Second Hopewell has an active Christian offshoot, Lambertville, which while it does not repudiate its maternity, does not glory in it. Under the Christian influences at Lambertville, the Baptist church there was saved from the wreck that overtook First

and Second Hopewell. Second Hopewell located at Harbourton and there was the opened grave and the coffined tenant, which the daughter prays that it might have a "resurrection unto life."

While J. H. Kennard was pastor of Second Hopewell (Harbourton, near Lambertville,) in 1822-24, he occasionally preached in Lambertville at the home of Phillip Marshall and of William Garrison, members of Second Hopewell church. Other Baptist ministers, also preached at the houses of other Baptists living in Lambertville. Sandy Ridge was more accessible from Lambertville than Harbourton and Baptists in New Hope worshipped at Sandy Ridge before the organization of the Lambertville church.

The Baptist church in Lambertville was constituted on February 10th, 1825, with but five members. Within a short time, Rev. J. Booth united with the church by letter and alternated with Rev. J. McLaughlin as "supplies." Mr. McLaughlin had been twice pastor at Kingwood and was well known at Second Hopewell and its out stations. At the first business meeting in Lambertville church, it was resolved to build a house of worship and the lot on which their meeting house is, was bought and the church edifice dedicated in October, 1825. A minute in the church book reads: "Lord's Day, August 7th, 1825, the church met at Mr. Blodgett's, from thence went to the Delaware River, because there "*was much water there*," and Mrs. Blodgett was baptized. Rev. Samuel Trott was called in connection with Second Hopewell, preaching alternately at each place. Mr. Trott being an antinomian, sowed the seeds which developed in Hopewell to its extinction and impregnated Lambertville, impressing some young men licensed to preach with his false teaching. Among them Mr. B. D. Stout, who was chosen as a "supply" and soon after was ordained and finally called to be pastor serving as such for five years. Mr. Stout's father was a Deacon of the church and for years its only male member.

Providentially, Lambertville church was compassed with Christian influences and both the church and Mr. Stout saved from the snare of falsehood. The pastorate of Mr. Stout was prosperous. The membership increased more than fourfold, even though by a division, many were dismissed to Second Hopewell and other antimission churches. A succession of short pastorates followed Mr. Stout's removal to Middletown in 1837: Mr. Daniel Kelsay was ordained about May 1837. Rev. J. Segur followed in 1838. Interims of pastors occurred. Rev. George Young was pastor early in the 1840's. J. B. Walter closed his charge in 1843, who with twenty-three members were dismissed to constitute the Solebury church in Pennsylvania.

A second pastorate of George Young occurred till January 1845. Mr. William B. Shrope was "supply" and then pastor until April 1849. Many were added by baptism under his labors. Rev. J. Davis followed from May 1849 to August 1850. A year of "supplies" came, when in 1851, Rev. A. Armstrong became pastor, resigning in 1860. A parsonage was built in this charge. As yet the longest pastorate the church has had. Rev. H. A. Cordo served as pastor, 1861-64, after whom Rev. F. Johnson had a short stay and Rev. C. E. Young followed for about three years. A. D. Willifer, who settled in 1869, was excluded for immoralities in 1873. Rev. C. H. Thomas was pastor five years and Rev. W. M. Wick for four years.

In 1883, a new and costly house of worship was dedicated. The building had been in progress since September, 1868 and in March 1870, the basement was used for worship. In the meantime, interest on an enormous debt and the progress of the house by annual dribs, tested the endurance of the church and was a burden and hindrance to all prosperity. A recent pastor said to the writer that, "When he hears the fire bells he hopes it is the Baptist church edifice." The building in design, in acoustics and in cost is an affliction. Rev. C. H. Woolston was pastor 1885-87; W. W. Bullock, 1887-91; F. H. Cooper, 1892; E. M. Lightfoot, 1894-97; a former pastor, H. A. Cordo, 1898-1900.

Lambertville has had twenty-one pastors. Two of them have had second charges. Seven members have been licensed to preach. Two were ordained at home and one to be pastor where he had been baptized and licensed. Two churches have gone out of Lambertville, Solebury, Penn., and Ringoes, each of which were originated by G. H. Larison, M. D., who was licensed and ordained by Lambertville church. (See History of Ringoes church.) In May 1839, the manufacture, sale and habitual use of intoxicants was made a disciplinary offence and membership was denied to any unwilling to comply with the rule. An early antinomian element in the church, the blighting influence of the mother church, the long, hard struggle under the burden of debt to build their new house of worship (which was an extremity of folly into which the church was led by unwise and heedless pastors;) evinces the devotion of these Baptists; their love of the truth and their purpose to maintain it.

Ringoes is in Hunterdon county about six miles from Flemington. Baptist interests there had their earliest paternity in the Kingwood Baptist church (now Baptisttown) whose pastors made it a mission station. Ringoes is not referred to in the minutes of the Flemington church till long after Dr. Larison of Lambertville had developed Baptist interests in and about the town. Still it is certain

that such a pastor as C. Bartolette would not omit it from his labors.

Lambertville, however, through G. H. Larison, M. D., one of its most active and intelligent members, sought out Ringoes. "He canvassed the field in 1867 with the village as a center finding four Baptists in the town and two other friends of Baptist faith willing to unite and sustain Baptist meetings in Ringoes." A meeting was appointed at the office of C. W. Larison, M. D., of Ringoes, brother of Dr. G. H. Larison of Lambertville. When a committee was chosen to find a room in which to hold meetings and to report at an adjourned meeting next week in the office of Dr. C. W. Larison of Ringoes. The committee reported that not a room could be had and "that not even the school house would be allowed for that use." A numerous Presbyterian church was in the village and controlled the schoolhouse by the trustees. This policy illustrates the uniform habit by Presbyterians toward Baptists and interprets their pretense of union. The writer knows of worse things in New Jersey of them than this. There was but one other place in the village where Baptists could meet, Dr. C. W. Larison's office, and they met there for seven weeks on Saturday afternoons.

In October they bought a large plot of ground and paid for it. Trustees were chosen to hold the property and to build a house of worship. The church edifice was built in 1868. The church was constituted in September 1868, with twelve members, about a year after Mr. Swain resigned at Flemington. The constituents represented three churches, Lambertville, Sandy Ridge and Flemington. Another A. B. Larison, M. D., was a constituent of Sandy Ridge. "Supplies" served the church until January 1870, when Dr. A. B. Larison was called to be pastor and was ordained in February 1870.

Dr. Larison while a surgeon in the Civil War, 1861-4 contracted a fatal disease, which terminated his life and his earth work in September 1872, not however, till the debt for the house of worship was paid. Scores of converts were added to the church, while he was pastor and he was greatly beloved. Rev. E. I. Pierce entered the pastor's office October 1873 and resigned early in 1875. T. C. Young was pastor a year. Mr. Helsley followed and was ordained in June 1876, closing his pastoral care in April 1882. The pastors following were: F. Wilson, a year, 1883; E. M. Gerald, about ten months in 1884. Alienation came and the house of worship was closed for nearly six months. The sympathies of the people went out to their old friend, Dr. G. H. Larison of Lambertville, who had entered the ministry.

He added to the calls of his medical practice the duties of supply at Ringoes, beginning there in July 1887. Rising very early on the Lord's Day he made his physician's calls and rode seven miles to

Ringoes, thence six miles to Sandy Ridge, preached in the afternoon, returned to Ringoes, preached in the evening and then seven miles home to Lambertville; in all twenty-six miles; three sermons and early morning physician's visit and also a large "practice on the week days at home. He maintained these labors for about five years, enjoying a large blessing on his ministry. It will not be a surprise that he died at the end of five years in 1892. It is proper to add that this good man voluntarily served thus at his own cost.

Rev. G. W. Leonard was pastor at Ringoes for a year after Dr. Larison's death. Early in 1894, Rev. T. C. Young began a pastorate of about two years. A succession of pastors was: A. Wells, 1896-98; G. Poole, 1898-99. Ringoes Baptist church was planted in a Pedo Baptist community under the shadow of a large congregation disavowing our ideas of truth and of duty and who needed the better light of the Gospel of grace. Pedo Baptists are helpless in the light of New Testament teaching. Rev. William Grant entered the pastor's office in 1899 and was pastor in 1900.

Twelve pastors have served the church. Two of them died while pastors, brothers and physicians. Another brother and physician was a resident of Ringoes. One of these brothers held the pastoral office twice. A sister of these brothers was also an influential woman, holding a high educational professorship and was principal of an important academy.



## CHAPTER XI.

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### HIGHTSTOWN.

Up to 1786 the Hightstown Baptist church had been known as the Cranbury Baptist church; named at Cranbury from its original location in that village, about two miles distant from Hightstown. The church removed to Hightstown in 1785. A tradition of seventy and more years since was an arrangement with the Presbyterians, that if the Baptists would remove to Hightstown, the Presbyterians would leave that place to them and not found a Presbyterian church there. It is too late to verify any such arrangement and if made, was only verbal. The removal however, avoided local rivalries, and afforded opportunity for a larger number of people to hear the Gospel and to enjoy the privilege of religious worship. New Jersey was a preferred resort for Baptist colonists in the 17th century. North, east, west and south, they were an important element of the first settlers. Of those locating in Monmouth county, Baptists were foremost and most numerous. Their influence in adjacent sections was very great.

The Middletown Baptist church formed in 1668 had a large constituency and widely scattered. The country included a very large section and Middletown township included a large part of the county. Many constituents of the church located at Upper Freehold, others at Jacobstown and at various points south of Hightstown. Their wide distribution, involved several centers where houses of worship were built, the people themselves evidently having ample means both to provide for themselves as well as to erect many places of worship, where the ordinances of baptism and the Lord's Supper were administered and pastors from the original church preached in the earliest periods of settlement of the country. It fact, the same mistake was made at both Holmdel and Upper Freehold, that of not organizing new churches. Holmdel would then have retained its original date and Upper Freehold but a little later, 1668. These bodies, had with First Hopewell and Jacobstown the lineal descendants and names of the constituents of the original Middletown church. Both Cranbury and Hightstown were on the route of pastors from either, their homes or from the parsonage at Holmdel to Upper Freehold, where they could stop and preach as they were accustomed to do. A reason why Cranbury(Hightstown) antedates Upper Freehold is, that being nearer the mother church, it would have the sustaining care of the old

church, as well as afford to Upper Freehold and Jacobstown, where many constituents of Middletown lived, nearer headquarters of Gospel ministries and of the ordinances.

The minutes of the Philadelphia Association (Minute 1745, page 49, A. B. P. Soc. Ed. 1851.) state: "Agreed and concluded pursuant to requests made by the brethren about Cranbury, that our brethren, Nathaniel Jenkins and Jenkins Jones be at Cranbury, Friday the first day of November, in order to settle the members there, in church order." Seventeen persons were present, members of the Middletown church, who covenanted with each other as a Baptist church, a Baptist church distinctively. Other denominations were allied to reject their views of New Testament teaching and Baptists were at a great discount as disciples of Christ. This opposition was to Baptists a bond of unity and of assertion of their faith, inciting them to exceeding watchfulness lest an erroneous minister or a church, come into their fellowship. Out of this grew the custom of asking the association to appoint men to attend the organization of a church and the ordination of a minister. Numbers, culture, repute, place and even the Baptist idea of individuality were wholly subordinate to guarding against infection by error.

Pastors Jenkin Jones, of Penepack, Pa., and Nathaniel Jenkins of Cohansie were present November 1st, 1745, in Cranbury "to settle the Baptists there in church order." One of the constituents was James Carman, a licentiate of Middletown church. The organization of the church was probably due to him, he having been "licensed to preach among that branch of the Middletown church which resided at Cranbury." On the next Lord's Day, November 3rd, 1745, Mr. Carman was ordained for the pastorate of the new church. At this time he was sixty-seven years old, a time of life in which men are considering the question of retiring from public life. There is but one other Baptist pastor in New Jersey ordained so late in life, Rev. C. C. Lathrop, ordained at Deckertown in 1887, when sixty-nine years old. Pastor Carman was a remarkable man. Like the early time pastors, he was a missionary pastor. Three or four sermons a week, forty or more miles to an appointment did not content him; now in Hunterdon county and then in New York City were chosen opportunities to do "what he could." When seventy-four years old he was an appointed preacher at the Philadelphia Association.

Rev. Mr. Parkinson, pastor of the First Baptist church in New York City, preached a historical sermon at that church on January 1st, 1813, and says: "After which (the loss of former ministries) Rev. James Carman of Cranbury (Hightstown) visited them and baptized till their number increased to thirteen when, they were advised (prob-

ably by Mr. Carman) to unite themselves to the church at Scotch Plains of New Jersey, so as to be considered a branch of that church and to have Mr. Miller, its pastor, preach and administer the Lord's Supper once a quarter." This was in 1753, the eighth year of Mr. Carman's settlement, when he was at least seventy-four or seventy-five years old. Note the wisdom of this Council. Pastor Miller was known to care for the cause of Christ wherever his charge. Scotch Plains was the nearest accessible church. Mr. Carman was an old man. New York City was at least fifty miles from his home and he must ride all that long way on horseback on trails, and having a large field at home, it needed his whole time and strength. Thus he made sure to provide for the New York Baptists, not only one of the ablest men of his day, but also one of the most devoted men. Mr. Carman's salary was so small that no mention is made of it. He probably made these journeys at his own cost, "for Christ's sake," was the law of his life. He died in 1756, at the age of seventy-eight years, having been pastor eleven years.

There must be no withholding of honor or credit from Scotch Plains church, nor from its great and devoted pastor, Benjamin Miller, for their part in laying the foundations of New York City Baptist interests, nor from the man who suffered hardships and self denials to plant well and make sure the seed of the tree under the shade of which, tens of thousands sit, and the fruit of which has been a blessing to the whole earth. Yet such a man as James Carman, whose prayers and hardships and long journeys and words of cheer and counsels of wisdom have borne fruit in the prosperity which has blessed the world, must not be forgotten, as one chosen of God for the increase in which we rejoice. Having finished his work, the good man died and was buried near the old meeting house in Cranbury. In 1899, his remains were disinterred and buried near the house of God in Hightstown.

An interim of six weary pastorless years passed. Then Peter Wilson, whom Mr. Carman had baptized was called and ordained for the pastorate on May 13th, 1782. The labors of this man were apostolic whether we speak of the long and frequent journeys he made to destitute places; to his incessant labors; to his cheerful response to the calls made upon him; to the great and many revivals which attended his ministry, or to the eminent men whom he instrumentally brought into the kingdom of righteousness. The story of his life and work has been effectively told by a succeeding pastor, nearly eighty years after Mr. Wilson had gone to his reward, Rev. O. P. Eaches. That record of a wonderful man and his no less wonderful career, is more fittingly told than could be by a comparative stranger. The example

and influence of his pastor, James Carman, was very positive with Mr. Wilson. He had grown up under it. The self sacrifice and zeal and devotion of pastor Carman had vast rewards in its silent training of the young man, who later would stand in his place. After Mr. Wilson resigned in November, 1816, he still supplied the church till June 1817, his pastorate really lasting thirty-five years.

How immensely his wife had to do in the make-up of the man, may be inferred from the statement of Morgan Edwards of her. He said: "It should not be forgotten that Mrs. Wilson encouraged him in his wishes, saying she would go to the washtub or take a hoe in her hand rather than he should go without learning." Who can limit a man's attainment with such a hallowed home inspiration? Only the grace of God has more to do with the making or unmaking of a man than that of a wife. Her name, Mary Fisher, ought to be enrolled among the nobility of our churches.

An interim of eighteen months occurred after Mr. Wilson resigned, during part of which, Rev. John Seger was supply and on May 1st, 1818, settled as pastor, remaining eighteen years. While yet in business he had been ordained in New York City in January 1873. Mr. Seger made no pretence to scholarship, but the "Book of books" was his constant study. He was an instructive preacher and a successful pastor, having frequent and large accessions of baptized converts. At his resignation the membership of the church was one third larger than when he became pastor and it was the largest in membership of any Baptist church in the State. Mr. Seger was President of the Convention that organized the New Jersey Baptist State Convention in 1830 at Hamilton Square.

In the same year in which Pastor Seger resigned, Rev. C. W. Mulford entered the pastorate in December, 1836, and continued pastor ten years. Mr. Mulford was a stanch, out spoken temperance man. Only one other Baptist minister, oftener and more imperatively commanded public attention to the subject, Rev. Samuel Aaron. Mr. Mulford succeeded M. J. Rhees in the secretaryship of The New Jersey State Convention. Pastor Rhees removing from the state and from being secretary, Rev. C. W. Mulford was chosen President of that body. He was one of the Quartette, always present at its annual and quarterly meetings of the Board, Judge P. P. Runyan, G. S. Webb, S. J. Drake and C. W. Mulford, men always ready to undertake any service for the promotion of the interests of the Baptist churches and cause in the State or out of it. Mr. Mulford died at Flemington in 1864 with an incurable disease,

Rev. George Young followed on April 1st, 1847, closing his pastoral care at Hightstown in April, 1851. Mr. Young's pastorates were always short, but a second or a third charge in the same church was a usual thing in his ministry. He was a highly cultured pastor, exceeded by few in his day. Had he contented himself with continuance in his pastorates he would have been a greater power for good. But his custom of scattering himself limited him in all respects.

After a few weeks, Rev. J. B. Saxton became pastor at Hightstown in May 1851, staying only till October 1852. On the following March 1853, E. M. Barker having settled remained four years. Mr. Barker was a conscientious man and amusements like croquet were only evil to him. Still he enjoyed a "smoke." The specialty of his charge in Hightstown was the erection of the spacious and creditable house of worship now in use, dedicated in February 1858, in the pastorate of Rev. L. Smith, who entered the pastorate December 1st, 1857. Mr. Smith was a very frail man when he came to Hightstown and did not improve. Disease shortened his stay. He died at St. Paul, Minn., August 25th, 1864.

Arrangements were made in January 1864, for a private school. The room over the lecture room was granted to Rev. L. Smith, the pastor, for a schoolroom free of charge for one year, and Miss Gurr was employed to teach the pupils "*gathered from the congregation.*" Thus the privacy of the school was assured by Pastor Smith having control of the room and of the school and by the pupils of the Baptist congregation, subsequently the Haas brothers adopted the school, which they gave up upon the location and organization of "Peddie Institute." These plans were in anticipation of the action of the New Jersey Baptist State Convention to found a Baptist school in the State within a few years. Hightstown was a fitting location. A friend of the movement in Hightstown Rev. Joshua E. Rue, anticipating the opportunity of Hightstown to secure the location of the school travelled in the State in behalf of Hightstown. Eventually the location was made at Hightstown. In the fall of 1869, the main building of the Institute was dedicated. It had cost one hundred and fifty thousand dollars, and the Board was seriously in debt. Later, through the efforts of Rev. William V. Wilson, funds were collected to pay the debt and cancel all claims against the Board.

Additional property has been bought and given to the school, enlarging its campus to twenty-six acres. A beautiful library building was built by Jonathan and Mary Longstreet, named the "Longstreet Library." A dining hall, including all needed kitchen, culinary and laundry appliances has been built. The dining hall is large and favor-

ably compares in style and beauty and convenience with any, anywhere. An athletic field and its appointments, a telescope and observatory, laboratory thoroughly furnished, also the scientific department with a fine collection of shells, minerals and geological specimens, crowned with an endowment of one hundred and seventy thousand dollars completes an equipment of the school that is a foremost one in the nation.

A record of Hightstown must include denominational education affairs. The convention which met in Hightstown in 1811 to form the New Jersey Association, appointed a committee to report plans for a school. There had been in New Jersey a knowledge of educational methods in the colonies and there was a higher educational tone here than elsewhere. On account of its central location and its staunch Baptist interests, there was a disposition among Baptists to locate there. Acquaintance with the minutia of education in the colonies, showed that New Jersey was a preferred place and an immense advance on any other colony. The first free school was begun here in 1668. The first legacies for Baptist schools were in this colony and the first Baptist schools were here also.

The sources of its population explain the fervor with which educational movements were welcomed. The Holland colonists were required as a condition of their emigrating to America to take immediate steps to found a church and a school. The "Friends" (Quakers) invariably by mutual agreement built school houses alongside of their meeting houses. Christian denominations entered into a race for the earliest effort to found secondary schools and colleges. (See History of Education in New Jersey, issued by the government in 1899, Washington, D. C.)

On June 19th, 1864, Rev. Isaac Butterfield entered the pastoral office. He was a man of rare worth and a preacher eminent for clearness, simplicity and powers, unpretentious in scholarship, but "mighty in the Scriptures." The spacious house of worship was packed with an immense congregation entranced by his expositions of sin's ruin, of righteousness and of "judgment to come." His stay as pastor was only two years. On May 1st, 1867, Rev. Lyman Chase became pastor and resigned in two years to take a professorship in Peddie Institute. While a man of intelligence and culture he was not an aggressive pastor, better adapted to teach than to develop a church into efficiency. After Mr. Chase resigned, "supplies" ministered to the church something more than a year.

In June, Rev. O. P. Eaches accepted a call to be pastor and is now (1900) holding the office. When Mr. Eaches settled as pastor, the

membership was three hundred and seventy. In 1900, it was five hundred and thirty-nine. Each of these thirty years there have been additions by baptism. The whole number of Baptisms since June 1870, to June 1900 has been seven hundred and forty-three.

Since its constitution, the church has been financially independent. From September 1766, to October 1786, ten years, had there been a local mission society to aid struggling churches, the church might have asked aid. Pastors' salaries were small in the early times, oftener they cared for themselves, either living on their own farms or on a parsonage farm. Pastor Wilson had a salary of six hundred dollars and since then pastors of Hightstown have had a definite income. The church has built four meeting houses. The first was built at Cranbury in 1747. A "deed" of the lot on which it stood was dated April 15th, 1746. This building was used to November 1785, when the church removed to Hightstown. Whether the second house was ready for use in 1785, is not certainly known. That at Hightstown was in use to 1834, when under Mr. Seger, it was too small and the brick edifice now in use was built and was dedicated in 1834, about two years before Mr. Seger resigned. This building is now in use for the Sunday school and for social meetings. The fourth building was dedicated in February 1858, in the pastorate of Rev. L. Smith. To Mr. Barker and the church building committee the inception of this very creditable house is a fitting memorial of the taste and ideas of the people, of a church edifice. A parsonage farm had been bought in 1817 and held for the pastor till 1857. In 1871, a parsonage was built in the town. As many as twenty members have been licensed to preach, one of whom became pastor. Alexander McGowan was much like Mr. Wilson. A Presbyterian minister, he challenged Mr. Wilson to a public debate on baptism. While studying the New Testament in preparation for the discussion he became a Baptist and Mr. Wilson baptized him. Of these twelve were useful pastors in New Jersey. Others were active ministers abroad.

Hightstown is centrally located in the state. The Baptist church is influential both at home and abroad. It may be permitted to add some items of interest about Peddie Institute. Hon. D. M. Wilson was the first President of its Board and to him is due the choice of the architectural design of the magnificent building even though it cost forty-thousand dollars more than a "factory structure" that had been partly built. At his death, Hon. Thomas B. Peddie was elected President. It is said that he had given fifty thousand dollars while living, to Peddie. His will endowed it with an equal sum and Mrs. Peddie's will added one hundred thousand to the endowment. Other

large givers were, the Longstreets, Jonathan and Mary Jr., who built the Longstreet library building and Miss Mary fully equipped the physical laboratory at a cost of one thousand dollars, and annually sends a royal donation for the purchase of books for the library. The mother was a Holmes, a near lineal descendant of Obadiah Holmes, the Massachusetts Baptist martyr. Each of her children followed her example. A daughter's legacy, Eleanor, was about being cast into the bottomless pit of debt. Her pastor prevailed, however, to have it used as the seed of the "Longstreet Library," assuring the Board that it would yield ample fruit; and it has. S. Van Wickle of New Brunswick, Rev. F. R. Morse of New York City, Deats, father and son, the Wilsons, D. M. and William V., Price of Burlington, New Jersey and Rev. Alfred Free of Toms River; these and many more have had a large part in the equipment of Peddie Institute. Through its friends the school is justly entitled to a first place among the Academies of the nation.



## CHAPTER XII.

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### MANASQUAN.

A Seventh Day Baptist church was formed at Manasquan in 1745. Whether they had left seed of the Baptist faith in the community which laid dormant for half a century after their emigration to the West is not known, but Baptist ideas of Bible teaching, like the wheat grains in the wrappings of Egyptian mummies, retain a life germ for centuries. They have but one meaning in all generations, even though far apart in both time and distance. An instance happened at Long Branch, New Jersey. Abel Morgan of Middletown Baptist church had a station at Long Branch in 1738 and after, and had many converts. An hundred years later, the writer had a station there and was greeted with welcome by descendants of the early Baptists, still cherishing the ideas of their Baptist ancestry.

Manasquan Baptist church began with and from a woman. Mrs. Elizabeth Havens, a widow, was a member of First Hopewell Baptist church and a lone Baptist resident of the town in 1801. Two of the children were religiously impressed. At her request, one of them Samuel, journeyed a long distance through the sand and the Jersey "pines" to Hightstown to invite Mr. Wilson, pastor there, to come to Manasquan and preach. He did so on the 9th of December, 1801, and preached in the house of John Havens, another son. The son, Samuel, who had gone to Hightstown was the first one baptized in April, 1802. From this time Mr. Wilson visited there once a month until there were thirty-seven baptized believers there. Soon after Samuel's baptism, Mr. Wilson baptized John Havens and Anna, his wife and the wife of Samuel Havens. When thirty-seven had been baptized, they decided to organize a Baptist church and on October 20th, 1804, did so, as the First Baptist church of Howell. Upon the division of the township the name was changed to Manasquan. Of the constituents, thirteen were named Havens, and others were relatives, their names changed in marriage. The constituents numbered twelve men and twenty-five women. Mrs. Havens was an instance of the kind of Baptists, who made us denominational what we are. Some of a modern type would have said, "We are all going to Heaven and denominations make no difference. Why send off fifty miles or more for a Baptist minister when there are good ministers and churches

nearby?" The pastors were: Rev. William Bishop, 1807-12; John Cooper, preaching once a month, 1812-1823, eleven years; John Bloomer, 1823-29; Mr. Clark, one year; D. P. Perdun, ordained August 1834-40.

Mr. Perdun was an illustration of how really grace fits a plain, uncultured man of very limited information for usefulness and influence. He was of large and massive physique, a physical stalwart. To grammar and reading, except his Bible, he was a stranger. An amusing instance of his make up happened at a woods' meeting. The meeting had not resulted as anticipated. At a conference on the matter, Mr. Perdun exclaimed, "I am going to visit every house near here." Hearing that two elderly ladies lived at a given place, he began there. One of them opened the door wide enough to see the caller. But Mr. Perdun pushed in and on inquiry learned that she was not a Christian and unmarried. Whereupon he lifted his hands and exclaimed, "no Lord, no husband and no God. You are in an awful condition!" Neither of these ladies was converted at that meeting, nor is it probable they ever forgot Mr. Perdun.

After the resignation of Mr. Perdun, Mr. Boozer was a "supply." Rev. C. Cox, Sr., was pastor from June 1842-44. A special work of grace was enjoyed under the labors of Mr. Cox at Manasquan and Kettle Creek churches at both of which Mr. Cox preached. Rev. E. R. Hera, 1846-48. Also Rev. W. F. P. \_\_\_\_\_ did pastoral service after Mr. Hera. In the spring of 1851, Mr. W. F. Brown became pastor till 1853. Four years passed in which the vitality of the church was impaired by lack of pastoral care. The frequent changes and pastorless intervals were due to the location of their houses of worship, one being an accommodation for both Manasquan and Burrsville, located in the "Pines" distant from anywhere, which was occupied in 1843 and later. This house had been built in 1808 and served neither place. Had the house been located in Manasquan, the church would have grown to be numerous and of ample means. To establish outposts at their pleasure was unwise. The next meeting house was a greater folly and without other excuse than covetousness, the probable reason had its reward in the almost extinction of the church. Baptists in numbers, social position and financial resources had more than all other denominations combined and really gave enough to build a "union" house to have built one for themselves. There were no other churches in the village than theirs. When the writer preached in this "union" house in 1843, he said to Baptists, "You have made a coffin for your church and you can date its obituary from the day you committed yourselves to this movement, providing a home and center

for other denominations and affording them a home and chance to be. It is good to be generous, but not at the cost of suicide." Nor were other Christian names slow in improving their opportunity. With help from abroad they organized and concentrated in the town, building attractive church edifices where the people were and grew strong, while Baptists grew weak; leaving Baptists in their shabby "union" house on the hills and well out of the way. This saved the Baptists the cost of sustaining a pastor, giving them preaching by pastors of other denominations and it was sure to be emasculated of Baptist facts and ideas. They were thus pastorless for many years.

In 1867-9 the writer, then on the missionary committee, of the Association went to them, pointed out the coming extinction and prevailed with them to make an effort for life. Deacon Mark Brown of the Baptist church bought lots in Manasquan on which the church built their second church edifice in 1871 or 2 and it was dedicated in 1872. The plans and general design of the house were given by the chairman of the missionary committee of the Association. A location in the village put the church on a parity with other denominations and the decline since 1808 was stayed.

Mr. J. D. Merrill was called to be pastor in December 1857 and was ordained on January 19th, 1858. During his pastorate they had as large a measure of prosperity as the conditions allowed. Its isolation on the hills and the attraction of more fitting and suitable places of worship in the village hindered the prosperity of the church. Mr. Merrill closed his labors at Manasquan in April 1864. Rev. E. M. Lockwood followed on May 1st, 1864 and was ordained in August 1864. He was pastor of both Manasquan and Kettle Creek churches. He died on August 13th, 1866. Rev. S. L. Cox followed within a few months remaining but one year, because of the uncongeniality of the climate. He was succeeded by his father, Rev. Charles Cox, who after twenty-four years was pastor the second time. Three years Mr. Cox, Sr., remained, closing his pastorate in 1871. Mr. T. S. Snow was the next pastor and was ordained in September, 1871, remaining until 1873. Upon Mr. Snow's resignation, Rev. E. M. Barker entered on his charge 1873-76. In 1876, Rev. D. S. Parmelee became pastor for nine years, resigning in 1885. A parsonage was secured while Mr. Parmelee was pastor.

Rev. Henry Cross settled as pastor in 1886. Pastor Cross enlarged the church work by making a station at Point Pleasant, about six miles south of Manasquan river. Mr. Cross closed his first pastorate in 1892 and in the same year, Rev. F. C. Brown became pastor, remaining till 1896. The hearts of the people clung to an old pastor.

Mr. Cross and he was recalled in 1896, and was ministering in 1900. Since his return the house of worship has been enlarged, really made new at the cost of the original building. An inspiration to a higher life is infused into the church, more than in any former period of its history.

Excepting the labors of Mr. Wilson of Hightstown, the church has had twenty pastors. Five or six of these have been ordained here. Three have had duplicate settlements. There have been four hundred and thirty-one baptisms, excepting those baptized by Mr. Wilson. Of the two meeting houses and the renovation of the last, mention has been made. Two members have been licensed to preach, one a pastor's son. Another was the ever memorable A. O. S. Havens, who travelled and preached on the coast from Manasquan to Manahawkin and through the "Pines" at his own cost, sowing seeds of the Baptist faith and impregnating the people with our convictions of truth. So much so, that it was a Baptistic section. Three churches have gone out from Manasquan, Osbornville, 1835, founded by Mr. A. O. S. Havens; Orient, 1848; Point Pleasant, 1888.

In August 1835, Kettle Creek (Osbornville) was constituted with seven members. Five were named Havens, of one family and near relatives. One, A. O. S. Havens was a licentiate of Manasquan church. These lived at Kettle Creek and some of them were constituents of Manasquan church. Mr. A. O. S. Havens was ordained on November 1835, and was the first pastor remaining, until 1842, also he supplied the church from 1845-47. This was his only pastorate; he was a very busy minister of the Gospel. Kettle Creek was the only church between Manasquan and Manahawkin and east of Jacobstown. Mr. Havens was the only Baptist minister living and preaching in this wide spiritual waste. Fifty years since it was common rumor, that several Methodist churches were composed exclusively of baptized believers; the entire section being permeated with Baptist ideas through Mr. Havens, who is not known to have asked or received any renumeration for his labors. His useful and busy life ended on October 16th, 1854 at the age of fifty-three years. A school teacher and licentiate, L. H. Terrill helped him in his work, enabling him to go abroad and minister in distant places.

In October 1849, Rev. John Todd became pastor and served the church two years. He was a self-sacrificing, good man. The Board of the State Convention, welcomed opportunities to engage him for missionary work. A meeting house was built soon after the church was organized and is now in use. Built in the "Pines" its location prevented any growth. About 1869, Rev. Mr. Cook ministered

to the church. Rev. C. P. Decamp followed as pastor of Kettle Creek and Orient church from 1874. Rev. G. Johnson also supplied the church. In conjunction with Orient church, Rev. D. Young was pastor. After many years, of which the Association minutes said, "No report," in 1893, Rev. E. B. Walts settled. New life at once began. He baptized converts, doubled the membership. The name was changed to Osbornville and the house of worship was repaired, Mr. Walts resigned in 1895 and Rev. G. W. Leonard became pastor ministering to Osbornville and Orient churches. He closed his labors on the field in 1898.

East of the Raritan and North of Manahawkan and Hightstown there were only three Baptist churches. From 1835 to 1865, thirty years, eleven Baptist churches were formed, in all fourteen Baptist churches. The same territory after the organization of the Trenton Association in 1865 to 1900, a period of thirty-five years, includes thirty-eight of our churches, an increase of twenty-five in thirty-five years.

Appearances indicate that Osbornville church has trials awaiting it in the future. Places north and south of it are centers of resort for summer population. Were the meeting house in the village the outlook would be more hopeful. Family churches however, seldom get hold of a community, unless it is a family community. The sons of Mr. Havens are influential men, but they do not live in Osbornville. His daughters also, are women of position and influence. Neither are they associated with Osbornville church.

Orient and Osbornville are much alike in their location, isolated and away from the thoroughfares of travel. The building of the Manasquan first house of worship toward Burrsville helped Baptist influence there. Some of the children of Rev. A. O. S. Havens lived at Burrsville and that helped Baptist interests there. In 1858, Rev. W. F. Brown did much mission work, making Burrsville his headquarters, with the outcome of the organization of Burrsville Baptist church, with a constituency of fifteen members. Mr. W. F. Brown was pastor and supply for more than twelve years. Chosen to political office at various times he was not dependent on the church for support. A meeting house was built in Burrsville about 1859-60. Rev. J. E. Howd was pastor in 1872. Messrs. DeCamp and Young were joint pastors of Burrsville and Osbornville. In 1879, the old pastor, Rev. W. F. Brown had a second pastorate which lasted to 1885. Both of his pastoral charges included more than sixteen years. Rev. E. Thompson, pastor at Lakewood, supplied the church for a year and more. The Point Pleasant pastor also supplied the church. Rev.

G. W. Leonard was for several years pastor at Burrsville and Osbornville, which arrangement terminated in 1898. Rev. J. W. Hartpense settled in 1899.

Churches located as are Burrsville and Osbornville need to be tenderly cared for. They live a life of exhaustion, sending abroad their most efficient young people. Of necessity they endure long periods of destitution and need a large faith and unyielding devotion to maintain their visibility and prove themselves the peers of the active and self denying servants of God. Such disciples do not have the inspiration of association nor are cheered by the consecration of times and means in fields "white for the harvest." They endure hardships under the most discouraging conditions, make up the deficiencies of those who go away and hold up the standard of the cross in the night and oftentimes in loneliness. Happily God knows!

Point Pleasant is one of the many churches on the sea shore, which owe their existence to the missionary committee of the Trenton Association and to Pastor Cross of the Manasquan church. Members of Manasquan and Orient churches had been long residents there. There were not halls or suitable places of worship. Occasionally devotional meetings were held at the homes of members of the churches and the pastors were among their people. Pastors and the Baptist churches were of "one accord" and in hearty sympathy with the missionary committee, giving special attention to the place in 1882, learning then that lots were in waiting to be given for a Baptist place of worship. Delays came, by the calls from other places. But in 1886, the increase of residents put a special phase on the question of early movement at Point Pleasant. Pastor Cross had made an appointment for service in 1887 and Deacon William Curtis of Manasquan church had given valuable lots for the church edifice and the missionary committee pushed the collections of funds from the churches for the house of worship at Point Pleasant. The concord of the nearby church and of the pastor and of the resident Baptists hastened the completion of the house of worship which was dedicated in November 1888, and the organization of the church with fourteen members.

Until 1892, the church was supplied by Mr. Howland Hanson, a licentiate of Asbury Park church while a student in college. After Mr. Hanson, Rev. W. L. Mayo became pastor in July 1892. He stayed only two years. While pastor, the church bought adjoining lots, removed the meeting house and made additions for more efficient work. Rev. G. W. Drew entered the pastorate, and resigned his charge in 1895, when Rev. Mr. Mauser settled as pastor closing his pastorate in 1898. A parsonage was built in 1896. Rev. J. A. Clyde

accepted a call to be pastor and began his pastorate in 1898 and is now ministering to the church. After Mr. Hanson, four pastors have served the church. Their house is still in use. There is an ample field and good hope for the growth of a strong and efficient church.

The South River church was derived from Hightstown. Its origin is not given in the church minutes. The beginning was about that of Manasquan. The South River church became antinomian and is reduced to a nominal membership. In 1871, under the lead of First New Brunswick church, Baptist elements local and from Herbertsville united in constituting The Tabernacle church known as Washington and South River. It was formed of thirteen members on November 12th, 1871. Our record dates from the New Constitution, November 1871. Rev. M. Johnston was the first pastor who closed his work in 1874. Other pastors have been H. D. Dolittlo, C. H. Woolston, F. C. Overbaugh, W. A. Smith, S. D. Samis, E. I. Case. The life of the missionary church has been harrassed by the primitive body and limited to less growth than it would otherwise have had.



## CHAPTER XIII.

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### TRENTON

The earliest traces of Baptist ideas in Trenton, is said by Morgan Edwards to have been introduced there by "Rev. Jonathan Davis, a Seventh day Baptist, who with his brother, Elnathan settled in Trenton, near the beginning of the century,"(eighteenth) adding that he had seen a printed letter directed to Mr. George Whitfield from Jonathan Davis dated May 1st, 1740. Mr. Davison was a native of Wales, but came to Trenton from Long Island. He died in Trenton in 1750 in his seventy-fifth year. Mr. Davis married a lady in Trenton whose maiden name was Bowen. I find the name of Bowen among the constituents of the First Baptist Church of Trenton. Even though many years had gone since Mr. Davis had died, a Bowen of the First First church evidenced that the seed he had sown bore fruit.

Rev. Peter Wilson, pastor at Hightstown preached at Trenton as early as 1787 at the house of Mrs. Hannah Keen. "On March 4th, 1788, he baptized five persons in the Delaware river, supposed to be the first case of believers baptism in Trenton." This is not certain, since Rev. Mr. Davis may have baptized therein in his long residence in the town. The First Baptist church in Trenton was constituted November 9th, 1805 with a membership of forty-eight. It was formed as "The Trenton and Lambertown church." Lambertown, Mill Hill and Bloomsbury were suburbs of Trenton and have been long since absorbed in the city. Descendants of some of the constituents, Colemans, Howells, Parkers, Deys, and others are now identified with the Baptist churches in Trenton and in its vicinity. Mr. Wilson continued to preach at Trenton once in four weeks until 1809. He also had other appointments at Manasquan, Hamilton Square, the Manor, Pa., Penns Neck and Lawrenceville, additional to his pastoral duties at Hightstown. Few men could be more busy and few accomplished more in the vast undertakings of this wonderful man. Col. Peter Hunt gave to the church for a house of worship, the land on which their meeting house and cemetery are and building their church edifice on it, dedicated it on November 26th, 1803, two years before the church was constituted.

Growth made necessary additional labors to Mr. Wilson and on July 9th, 1808, Mr. Boswell was engaged as a "supply" once in four weeks. At the same meeting at which Mr. Boswell was engaged,

Mr. Coles, a licentiate of the church was employed as a "supply" for another Lord's Day of the month. Three Lord's Days of the month the church provided for itself ministerial service. At the close of Mr. Wilson's labors in July, 1809, a period of twenty-two years, Mr. Boswell was called to be pastor in connection with second Hopewell church to begin the next September and a few weeks later was ordained. His salary was three hundred and fifty dollars for one half of the time. After two years, Mr. Boswell was called for three Lord's Days in each month. Trouble developed in 1823, fourteen years after Mr. Boswell's settlement, 1808; he had imbibed Swedenborgianism. Hitherto, the church had prospered. The pastor was an able preacher, genial and winning in social life. His mistake was, instead of saying, that his views had changed and quietly resigning, he kept his place, preached heresy, stating his views with increasing boldness, until unendurable by the evangelical element of his hearers and they were compelled to act.

In April, 1823, a church meeting decided to call a council for advice. Henry Smalley of Cohansey, John Boggs of first Hopewell, James McLaughlin of second Hopewell and Thomas B. Montanye of Pennsylvania were summoned. The clerk, was instructed to invite Mr. Boswell to meet with these pastors, but he declined to meet them. The council reported to the church: "We the undersigned having heard, are of the opinion that he (Mr. Boswell) has departed from the faith of the particular Baptist churches, and demand that he be immediately notified that until he renounces his errors he cannot have our fellowship as a regular Gospel minister." Henry Smalley, John Boggs, Thomas B. Montanye. Mr. McLaughlin was pastor of the church of which Mr. Boswell had been pastor and was known to be evangelical. The church adopted the report and excluded Mr. Boswell. By the end of the year sixty-three members had been excluded for their sympathy with and acceptance of the views of Mr. Boswell. The course pursued by the church and the small following of Mr. Boswell at the end of a pastorate of fifteen years instances the staunchness of these Baptists and how independent they were of personal ties and of genial associations in their belief of the Divine word. Mr. Boswell and his friends built a meeting house near the First Baptist house of worship and the worshippers there were commonly called the second Baptist church. For Mr. Boswell baptized those received into his church as Baptists do and thus his church was known by the sign it hung out. A later pastor, <sup>7</sup>D. H. Miller, for special reasons, published a history of the first Baptist church of Trenton, representing Mr. Boswell as badly treated in a history of the Central church. Mr. Miller's history was a curious

mixture of truth and misconception. Within a few months Rev. S. W. Lynd, pastor at Bordentown was called to a joint charge of that church and of first Trenton. The arrangement lasted for a few weeks and terminated satisfactorily to both churches. Rev. George Patterson, M. D., followed for two years till March, 1828. "Supplies" ministered for two years more.

A call was given in March 1830, to Morgan J. Rhees to a joint pastorate with Bordentown which continued till 1834, when Mr. Rhees settled at Trenton exclusively. His was the first pastorate since Mr. Boswell in which the church had the undivided labors of a pastor. Within three years the congregation outgrew the capacity of the house of worship and it was enlarged and modernized. Necessity justifies curious doings. In 1838, an invalid was received by letter "and the hand of fellowship was *given to her Father in her behalf.*" After eight years of most acceptable service, Mr. Rhees resigned, and a call was sent to Rev. Samuel Aaron, to which he replied: "That his anti-slavery views would occasion dissatisfaction to some worthy brethren. I doubt very much my fitness to be a pastor till my mind or the minds of my brethren shall have undergone a change." This was like Samuel Aaron, a man of great courage, unconcerned, whether his views on slavery and temperance pleased the people or not. He spoke intensely, educating men and women for the days of 1861-65. After hearing this letter of Mr. Aaron, so frank and sensible and just, Mr. Rhees was immediately and unanimously recalled and as promptly accepted the proffered pastorate. Finally he resigned in 1840, closing pastoral labors of ten years.

Mr. Rhees did an especial work. The defection of Mr. Boswell had both impaired the strength of the church and had brought confusion and hindrance to the Baptist cause and to Baptists in the city. Especially as he had located himself as a Baptist on his old field, Mr. Boswell did his utmost in opposition to his former charge with whom he had the largest influence to win them to his false views. Mr. Rhees was such a preacher and pastor that the church had constant growth in a continuous accession of spiritual, social and material strength. Mr. Boswell died in 1833, and the house of their worship was sold about 1837, to evangelical Christians and nothing remains of the ism that built it. Pastor Rhees was a grand man. The ten years of his life in Trenton were also ten years of service as the secretary of the new and unshapen state Convention for local missions. Its first secretary his plans of administration governed its operations for sixty years. To him, that body owes more for its efficiency than to any other, not excepting Rev. G. S. Webb and Judge P. P. Runyan, both of the

first Baptist church of New Brunswick. The temperance cause had one of its best advocates in Mr. Rhees. Anything for the betterment of humanity had him for a champion.

The Trenton Baptist church was a jealously watching church against ministerial assumptions or claims of pastors' rights. The moderatorship was denied him in their business meetings. Nor was there a ready assent to his presence at business meetings. Once, present at a business meeting, he expressed his views on the matter under consideration. At once one of these good men, offended and indignant at the pastor's objections, possibly to his own plans and ideas, moved that Mr. Rhees be excluded from the church. The motion was hastily carried. Happily, reflection came before adjournment; the vote was reconsidered and the original motion lost, and notice of the shameful action was refused a place in the minutes of the meeting. Mr. Rhees was a man who did his own thinking along Bible lines. He was tall enough to see over the walls of his fold and long armed enough to touch far off fields.

Mr. L. F. Beecher, having been chosen was ordained for the pastoral office in October 1841. Resigning the next September, his short stay was a continuous blessing. In January, 1843, Rev. John Young was invited to "supply" the church until April. But in February, after a statement of the circumstances of his situation, and an interchange of views on the subject, he was called to be pastor and it was immediately accepted, his charge to begin on February 15th. Mr. Young presented "a letter from Deacons of a Baptist church in London and divers others letters in testimony of his standing character as a member of the Baptist church and on these letters was received into full membership." This was a strange and unwise proceeding on the part of the Trenton church. A body most insistent on following the usages of Baptist churches, the subsequent events showed the mistake and folly of the course taken. These letters may have been forgeries. At a special meeting of the church in July following, Mr. Young resigned, to take effect August 15th, he having been elected to a professorship in a Campbellite College in Virginia. Mr. Young was a cause of dispute and of confusion to Baptist interests in Trenton. Mr. Young preached a sermon in early August in which he advocated the union of all denominations and more or less exposed his Campbellite tendencies. If not of that sect when he came to America, his conversion to their views was a short process. Seemingly he was honest, which explains his large following. As many as one hundred and twenty-four asked for letters of dismission from the first church to organize a second Baptist church in upper Trenton. All of these

however, were not personal followers of Mr. Young nor had imbibed his views.

The New Jersey Baptist Convention had for along time been trying to induce the first church to colonize a Baptist church in North Trenton and many Baptists in the city sympathized with this proposition and these united in this movement of a Baptist church in North Trenton. It is not known that pledges had been exchanged between Mr. Young and some of the dismissed members to form a second Baptist church that might eventually be a Campbellite church. It is known that having gone to Virginia and declined the professorship (!) he returned to Trenton and became pastor of second Trenton church. Whereupon, that body broke into three parts. Thirty-seven members returned to the first church. Another party constituted themselves the Trinity church, worshipping in Temperance Hall. The third party built a meeting house on the corner of Hanover and Montgomery streets, (now the Central church edifice) and had Mr. Young as pastor. Mr. Young had been repudiated by the first church and was a bar to a recognition by the first church of that which Mr. Young was pastor. In the history of the "Central church" the facts pertaining to the extinction of Mr. Young's church (known as the second Baptist church) the disposition of its property and its possession by the "Central Church" and the absorption of the "Trinity" church in the "Central" is fitly given. An explanation of why Mr. Young was recognized as a Baptist minister and his church as a Baptist church has not been written, nor can be. In part it is a fact, that Baptists in the entire state were concerned to have a Baptist church in North Trenton. The first church located in South Trenton while a large and influential body, did not influence the entire city, with Baptist influences and its scattered membership in Upper Trenton, lacking the cohesion of a church failed to represent our ideas of church order and the conditions of membership in a church as was felt to be desirable. The writer recalls how seriously this subject was discussed in the Board meetings and the intense feeling that Baptists did not have the representation in the State capitol, they felt themselves entitled to. This impelled the recognition of both the church and of Mr. Young.

The mother church after having suffered the calamities endured in connection with the Young affair, chose for pastor, a man known to all to be right and true to Baptist interests, Rev. L. G. Beck. Him they called and he entered the pastoral office in March 1844. Mr. Beck was a wise pilot for the stormy times into which he was summoned. His position was far from desirable. Nevertheless, he retained it for nearly six years and richly deserved the quiet and

peaceful pastorate on which he entered. One of the most amiable and loveable men followed Mr. Beck in January 1850, Rev. H. K. Green. Mr. Green was a polished preacher and a man of the highest scholarship in his generation. He declined re-election at the end of 1852. For a year or more, that choice man, Duncan Dunbar ministered until in 1854.

Within a short time, Rev. Lewis Smith settled in 1855. Three years later Mr. Smith accepted a call elsewhere. Many converts were added to the church under his ministry and the church adopted a resolution: "That signing a tavern license should not be tolerated in a Christian church. The use and sale of intoxicating drinks were also included." A second offense subjected the offender to exclusion. Material advances were also made in the erection of a building in 1857 for Sunday school and social meetings.

In October 1858, Rev. O. T. Walker entered the pastorate. The growth of the membership, the increase of the population in South Trenton, the popularity of the pastor, his indefatigable labors brought a crisis to the church. The old meeting house, which had been enlarged and modernized several times, was utterly inadequate to accommodate the multitude that thronged it. A new edifice was built larger than any Protestant house of worship in the city, modest, plain and attractive on account of its fitness for its uses. Still the spacious room was too small. Hundreds were often unable to get standing room in it. Pastor Walker closed his ministry September 1st, 1863. Since then, large congregations have met. Succeeding pastors have baptized hundreds into the church and yet the same walls include the average congregation.

Rev. D. H. Miller entered the pastorate December 1st 1863. He retained the congregations Mr. Walker had gathered and baptized more than any former pastor. Two reasons explain this. One, Mr. Walker had won many into the House of God, as yet unconverted and Mr. Miller harvested them. Another, the Central church had gotten Elder Jacob Knapp to hold a series of meetings in February 1867 and one hundred more were baptized into the first church within a year. Mr. Miller closed his work in Trenton in October 1867.

An interim of six months occurred until Rev. G. W. Lasher settled as pastor in April 1868. Mr. Lasher soon won a large place for himself in the confidence of the church and congregation and in that of the Baptists in the city and in the esteem of the entire Christian community. The internal affairs of the church were reorganized and conformed to practical efficiency. In 1871, he wrote a sketch of the first church and said: "Lots were bought on Perry street." The

first church never bought or owned lots on Perry street, nor opened a mission thereabout. Instead of Perry street, Mr. Miller bought cheap lots on a side and out of the way street in the midst of a mission which the Central church had opened a year before, when the central church had secured lots on Perry street. Mr. Lasher adds: "At the request of the Central church, they were sold to it at the price paid for them and the mission transferred to them." Mr. Miller happening in the study of the Central pastor told of the buying of the lots in a mission of the Central church. At this time all South Trenton with its tens of thousands of population was open, nothing being done for Baptist interests. To the Central people it was strange to locate a mission in their field where they had sustained a mission for more than a year and the nearby destitution neglected. The Central church did *not request* the sale of the lots to them. Instead, Mr. Miller asked of the Central pastor if his church would buy their lots, the price being fifty dollars more than the first church had originally paid for it. To explain the added cost of the lots, something was said about "interest." Mr. D. P. Forst was President of the Central Board of Trustees and when the purchase of the lot of the first church was stated to him, he said: "Say to Mr. Miller, send to me the deed of the lot and I will return to him my check for its price." The lot on Perry street costing nearly double that of the first church had a chapel for the Central Church, built on it within six months of this settlement. The mission was not transferred to the Central Church. The First Church never had a mission in that locality. Clinton Avenue Church is the development of the Pearl Street Mission.

Mr. Lasher saw the needs of his own field and was the first pastor of the first church to take measures to meet them. Lots were bought about 1868 or 9 and a chapel was built in a densely populated neighborhood and was dedicated on May 23rd, 1869. The mission has grown into a church, Calvary Baptist church. Another mission was originated by the gift of lots on which to build a chapel for what is now the fifth Baptist church in Trenton. The chapel was erected in the pastorate of Mr. Lasher and a church constituted in 1891. While thus pushing matters in South Trenton, the pastor succeeding in reducing the debt which encumbered the church, showing himself not only an efficient pastor, but awake to supply his field with Gospel agencies. More than his predecessors he has effectively furnished South Trenton with churches maintaining the Gospel of the Son of God. After its accomplishments this pastorate came to an end quite too soon. In it also, was the earliest attainment of unanimity in city missions. The prejudices growing out of the "Young" episode gave way to concord

in the common interests of our churches. Had Mr. Miller been disposed to united enterprises, there would have been, both a German and an Afro American church established long since. But the old entanglements were very unyielding. The Central church was ready to pledge several thousand dollars annually for years, for these objects.

Rev. Elijah Lucas became pastor in 1873, remaining twenty and more years, closing his labors in 1894. In 1886, he resigned. But the church declined to accept it, by so nearly a unanimous vote that he consented to remain. Only pastors Wilson, Boswell, Rhee, Beck had stayed more than three or four years. A little coterie of members craving some new thing buzzed about the pastor and made him uneasy. These practiced on Mr. Lucas, found out that if either must go they could be spared. Withal he was an able preacher, original, pithy and clear. His activities kept him in touch with his hearers, the lowly as much as the officials. He was not perfect. Prov. 22:3 was his portrait. The politicians on sale, rum sellers and saloon keepers cursed him. As chaplain in the legislature, his prayers were a terror to some of them, showing that he knew what they knew could unmask them. No pastor in Trenton had more bitter enemies. They assailed him on a clergyman's most vulnerable side, his moral character. They failed but so impaired the confidence in him as to drive him away. Had Mr. Lucas intrenched himself in the sympathies of his ministerial brethren of the Christian denominations in Trenton and been a co-worker with those of his own denomination in their common fields, he would have had a religious constituency to keep him in Trenton, "a terror to evil doers."

Rev. M. P. Fikes began his pastoral work in 1894. The interior of the church edifice was remodeled and the building for the Sunday schools and social meetings was connected with the main building. Mr. Fikes resigned in April, 1900.

The first church, Trenton, is located "down town," amid the workmen of the factories of South Trenton. Under Mr. Walker, a proposition to remove to "Mill Hill" was seriously agitated, but the condition of the gift of the ground, where the house stood and the cemetery about it, its reversion to the heirs of Col. Hunt, if diverted from the uses for which it was given possibly influenced the choice of the old location.

Of their house of worship, it is the second they have had up to 1900, even though the old house had been enlarged and often repaired. The church has had fifteen pastors. Mr. Wilson antedated the constitution of the church. In all he preached in Trenton twenty-one years, Mr. Boswell fourteen years; Mr. Rhee, ten years; Mr. Lucas more than

twenty years; seven have been licensed to preach. Twenty-one hundred have been baptized into it. Of these, nearly seven hundred and fifty were baptized by Mr. Lucas. The annual average of baptisms since 1805 has been twenty-two. In 1875, Rev. Daniel Freas removed to Trenton. He was born in Salem, New Jersey, and had a considerable competence from his father. Mention is made of him in the history of Woodbury church, where he invested so much as was needful to adapt the house for worship. The writer recalls a meeting of the Board of the State Convention, when Mr. Freas asked its indorsement of his visiting Baptist churches in New Jersey to collect funds to repay him. The Board cheerfully gave its endorsement. The daily papers of Trenton said of his death: "The day of the burial of Mr. Freas was in Trenton a day of universal grief." In a letter to the writer, this extract appears. "Mr. Freas was altogether independent. He received no salary. Certain persons of all religious and of irreligious faiths cared for him. All doors were open to him in Trenton. He spent twenty years in Trenton as a volunteer missionary."

These clippings are from the city newspapers:

"City Missionary Daniel J. Freas, who was killed yesterday by a trolley car, will be very much missed in Trenton. He was a kindly and benevolent man, a born missionary, always ready to assist the unfortunate and to excuse the wayward and the erring. He gathered from the prosperous to distribute to the poor and wretched, and if by chance an undeserving one was the sharer of his bounty, he always had a mild and ready excuse. No rain was too heavy and no blizzard too severe to keep him from going his rounds to hunt up the sick and the suffering. He would say to people of wealth: "Do you wish to share with me in the cares and happiness of the coming year? If you do, give me as the Lord has blessed you. I will use your money the best I can, and you shall share in my prayers." There were people who would contribute to Mr. Freas and to no one else."

To one unfamiliar with Baptist history in Trenton the late date of the origin of the Central Trenton church will be strange. The Central is the third Baptist founded in Upper Trenton. In 1842, the first church called Rev. John Young, lately come from England, to be their pastor. Six months afterwards he resigned, having accepted a professorship in the Campbellite College at Bethany, West Va. Mr. Young claimed to be a Baptist when called to the first Church. Mr. Young in 1843 preached a sermon in which he insisted on the union of all Christian churches. A public meeting was called in the City Hall; after his sermon, to remonstrate against the action of the First church, rejecting Mr. Young. William Boswell, an old pastor

of the First church, but excluded from it was chairman and F. S. Mill secretary; one a Swedenborgian and the other a Methodist.

At his resignation one hundred and twenty-four members of that church received letters to organize a second Baptist church in Upper Trenton and that body was recognized as a Baptist church and it gave Mr. Young a call to be pastor, whereupon the second church broke into three parts, one of which returned to the first church. A second organized, the Trinity Baptist church and worshipped in "Temperance Hall." The third party built a meeting house on the site of the present Central church, of which part Mr. Young was pastor.

Whether an arrangement had been made by some dismissed from the first church to call him to be pastor of the second church is unknown. At a council called in the case of Mr. Young, on his statement that he was a Baptist, he was recognized as such, pastor of the second Baptist church. It was a universal desire of the denomination in New Jersey to have a Baptist church in Upper Trenton and this explains in part the readiness of good and wise men to accept Mr. Young as a Baptist. Dates of the various movements in these confusions are lost, the sequence of them, however, is clear. The denomination did not accept Mr. Young as a Baptist, in fact he was believed to be a Campbellite in disguise. He was pastor of the second Baptist church in 1844. When he came back to Trenton, how long he stayed and when he left, or what became of him and of his denominational relations is not known.

The Central Baptist church owes its existence to the New Jersey Baptist State convention. The property of the second church was to be sold for debt and the Board of the Convention appointed Judge P. P. Runyan of New Brunswick, D. M. Wilson and J. M. Davies of Newark to buy and hold it for Baptist uses. They paid off a floating debt of thousands of dollars and made needed repairs until the organization of the Central church.

In October 1853, the Board appointed Rev. J. T. Wilcox to be a missionary in North Trenton. He came as a spiritual chemist and mingled the Heavenly alkali of love, patience and faith with the discordant elements unite them in a Baptist church. To his wisdom and prudence is largely due the success which crowned his work. Helpers were few and comforters like to Job's were many. On the 30th of April 1854, twenty-nine Baptists constituted the Central Baptist church of Trenton. In May, they were recognized as such. Fifteen of these were from the Trinity Baptist church which had disbanded in anticipation of the forming of the Central church. Two were from the first church and twelve Baptist residents in Upper Trenton. Mr. Wilcox found chaos. He left a happy church of ninety-three members

Wearied with anxious care and exhaustion of more than four years of toil, his health failed and he resigned in the midst of a revival, closing his pastorate March 21st, 1858.

Rev. Lyman Wright the choice of both pastor and people, had already accepted a call to be pastor and began his charge in the next May. Instead of coming with pruning knife and plow, he came sickle in hand to a ripening harvest. Inquirers and converts thronged the gates of Zion. Six converts he "buried in baptism" on the first Sunday of his pastoral charge. He was pastor eighteen months and the house of worship was made attractive. Previously two Baptists had moved to Trenton, living nearer the first church than to the Central, D. P. Forst and wife, and J. E. Darrah and wife. In reply to efforts to unite at the first church, they said: "Your church is already crowded and we are not needed. But the Central is small and weak and needs us financially, socially and otherwise and so they united where they could be of the most use." Prospered in business, they accumulated wealth and when later, thousands of dollars were needed for enlargement and mission work, it was freely given. On the next Lord's Day to that in which Mr. Wright retired, Rev. G. R. Darrow settled November 1st, 1859. In about two years, Mr. Darrow accepted a chaplaincy in the army of the Civil War. Mr. Darrow left the mark of a man of God in whom were combined the cultured gentleman and the Christian patriot minister.

Rev. T. R. Howlet began his pastorate August 1st, 1861. The distraction caused by the Civil War, the large drafts upon the men and on the wealth of the nation, engrossed the energies of the people and the churches endured exhaustion rather than increase and in December, 1863, there was another vacancy in the pastorate. The church was divided and serious alienations prevailed at this time. An interim between pastoral oversight was improved by enlarging the meeting house and an entire reconstruction, making it a new building. The cost was about eight thousand dollars. The entire outlay was cancelled when the new house of worship was dedicated in March 1864.

On December 1st, 1863, Rev. T. S. Griffiths became pastor and closed his charge April 1st, 1870., till now, the longest pastorate the church has had. The long vacation in the pastoral office, the rebuilding of the meeting house and the suspension of social meetings and the Lord's Day service had its usual effect. Congregations were scattered and the membership reduced. The alienations of the former days had also grown, but the wisdom and piety of the membership averted disaster. Former distractions caused by the "Young" episode hindered concert between the churches. Both churches however,

were on the outlook for expansion and by mission Sunday schools were entering the fields of usefulness.

The Central church had three mission Sunday schools. That on Perry street had special promise of early return. Already, converts were gathered and added by baptism into the church. At a call by Mr. Miller of the first church on the pastor of the Central church, he revealed that his church had bought lots on a by street, far away from the residences of any of their members. This was a surprise since the Central church had been sustaining a mission in that part of the city since 1865. Years elapsed but the first church made no move. Deacon Forst of the Central church often said to his pastor, "I will build a chapel." We had engaged lots on a prominent street at a larger cost than the first church, but on account of the old alienation between the churches the whole movement was suspended. In time, Mr. Miller came to see the pastor of the Central church and asked if he woud buy their lots. The pastor said "No, not on a by street." Eventually we bought their lots at a price of fifty dollars more than they had paid for them and then selling them. The Central church built a chapel on their own choice lots. These things delayed the building of the chapel, till 1867. The property was given to the Clinton Avenue church and they occupied the place till they changed their location to Clinton Avenue. That eminent evangelist, "Elder Jacob Knapp" came by invitation of the Central church and begun special meetings in February, 1867, continuing them six weeks. As a result, all the city churches enjoyed a spiritual refreshing. One hundred and thirty six were baptized in the Central church; more than one hundred into the first Baptist church and it is believed that as many as five hundred were added to the several churches that year.

Another mission was begun in East Trenton by the Central church in 1868. The meetings were held in a small room over the oven in a pottery and the pastor's feet were unduly heated by the hot bricks while preaching. Under the next pastor of the Central church a chapel building was erected for the use of this mission which is now "The Olivet Church." The disasters which befell the Central church from 1870 to 78 seriously affected this mission, but Mr. William Ellis kept it alive and Deacon D. P. Forst advanced the funds to build the chapel which his untimely death made it necessary to repay. When Mr. Howlett, pastor of the Central church advised the church to give up this mission, the Clinton Avenue church cared for it and later the Trenton City Mission Society. A parsonage was bought adjoining the church, by Deacon D. P. Forst in 1865. It was lost when given to Mr. Howlett in settlement for arrearages of salary due him about 1875-6.

Upon the removal of Pastor Griffiths in April 1870, Rev. C. Keyser settled as pastor the next October. After the meetings of Mr. Knapp in a sketch of the Central church, it was stated "that only thirty-eight remained of the one hundred and thirty-six baptized and of them fifty-two had been excluded, or over one-third, and at least twenty have ceased to show any interest in the church." Even though the statement be true, it is not just, except all the facts are given. The pastor who succeeded to the care of a church of more than four hundred members, two hundred and fifty of whom were actively engaged, each week as teachers in five Sunday schools and which sustained twenty-one prayer meetings each week, and two additional preaching services alternately, both now efficient churches; this pastor a good man and an able preacher, announced to these disciples from the pulpit: "that the main business of a church was to take care of itself," alienated from himself the spiritual element and chilled the activities of the church. Very soon the thirteen mission districts were suspended and the twenty-one prayer meetings dwindled to one at which the attendance was reduced to about twenty per cent of the two or three hundred that had formerly met. More, a colony of most efficient members went out to form the Clinton Avenue church, because they were shut up at home, and with the purpose to renew the old time activity. Not only this, but diversion and dissension brought dissatisfaction and a large majority of the young members of the church were disgusted with the type of religion they saw in the church business meetings and wandered off, explaining why so many of the baptized were lost from the membership. It was wholly due to the change from life to decay.

The mission work of the church promised abundant fruit. In his introductory sermon in December, 1863, Pastor Griffiths had said: "I do not come here to build up this church out of other congregations, but to gather from the 'highways and hedges,' the non-church-going people." To this the membership responded and when the plans were changed for "sitting still," it is not surprising that there was a balk in all mission work. If any credit is given for the rapid growth of the church it is to be recognized as having passed from a "side track" to the "main line" to an active place in Christian activities because of the piety and devotion of its membership, each aiming to be "in his own place round about the camp and answering to the call of the Divine Master, "Here Lord, am I, send me." The necessity of building a larger house of worship and the prospective increase of labors im-

peled the pastor to believe that another unwearied with care could better develope new lines of enlargement.

A large German population had come into the city and demanded attention to reach it with Baptist views of truth. Members of the Central church had pledged twelve hundred dollars annually for the coming five years for mission work among them. But at a meeting on this behalf, the pastor, Mr. Miller, of the first church, was not ready for the movement, although his members present at the meeting were and the enterprise came to an untimely end. The Afro American people were also increasing and these needed provision for their care. Members of the Central church were sensitive to these conditions and with all, had the financial resources to meet them. In anticipation of these added calls, the pastor decided to retire, in hope of a more efficient successor and resigned to take effect in April 1870. This was a mistake in him, inasmuch as a stranger could not know the needs of the field. Had he remained these objects would have been effected.

On the next October, Rev. C. Keyser entered the pastorate. Mr. Keyser accomplished two important objects; the church edifice was vastly improved and a chapel was built for the Oilvet mission, through Deacon D. P. Forst advancing its cost. But unhappily, the improvements on the church edifice remained a debt, which in the reduced financial ability of the church, on account of alienations and removals imperilled the entire property. Pastor Keyser was valued by his people, but misapprehended them and lost his opportunity to do them the good in his power, by a staid conventionalism and lack of tact. He closed his pastorate in March 15th, 1875.

On the next October, T. R. Howlett was called to a second pastorate by a majority vote against the spiritual, financial and social element of the church. An anticipated result happened. There was a virtual break up. His first pastorate had not been happy. Old alienations revived, members who had sustained the church took letters, or withdrew and suffered expulsion. He remained till October 1878, three years. Arrearages on his salary were paid by sale of the parsonage. After his resignation while yet pastorless, the Holy Spirit visited the church, as of old.

Rev. L. B. Hartman was sent for. Being proved, he became pastor near the end of February 1879. Mr. Hartman was evidently the man divinely chosen to recover the church from impending wreck. Congregations grew and the pastor happily gathered again an efficient church. Lacking the financial and social element included in its membership from 1866 to 1870, but yet an efficient body. Pastor

Hartman iserved the church twelve years closing his labors in 1891. His charge may be judged by its fruits, revivals were frequent; some who had left the church in its days of trouble returned; debts were paid; empty pews were filled; the pastor's salary was increased and the status of the church in the community was restored.

Rev. J. T. Craig was called to the pastoral office in September, 1891. In 1895, illness compelled his resignation. The church was very kind to him both in his long illness and in giving to him a pension for many months after his resignation. Tokens of good were enjoyed under Mr. Craig. The unity of the church was preserved, debts were paid, congregations were retained and converts were baptized.

Following Mr. Craig, Rev. A. W. Wishart entered the pastorate in July 1895, and is now (1900) pastor. Mr. Wishart makes a specialty of social Christianity—Christianity in the home, business and in the municipality. There has been more or less revival interest under his ministry. Men, especially, are attracted in the evenings. Mr. Wishart has made himself a power in Trenton, both with the officials of the city and in the community. The church is heartily united in him and is increasing its hold on a large class of non-church-going men. There have been many good men members of the church. Deacon D. P. Forst and his brother-in-law, J. E. Darrah, Deacons Cheeseman, McKee and Thomas C. Hill. Clinton Avenue church is indebted especially to T. C. Hill. Fuller allusion will be made to him in the history of Clinton Avenue church.

The origin of Clinton Avenue Church is stated in the history of Central Trenton Church. A mission was begun on Perry street in 1865, by the Central Church. Deacon T. C. Hill had it in special charge. It developed into the Clinton Avenue Baptist Church in 1873, having thirty-five members, nearly all of them dismissed from the Central church. At its beginning, the meetings were held in private houses and were accompanied with unusual spiritual interest. Numbers were converted and baptized into the Central church. Among the converts were saloon keepers, whose places were immediately closed. When in 1867, the chapel was built on Perry street, a Sunday school was possible and regular afternoon services were begun by pastor Griffiths of the Central Church. The Sunday school and week evening meetings were made up of the most crude and untutored elements. Then various factories and potteries were located in that section and many of its residents were of foreign birth. The boys who thronged the meetings evidently enjoyed this land of liberty and they had "great fun." Coatless and shoeless, with rents in their nether clothing, during prayer meeting playing leap frog in the aisle, turning somer-

saults over the benches, whistling, crowing, mewing, as the temper took them. Often the pastor could not hear his own voice in prayer. Said a member of the church to him at the close of such a meeting, "This is dreadful. You must get a policeman to keep order." To her, he replied: "This chapel was not built for such as you, but for these boys and of those of their kind, wait and see." Within a year there were no more orderly meeting and Sunday school. Blessed reward they had who endured. It was one of those cases in which Christianity proved its mastery of ignorance and of the rudest home life.

In the Central Church, the pressure of restrained working forces for an outlet, excited a purpose for a change. In 1871, a city Baptist Mission Society was formed which employed Rev. James Thorn to act as their missionary. The Sunday services at the chapel on Perry street were renewed. The attendance and interest increased; some were converted and baptized, and when, in the spring of 1873, a committee was appointed by the Central Church to examine the field, they reported favorably concerning the organization of a church. but it was not until May 28th, 1873, that the final organization was effected. Thirty-five persons presented their letters and were organized as the Clinton Avenue Baptist Church. A lot having been bought on that avenue for the erection of a church edifice, a house was eventually built at enormous cost, far beyond the ability of the church to pay for. The welfare of the church was sacrificed for many years by the great debt with which it was burdened. The building would certainly have been sold by the sheriff, but for the thousands of dollars, which the convention board and the State at large raised to pay for the folly of its erection. In the second effort to cancel its debts, the Board of the Convention mortgaged another church property, which it had pledged its honor to be forever kept for Baptist uses, and to pay off that mortgage has offered that property for sale. How just and true the old saying: "That corporations have no souls." This religious corporation verifies thus its inability to be honest and just in a matter of dollars and cents. The Central Church gave to the Clinton Avenue Church the chapel and property on Perry street, which was later sold. the funds from its sale appropriated to cancel subsequent debts.

Mr. C. B. Perkins was ordained, became pastor in October, 1873. The church worshipped in the chapel on Perry street two and more years. Mr. Perkins closed his pastoral charge in February 1878.

Rev. N. W. Miner settled as pastor in September, 1878. His chief work was to collect funds to save the church edifice. Although engaged in these financial matters, the spiritual ties were not over-

looked and many converts were baptized. But the load was burdensome and Mr. Miner resigned in March, 1881. Two years of discouragement passed and division grew out of these financial straits. A large number drew off and started an opposition church nearby. It disbanded however, in a short time. Amid these troubles, the mother church had incumbered itself with debt for repairs and improvements and, distracted with divisions, appealed in behalf of Baptist interests, in the Capital city of New Jersey to the Board of the State Convention. In February, 1883, the Board agreed to assume the mortgage on the property and appropriated five hundred dollars the sum of the annual interest toward the pastor's support, collecting also, many thousands of dollars for the debt and by its annual appropriation saved the church property. It is only just to Deacon T. C. Hill, on whom responsibility wholly lay for the erection of such a house, he paid thousands of dollars for the debts of the church, mortgaged his property for other thousands to pay claims against the church. It is also due to say, that had the Central Church retained the financial strength it had when Mr. Hill began his enterprise, different conditions would have prevailed, but the calamities of the Central Church involved its own existence. Had Deacon Hill accepted advice and built a ten or fifteen thousand dollar house, the Baptist cause would have been advanced instead of being retarded.

Rev. O. T. Walker once pastor of the First Church, entered the pastoral office in 1883, but he failed to draw his friends to a sinking craft, he gave up hope.

In February 1885, Rev. Judson Conklin settled as pastor in September, 1885. A remaining mortgage of ten thousand dollars was paid about this time. Deacon D. P. Forst having removed to New York City on account of the unwisdom of the majority of the Central Church, left a legacy of two thousand dollars to Clinton Avenue Church under given conditions. The church property which the Board pledged itself to keep intact was mortgaged for the balance of the debt of Clinton Avenue Church. Thus there have been no entanglements of debt in Mr. Conklin's pastorate, that cut short those of his predecessors. Mr. Conklin is now pastor (1900). Clinton Avenue Church since relieved of debt, has had a uniform growth both by baptisms and by letters from the First and Central Churches, each of which, until within the last few years have had internal agitations and some of the strongest and best of their members have had a home in Clinton Avenue. These mature members constitute the church a center of power.

No other church in the State has had so much done for it by its sister churches. Lately, it has expended nineteen thousand

dollars on improvements of its sanctuary. Had some of this money cancelled mortgages on convention property, which the Board pledged its honor to keep forever, for Baptist uses (which property is now offered for sale, said mortgages being security for money borrowed to pay off the debts of Clinton Avenue Church) there would be more confidence in the convention as a guardian of trust funds. The future will show the appreciation of pastor and people of their opportunity. Mr. Hill was a deacon of the Central Church, was identified with Perry street mission from the first. He was a constituent of Clinton Avenue and was intensely active in all lines of Christian work. His wife as much so as himself. If, in her judgement, he lacked in giving or in doing, Mrs. Hill was an inspiration to make it up. Both of them were modest and lowly. He made his pastor his confidant in business and in his religious forecasts; the single exception was in the kind and cost of the Clinton Avenue Church edifice, yet received his protests with utmost kindness. His pastor knew that he was first and always a Godly man. Business with him had its primal motive in what it enabled him to do for his Divine Master. Of the social meetings and the Sunday school in Perry street, he was the main stay. But one other member of the Central Church, Deacon D. P. Forst commanded a larger following. His purpose to build so large and costly a house of worship for Clinton Avenue Church illustrated his idea that nothing was too good for God. He had not, however, taken into account his own private resources, nor a coming financial crisis.

A lesson of this history of the intent of a good man is: that while desire and faith justify ventures that involve the honor of God's kingdom and the integrity of his servants, we need to be sure of His indorsement of both the means and of the end, exercising common sense as to the probability of commanding both the means and the end. God is to be trusted; not, however, in the anticipation that he will do what we think he ought to do. He is Himself, the best judge of what he ought to do. Clinton Avenue Church has had four pastors, and two houses of worship. The chapel on Perry street serving its use the first two years of its life.

Baptist churches have various origin; a mission Sunday school, a chapel, an outgrowth of the mind of Christ in a few loving souls, cheered in their purpose by a missionary pastor of a nearby, possibly of a mother church, or through men and women who see in the wastes about them an invitation to possess the land. There is a great difference in pastors. One limits himself to the church he serves. Quietude is to him, a condition of spiritual health; expansion is a waste. To another the noise and excitement of the battlefield are essential. Limitation

stifles him. The sphere of these men in the Kingdom of God is as different as their temperament. Fields also are as unlike as the ax, the plow. There is use for both in the varied condition of humanity. The wise man may have had this in mind when he said: "The fining pot for silver, and the furnace for gold." Prov. 27:21.

The pastor of Central Trenton church began a mission in East Trenton about 1868. The suburb was new, the people widely scattered. Neither halls nor school houses suited for worship. However, there was a small room in a pottery above the oven, the top of which was its floor. Permission was given to hold meetings in it on Lord's Day afternoons. The place was very warm and small and the floor hot from the fire under it. At the first meeting, about twenty persons were present. It was a long and weary walk in the heat of summer from the parsonage to the place of meeting. A Sunday school could not be held, for while the church would supply needed books and other essentials, there was not a safe place for them. A change of place was necessary. Mr. Philips had a brick yard near by and he gave the use of his office for a Sunday school, where it met till a chapel was built. Under Pastor Keyser, who succeeded Mr. Griffiths in the fall of 1870, a chapel was built, Deacon D. P. Forst furnishing the means and Mr. Keyser maintained a Lord's Day afternoon service there, while pastor and having resigned in March, 1875, was followed by Rev. T. R. Howlett a former pastor. He advised the church to give up the Olivet Mission, and the property came into the possession of Deacon Forst and of J. E. Darrah, they assuming the indebtedness of the building due to Mr. Forst, he having advanced the funds for its erection. Eventually, the property belonged to the estate of Mr. Forst. In the meantime, a son of Deacon William McKee, of the Central Church and a son of a former pastor, who had begun the mission sustained the Sunday school when disasters befell the Central church from 1873 to 1879.

The Clinton Avenue Church was foster mother of the mission, caring for it, for four years, especially under the superintendence of Mr. William Ellis, whose devotion to the mission was tireless. Unhappily, a proviso in the deed of the lot returned it to the giver of the lot at the suspension of the mission. Whereupon, Deacon Forst bought the property and it became a part of his estate. Later arrangements were made by which it came to the Olivet Church. The Baptist City Mission Board, into whose charge the mission had come, in June 1895, appointed Mr. W. A. Pugsly, a Missionary on the field, and in April 1896, the Olivet Church was organized with thirty-four constituents. Twenty-six were from Clinton Avenue Church, that church being closely associated with the field. Rev. J. L. Coote became pastor in

August 1896, remaining till 1900, when he resigned to enter another charge. While pastor, the house of worship has been extensively improved and enlarged and the church has fully occupied its field. Despite the uncertainties and changes experienced by the mission since 1868 to the organization of a church in 1896, twenty-eight years, one man, William B. Ellis has stood by the mission, kept the Sunday school alive, secured occasional preaching and through him, the Olivet church has become a possibility.

Mr. Ellis had been an unbeliever in Christianity, having large influence with young men and imbuing them with his enmities to Christianity. Mrs. Judge J. Buchanan, member of Central church, sent a note to Mr. Ellis inviting him to visit her in her sick room. He did so and induced him to go to the church with her husband. The pastor found them both on their knees in prayer. Mr. Ellis was converted and was baptized in February 1867, and from that time, had a new purpose in living, to save men and was most active in missions and in personal work. Living near Olivet mission, he established a prayer meeting in his house. There had not been a religious meeting before in that neighborhood. At the first meeting the window glass were all broken with stones and his house battered and defaced. But the meeting went on. Factories employing children of foreign born people, instance the need of Christian influence there. Mr. Ellis lived to see a great change about his home and the vicinity is as orderly as any other. Although Olivet Church sprang from the Central Church and its chapel was built by its members, it is, though cast off by the pastor of that body, really a fruitage of Clinton Avenue Church and of the City Mission Society. One house and one pastor has served the church.

Rev. G. W. Lasher was the first pastor of the First Baptist church of Trenton to occupy South Trenton with local missions. The church itself was ready to respond to the labors of its pastors to plant missions at home. But the pastors appear to have been content with their home work, excepting M. J. Rhees who preached in North Trenton, near by where the Central Trenton Church is located. At his removal the appointment ceased. Mr. Young, under the pretence of a Second Baptist Church in Upper Trenton, colonized there. But its unhappy beginning and wretched end, was a discredit to the Baptist cause in the city. To Pastor Lasher belongs the credit of seeing an opportunity and of having a "mind to work" and developing the forces of the First church to accomplish great things for God and men. His choice of the field for another church in South Trenton was a sound

judgment, within the care, sympathy, financial aid, which the mission might need from the mother church.

Not only the location at the corner of Clinton and Roebling Avenues, but the provision of the large grounds, the size and type of the chapel built, evinced a comprehension of future needs, an intent to provide for them. The chapel was dedicated in May 1869. Ground and building costing nearly twenty-five hundred dollars. Previously, a city mission society was formed. Earlier propositions of the kind had failed because of jealousies growing out of the Young influence. Much credit is due to Mr. Lasher, that he not only refused to walk in leading strings, but broke them in pieces. The enterprise was named, "The Hamilton Mission." A missionary, Rev. James Thorn, had been employed by the City Mission Society, who labored in both the Perry street chapel and in the "Hamilton Mission."

On September 10th, 1874 the Hamilton Mission was organized into the Calvary Baptist Church with a constituency of fifty-four members, nearly all of them from the First Baptist Church. Rev. M. Johnson was the first pastor for two years, when illness caused his removal. Rev. F. Spencer followed for three years to 1877. Under his labors continuous refreshings were enjoyed. Also the meeting house was enlarged. Illness limited the stay of Rev. L. H. Copeland as pastor, to a few months. His successor, William H. Burlew, also had a pastorate of only about eighteen months.

In August 1883, E. J. Foote having been a "supply" for months, settled as pastor. During this charge, various gifts from without, were applied for repairs, the mortgage debt was reduced and other claims were paid. Mr. Foote resigned in 1889.

Next came as pastor, Rev. H. B. Harper in 1890. In 1891, plans were adopted for a new church edifice which was begun in August 1891. The next April, 1892, the unfinished audience room was occupied furnished with the old furniture of the old house. The church has never as yet, recovered from this folly. Had the old house been cleansed, painted and furnished anew, it would have saved the church from a debt that has paralyzed it and every pastor's work since. Mr. Harper resigned after three years and fled from the burden with which he had cursed the church. Some pastors have the gift of getting churches into trouble and then leaving them for more comfortable quarters and enjoying the disasters they have left. Mr. Foote was a member of the church and had he insisted upon a reasonable improvement and enlargement of the building, it could have been made attractive. He also has gotten away to more pleasing surroundings in a church able to pay expenses.

In 1893, Rev. D. S. Mulhern entered the pastorate. It devolved on him to complete the building. The audience room most unsightly, unfinished, with delapidated furniture, the debt and folly from which Mr. Harper had fled, was increased by this needful improvement. It was then decided to dedicate the house, which took place in June 1895. A feature of the service was, that Rev. T. S. Griffiths, pastor of the Central Church, when the Perry street chapel was built, offered the prayer of dedication, also offered the prayer of dedication at the "Hamilton Mission" was sent to offer the prayer of dedication of this sanctuary. Mr. Mulhern was pastor about three years. In this short time there were almost as many baptized into the church as in the ten years before. The largest number of baptisms in one year, seventy-five, was in this charge.

Mr. Mulhern was succeeded by Rev. J. K. Manning. Good hopes were indulged for the church under Mr. Manning, but the hopeless relief from debt is a sufficient explanation of disappointment. Some suggest abandoning the property and locating elsewhere. But the large population about the house of worship must be cared for. If the First Baptist church would undertake relieving the church of debt, they could do it. Mr. Manning was still pastor in 1900. The church has had eight pastors. Two houses of worship, the first built and paid for by the First church, the Second which if the church could sell for its debt, would be in an improved condition. Three hundred and eighty-one have been baptized up to 1900, an annual average of nearly fourteen.

As said in the history of the First Baptist church of Trenton, under Mr. Lasher's enterprising and missionary pastorate lots were given in the sixth ward on which to build a chapel. In June 1870, the pastor induced the church to build the chapel and begin mission work. The building was dedicated on March 19th, 1871. A Sunday school and devotional meetings were maintained until 1891. When the fifth Baptist church was organized with a membership of thirty-one, twenty-eight of them were dismissed from the First Baptist church, under the pastoral care of Rev. Elijah Lucas. At its origin, T. C. Young was identified with the church first as "supply" then as pastor. He resigned in 1893, and in September 1893, Rev. J. P. Hunter became pastor. In that year, lots in another location were bought, with the intent to move the building to the new lots. This was accomplished in 1894. Mr. Hunter terminated his pastorate in 1896. Rev. F. C. Brown followed him that year. Mr. Brown's coming was attended with tokens of Divine blessing and many converts were added to the church by baptism. Pastor Brown resigned in 1899. Mr. C. M.

Angle in that year was called and ordained, becoming pastor. Mr. Angle is pastor in 1900.

Young churches in cities have a long, hard struggle into independence of outside aid. The more so, if under the shadow of a large and influential church. If, however, generosity and open heartedness be in the pastor of the mother church, toward the struggling band, the burden is shared and lightened. But if selfishness and home interests dominate the pastor and mother church and the younger is left to carry its own burdens, only those who know the hardships of building up a young church in the busy city, can know the cost and anxiety of such an enterprise. The word of the Apostle in II Cor. 12:14, "For the children ought not to lay up for the parents, but the parents for the children," is a rule of the relationship between a mother church and its daughter. Fifth Trenton church has had four pastors, one meeting house which has been moved from one location to another.



## CHAPTER XIV.

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### HAMILTON SQUARE AND PRINCETON

Hamilton Square was originally named Nottingham Square Baptist church; by a division of the township, the church edifice was in Hamilton township and the name was changed to that of the town. That wonderful man, Peter Wilson, pastor of Hightstown Baptist church, made a station at Hamilton Square in 1785. A house of worship was built in 1788. The lot was given by Mr. Eldridge and the house erected through Mr. Nutt. Those converted at the Square united with the Hightstown church and the Hamilton Square church was organized April 25th, 1812, of members dismissed from Hightstown church. Mr. Wilson was the first pastor resigning in 1816, a period of thirty-one years from 1785 and four years after the constitution of the church. Rev. Mr. Boswell of First Trenton church followed Mr. Wilson in 1818, serving four years. When adopting Swedenborgian views, he was excluded from First Trenton Baptist church. Rev. John Seger became pastor at Hamilton Square in 1820, preaching alternately at Hightstown and Hamilton Square. Two years of this time was in alternation at the Square with Mr. Boswell of First Trenton Baptist church. Mr. Seger served Hamilton Square for twelve years. He was very useful, highly esteemed and his labors and influence of an abiding character. After his resignation, three years of pastoral destitution occurred. In this time, assentation prevailed; antinomianism developed. In 1835, Rev. W. D. Hires was pastor a few months.

Rev. S. Stites became pastor in 1837. He was the first to give his entire time to the church. Humble and a Godly man, he labored amid many trials from the antinomian element for sixteen years. Says a later pastor: "Few would have labored so long and been so diligent for a church, so wanting in sympathy and respect for a pastor, as was this church." Only the staunchness of pastor Stites saved the church from being swept away by antinomianism. Their contentions were a great injury to the cause of Christ. The church clerk, one of them, when these sloughed off, took the early records of the church to this faction, so that they are lost. While Mr. Stites was pastor, a parsonage was built in 1839. The sanctuary built in 1785 and in use sixty-six years, which was supplanted by a larger and better house

in 1851. Pastor Stites resigned in 1852 and settled as pastor in a near by church, where he ministered two years, even though suffering great physical sickness, aggravated by his trials at Hamilton Square and then went to where "the wicked cease from troubling."

In the next June 1853, Rev. William Paulin settled as pastor. His ministry had positive results; in changing pastors, the benevolence of the church was developed and the Sunday school which had been extinct for a long time. Mr. Paulin gathered many converts into the church and closed his charge at Hamilton Square in January 1859. Rev. A. H. Bliss entered the pastoral office in the next August and resigned there at the end of three years, leaving the church in the enjoyment of revival mercies.

On February 1st, 1863, Rev. W. E. Watkinson entered upon charge of the church. Mr. Watkinson was an active and devoted pastor, as well as a good preacher. Congregations increased rapidly; the larger house and its spacious galleries were crowded with an interested and earnest people. Thus for eight years, the church grew in all the elements of growth and power. Seldom has a pastor wrought so great a change and accomplished such gains. In one of the annual revival seasons, Mr. Watkinson baptized eighty-nine. Among them were twenty-two husbands and their wives. The annual average of baptisms for eight years was more than thirty-five. The visits of Mr. Watkinson to his old field were very much like a jubilee.

In 1870, the church decided to build a house of worship at Allentown, anticipating there a church organization. Pastor Watkinson resigned to take effect in 1871. Rev. W. W. Case accepted a call to be pastor and entered the pastorate in October 1871. His father, Rev. J. B. Case is widely known in New Jersey as a useful and honored pastor for many years. Mr. Case retained his charge for ten years, closing his labors at Hamilton Square in December 1881. Several revivals were enjoyed while Mr. Case was pastor. A large and modern house was built accommodating the congregations that crowded and overflowed the old house. The Allentown movement was revived and a colony of efficient men and women were dismissed to constitute a church there, which, since its organization has been self-supporting and a helper of all good things in the field in which it is located. But for the trustfulness of the people in their pastor, calling on him to write their "wills," dividing their property between the church and their heirs, who loaded the odium of losing gain on the pastor, Mr. Case might have been at Hamilton Square to-day, efficient and useful as at the first. The moral is: Let pastors beware of writing "wills," that bequeath anything to benevolence, which covetous "heirs" expect.

Had Mr. Case heeded the wise man's councils in Prov. 22:3, which he repeats as of special moment, he would have escaped much slander and hate.

In 1882, Rev. Joseph Butterworth accepted a call to be pastor, remaining four years and enjoying a full average of prosperity. Mr. Butterworth was followed by Rev. J. B. Hutchinson in September 1886. Mr. Hutchinson was one of the great preachers of his day. Unaided by "notes" his sermons both in rhetoric and in discussion were most remarkable if not perfect. He married an estimable lady of his congregation, with usual result. At the end of three years he accepted for the second time a call to Philadelphia. Two years later, it was said at his burial, by one who had known him long and intimately:

"Thus, not many, comparatively, know aught of him whom we mourn to-day. We are here with the memory of a dear and noble friend—one who has left the world better than he found it—one who has stood as a rock amid the raging currents of men's opinions, turning them hither and thither, but ever himself pointing them to the Cross. God only knows the value of such a life.

"The mightiest forces of Nature are silent in their operation. The planets and the sun, and the sun's sun, on up to the Throne of God, give out no sound. They who dwell therein hear nothing and see nothing of the subtle power that holds each in its place. And so, with rare exceptions, the greatest power of a life is its unnoticed influence.

"The world does not know its greatest and best dwellers. As the fragrance of the flowers and the fruitage of the forests, unknown and ungathered of men, exceed that of which we are conscious, so of human life and doings. But God knows them. And this makes us glad. Since, so it is that which is good and true and Godly cannot be lost.

"The inaudible lesson of the broken seal, the open sepulcher, the folded napkin on its stony pillow, is graven upon the soul as no voice could have done it."

After Mr. Hutchinson, Rev. G. Young followed. He continued until September 1894. Following Mr. Young, Rev. W. T. Galloway became pastor, beginning his duties in 1895. He was still pastor in 1900. One church, Allentown, has been colonized from Hamilton Square, with fifty-two members. Another, under the labors of Rev. A. S. Flock in the vicinity of Hamilton Square, of Windsor. Under the labors of Mr. Flock, many converts were baptized and added to Hamilton Square, Hightstown and Allentown churches. Some of

these agreed to unite in 1898 and constituted themselves at the Baptist church at Windsor; Mr. Flock becoming pastor.

Several members of Hamilton Square have been licensed. Three church edifices have been in use. One built in 1785, twenty-seven years before the church was constituted. Another, in 1851, under Pastor Segar. A third in 1881 under Mr. Case's pastorate. An incident in the history of this church relative to the tavern license, and the change their temperance ideas have undergone is found in the chapter on temperance and was it not so sorrowful is significant. Another told to the writer by Deacon John West of Hamilton Square, whose grandmother was baptized by Abel Morgan opposite to Red Bank, Monmouth county. At the baptism the people sang the hymn which modern compilers deny a place in our hymn books of Praise.

Christians, if your heart be warm,

Ice and snow can do no harm.

If by Jesus you are prized

Rise, believe and be baptized.

(And other verses.)

Allentown is in Monmouth County, about five miles east of Hamilton Square. It is a rural town off of railroads. This explains why, in the midst of five or six large Baptist churches it is only in 1874, that a Baptist church was formed there. Numerous members of Hamilton Square lived in and near to the town, but were content with their old home. Population tended to commercial centers. The quiet and lonely place might have been longer without a Baptist church had not its seclusion been an attraction to a widow with a family of children. She moved there in 1852. One of her sons was a Baptist before their coming and another later. Both joined the Hamilton Square Baptist church walking thither on the Lord's Day.

In the years 1847-51, Pastor Armstrong of Upper Freehold church, preached occasionally in Allentown and Rev. W. E. Watkinson of Hamilton Square church arranged in 1863 to preach regularly in Allentown. He could not induce his church to buy lots and build a house of worship in the town. It may be, that it was best that he failed since they might have bought cheap lots on a back street and built a house to correspond. At a proper season, Mr. Watkinson preached in a near by grove and the Methodists allowed him occasionally the use of their house. But objections to the movement arose from an unexpected quarter and the meetings ceased.

When Mr. Case settled at Hamilton Square, he renewed appointments at Allentown. In 1873, the Rogers brothers, all of whom were Baptists and sons of the widow referred to, became owners of an old

store building. They fitted up an upper room at their own cost for Baptist worship. The place was opened for worship July 20th, 1873. This is another instance of many in New Jersey, of Baptists standing by their convictions of truth, of duty and of their reward in triumph. A Baptist home developed Baptist unity and purpose. Pastors at Hamilton Square and at Upper Freehold preached at appointed seasons. Pastor Case began special meetings in November 1873, neighboring pastors aiding him. One result of these meetings was, that eleven persons were baptized in a stream close by on December 27th, 1873.

It was soon after decided to organize a Baptist church. Letters of dismission were given by Hamilton Square church to any of its members wishing to unite with the Allentown enterprise and on the 23rd of March, 1874, the Allentown church was recognized consisting of fifty-two constituents. At a meeting of the church on May 28th, 1874, Rev. W. E. Watkinson was called to be pastor. Having preached a few weeks, consent was given him to recall his acceptance of the pastorate on account of serious illness.

“Supplies” ministered to the church until October 12th, 1874, when Rev. W. Lincoln settled as pastor. He was pastor until his death on April 24th, 1877. His charge was both happy and fruitful. Both himself and wife were buried in Allentown. The succession of pastors was: J. W. Grant, 1877-8, one year; W. H. Burlew, 1878-81; S. L. Cox, 1882-85; H. Tratt, 1885-88; T. C. Young, 1888-90; W. W. Bullock, 1891-96; A. R. Babcock, 1896-1900.

The first place of worship was owned by the Rogers Brothers and the church had the use of it without cost until October, 1879. The church was compelled to have more room for the accommodation of the congregation. In August, 1878, steps were taken to build a meeting house large enough to hold their congregation. Contracts were made for such a sanctuary to be ready for use in October, 1879. On October 5th, baptism was administered in the baptistery.

The Rogers Brothers had their usual share in building and payment for this house of worship. The building itself is a most creditable one, thoroughly equipped with a large pipe organ, heaters and fitly furnished. Special revivals have been often enjoyed by the church and unity has always characterized it. Its members include a positive element of social influence. Other denominations had preceded Baptists and were rooted in the community and cared for their own. A proper thing to do. Still they have been kindly to later comers. One member has been licensed to preach and is a pastor. Of the Rogers Brothers, one is left in Allentown. The others have gone to

their blessed reward. The church is a memorial of their integrity and of their devoted Christian faithfulness to truth, duty and to God. The widow mother wrought a good work by her removal to Allentown and by training men of might and character to accomplish large things for the Lord and Saviour Jesus Christ.

The church named Princeton is located at Penn's Neck, a mile east of Princeton. Originally, it was known as Williamsburg. On the thoroughfare from Philadelphia to New York, it is believed that William Penn and George Washington slept in the public house, which is now the Baptist parsonage. The following is a copy of the writing of Peter Wilson, a preface in the original church book of the Princeton church at Penn's Neck.

"Williamsborough Baptist church book commencing December 5th, 1812, at which time and place, their meeting house was opened and solemnly dedicated to and for the worship of God. History of the rise and progress at Williamsborough, Penn's Neck, West Windsor township, county of Middlesex and State of New Jersey. Ministry of Rev. Peter Wilson. Preaching commenced at John Flock's in the township of Maiden Head (Pennington). Also at the house of John Campbell's in Princeton. John Flock and his wife joined the Baptist church (Hightstown) that year, 1790, Preaching commenced at John Hights on Penn's Neck and continued in different private houses in Princeton. Peggy Schank was baptized June 12th, the above year. 1791, John Hight and wife were baptized. Richard Thomas and wife were baptized in 1792 (Mr. Thomas was a delegate to the New Jersey Association formed in 1811, also to the New Jersey Baptist State Convention begun in 1830.) Following is a list of the baptized in 1793-6, 1798-2, 1803-5, 1807-8, 1810-2, 1811-3, these being entered in the church book of Williamsborough, were residents of Penn's Neck and vicinity.

Mr. Wilson adds: "It is remarkable that God influenced and disposed William Covenhoven, Joseph Grover, John Applegate, Benjamin Maple, William Vaughan, Henry Silvers, John Jones, Joseph Smith, Richard Thomas, John Flock, Ezekiel R. Wilson, members of the church (Hightstown) Joseph Stout, J. A. Schank, John Grover and without exception, almost the inhabitants of Penn's Neck and Princeton generously contributed to raise a house for God. It was undertaken with spirit and the carpenters worked well and nearly completed to the satisfaction of the managers, on the 5th day of December, 1812, when it was solemnly devoted to the service of God. What remains still more remarkable is, that the first sermon preached near where the meeting house is erected, was in the same house where the last sermon was preached before the dedication of the house. The first sermon

was from Matt. 11: 28-30, the last from Rom. 13- 14. All the above took place without previous reflection."

PETER WILSON.

Then follows "the covenant," in Mr. Wilson's writing: A surprise is, that it is almost the same at The Covenant with the New Hampshire confession of faith, now so widely adopted by Baptist churches, indicating how much alike the Baptists of the former days and the later Baptists are. On the day in which the house of worship was dedicated, the church was constituted with thirty-seven members, among them was a Grover, his wife. Mr. Grover was a descendant of James Grover, a constituent of Middletown church, organized in 1668; also two Stouts, who may have come from First Hopewell Baptist church. The lot for the meeting house was the gift of a Covenhoven (Conover). A red sandstone near to the church edifice marks his burial place.

Rev. John Cooper became pastor in February 1813, preaching one fourth of the time. His successor, Rev. Alex Hastings was called for a year in 1815. He kept a school, netting him two hundred dollars additional to what the church pledged. The ensuing three or four years was a period of dissension and decline. Mr. Howard Malcolm, a Baptist student at Princeton college "supplied" the church from November 15th, 1818. During his stay a debt of five hundred dollars was paid. A Sunday school, with forty-six pupils and eight officers was established. Mr. Malcom stayed till 1821. On his removal, the factious spirit broke out: from the record book, the church was a fighting band. This condition continued until Rev. John Seger of Hightstown and Hamilton Square preached for them on alternate Lord's Days in 1821. In that year, the church adopted a rule: "That the female members have the privilege of voting on all church business." An act of incorporation was also obtained.

On Decemebr 22nd, 1827, Rev. Peter Simonson became pastor. The next year, the Presbyterians of Dutch Neck, tried to get possession of the house of worship. A pastor writing of this said: "Resistance was offered to them, short, sharp and successful." A condition in the deed is "that if the Baptists ceased to use the property, it should pass to another denomination, who should use it for religious purposes." After Mr. Simonson, Rev. George Allen entered the pastorate in August 1829. At this time the membership had fallen to thirty and the congregation to three persons. The factions ruled. Rev. D. P. Purdun was pastor one year in 1830 and the name of the church was changed to "Penn's Neck."

In 1831, Rev. George Allen was called to a second pastoral care. His second charge continued thirteen years. Rev. Thomas Malcom, son of Howard Malcom, a student at Princeton, visited and preached for Mr. Allen and on his ministry, as his father's in the same place, the Divine blessing rested, a revival came and now after sixty years, memory recalled the old times of blessing under the Father's labors. Mr. Allen resigned in 1844, having passed his seventieth year, returning to Burlington, where like to Mr. Boswell, of First Trenton, he had been deacon and pastor and died there, eighty-seven years old. Thomas Malcom supplied the vacancy till Rev. Jackson Smith settled in 1844-5, whose health compelled his retirement from the ministry. Under Rev. D. D. Grey, who was called to be pastor in 1846, the years of 1847 and 48 were seasons of pre-eminent revival interest. Unhappily, his stay was but three years and despite protests persisted in his resignation. Prior, however, to his leaving, "the church appointed a committee with power to exact from each member their proportion as may be deemed by themselves as just and equal."

William C. Ulyat was ordained for the pastorate in August 1850. In that year also, it was resolved "that in the Providence of God, we believe that the time has come when we should build a house of worship in Princeton and there have the center of our labors." This question of the removal of the church to Princeton had been under discussion for years. Had Mr. Peter Wilson anticipated Princeton becoming the center of influence it is, he would doubtless located Penn's Neck church there. The writer recalls debates in the Board of the State Convention in Mr. Grey's charge. One curious reason given for it: It was, that the town was a Presbyterian town and if the people had Baptist light, they would be Baptists. Much unwise talk was indulged in. Hon. Richard Stockton kindly and generously gave a lot for a Baptist church edifice. Other locations were offered for a price, which if bought, the Baptist church might have been permanently in Princeton. The building was begun when the lot was secured and ready for use at the time of removal to Princeton in 1853. In the meantime, Mr. Ulyat resigned. Rev. S. Sproul became pastor at Penn's Neck in October of that year. The Princeton church edifice was dedicated in December and the name of the church was changed to that of its location.

Penn's Neck church was not a unit in this movement. Numbers of its members met in the meeting house and organized themselves as the West Windsor Baptist church. In about six years, the West Windsor church disbanded. While in existence, pastors Penny, Stites and Nightengale ministered to it. The condition in the deed

made it necessary to maintain worship at Penn's Neck and an afternoon service was kept up by the pastors at Princeton, preaching in the old sanctuary.

Rev. W. E. Cornwell entered the pastorate at Princeton in October 1856. Death closed his career on earth on March 20th, 1857. Next August, Rev. G. Young settled as pastor. His pastoral care was happy and useful till the civil war, with its distractions affecetd injuriously all spiritual influences. People were absorbed with its anxieties and woes. Nature's claims for loved ones, exposed to death and constant peril could not be denied. Mr. Young possibly was pastor four or five years. Usually his pastorates were short, but often repeated in the same church, being a very able preacher and good pastor. Following Mr. Young, Rev. J. B. Hutchinson accepted the charge of the church. He was a remarkable man, self educated and one of the most able and original preachers and in private life, a lovable man. The tone of intellectual life in Princeton was high. But Pastor Hutchinson could look down on it. His congregation included many intellectually elite citizens and numerous students of the seminary regularly sat under his ministry. Then, as now, usually small churches with limited salaries did not retain as pastors foremost men. Mr. Hutchinson was summoned to Philadelphia. Rev. H. V. Jones, widely known as a foremost man among Baptists became pastor in 1871. Foreseeing trouble and prospective return by the church to Penn's Neck he stayed only a year.

Rev. L. O. Grenelle entered on the pastoral care of the church in 1872. His oversight of the church at this time was providential. His experience, eminent wisdom, prudence fitted him for the peculiar situation. Local conditions hindered the growth of the church, suggesting a return to Penn's Neck and in 1874, it was decided to return to the original site of the church. Revival blessings delayed the movement for a year and more. Hon. Richard Stockton renewed his generous and noble offer of former years, relieving the church of stipulations in the deed of the lot, he had given to the church and the property in Princeton was sold, the money used to entirely modernize the house at Peen's Neck built in 1812 and as ancient, uncouth, strong as were church edifices sixty years since. The frame was brought to the front on the street and added to front and back and the building, except the frame, made new within and without.

These removals forth and back incurred great loss of congregation and of influence. Each removal had been like to the founding of new churches. Pastor Grenelle's intelligent devotion and able ministry as nearly met these strange conditions. The new house was attractive

and the winning personality of the pastor regained much that had been lost.

Mr. Grenelle having resigned in May 1882, E. D. Shull was chosen pastor, entered his duties in February 1883, retired in May 1884. Rev. G. F. Love was called, began his pastorate in November 1884 closing his work at Penn's Neck at the end of 1888.

Immediately on January 1st, 1889, T. S. Griffiths having been called, began his labors. During the two former pastorates, clouds overshadowed the church. Neither pastor nor people had cultivated intimacy; alienation, indifferences had impaired their usefulness. Debt also accumulated, annual arrearages grew in amount. This disheartened the membership, troubles multiplied. But the adoption of plans to pay financial obligations when due and to remove causes of differences had early fruitage in concord and cheer. Ere long the accumulated debt was paid. This pastorate lasted nearly eight years. The pastor closing his ministry when nearly seventy-six years old, all the interests of the church work growing into enlarging efficiency. Rev. Mr. Lisk acted as pastor for several months and on his retirement, "supplies" served the church till January 1898, when Rev. William Wilson became pastor and is now (1900) filling the office.

Three have been licensed to preach. One, C. H. Malcom, a student in Princeton, and who was a son of Howard Malcom, that in 1819, was an instrument of great blessing to the church and a brother to Thomas Malcom, another son of Howard Malcom, who in the ministry of Rev. George Allen was the means of a great revival. Another, D. Silvers, a Presbyterian student in Princeton Seminary, baptized in 1864, and for many years an able Baptist minister and a successful pastor. Several church edifices have been built. One, in 1812, primitive in its style, with exalted pulpit, commanding galleries. A second at Princeton quite equal to any other house of worship in the town. The third a reconstruction of the old house at Penn's Neck. Its reconstruction was so entire as to have the frame only left added to front and rear and surmounted with a steeple and a bell.

The circumstances of the origin of the German Baptist church of Jamesburg were: Rev. C. A. Schlipf of Newark visited friends there and held monthly meetings in the shade of the yard of his friend, Mr. Buchler. His friend asked him to hold a meeting in Helmetta. He did so. Whereupon, Mr. Helm (proprietor of the town) offered to build a chapel if Mr. Schlipf would continue his mission. He consented. On his next visit the materials for the chapel were on the ground. Winter stopped out-door work and the building having neither doors nor windows, a Sunday school and social meetings and preaching

were begun, although storms of wind, rain and snow swept through the shivering congregation. Calls came to Mr. Schlipf to hold meetings in Jamesburg. A hall was offered for his use. Mr. Schlipf visited and distributed tracts. Cottage meetings were held and four German Baptists were found. Within a year these increased the number to thirteen. They all joined the church at Hightstown and worshipped in a school house at Jamesburg. These thirteen met on May 18th, 1885 and organized the German Baptist Church at Jamesburg, having been dismissed for that purpose. In the end, the house of worship was built at Jamesburg for both of which, the Hightstown church made generous contributions. In the erection of the church edifice a wind storm nearly tore the structure to pieces. It was rebuilt and in February 1887, was dedicated. Later, adjoining lots were bought and a parsonage built in 1892. Mr. Schlipf resigned in 1894, after ten years of devoted work. This German church is being slowly Americanized as have been other German Baptist churches in New Jersey. The church has increased to quite a numerous body and English services are held in the afternoon of the Lord's Day, begun in 1901 or 2, under the conduct of Pastor F. G. Walter, whose English ministry is very satisfactory. Rev. C. H. Baum followed Mr. Schlipf in 1894 and ministered one year. The next pastor was Rev. E. H. Otto, who settled in 1896. Repairs were made on the house of worship in 1897. The social meetings at Helmetta, that through a misunderstanding had been suspended were renewed. Mr. Otto resigned in November, 1899 and was succeeded by Rev. F. G. Walter in 1900, who is enjoying the confidence of his brethren as did his predecessors.

## CHAPTER XV.

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### DIVIDING CREEK, TUCKAHOE, MILLVILLE, NEWPORT AND PORT NORRIS.

A small stream called "Dividing Creek" gave its name to the village on its banks and to the Baptist church located there. Morgan Edwards states of the origin of the Baptist church: "About the year 1749, a colony of members of Cohansie church moved to "Dividing Creek," which involved visits of the pastor, Rev. Robert Kelsay and several residents were converted."

The village being on the way from Cohansie to First Cape May church, other ministers stopped there and preached as was an old time custom. In 1751, Mr. Seth Love gave a large plot of ground on which to build a Baptist meeting house. When built is not known, but the minutes of a council to recognize the church state that "We met the said people in their meeting house," and the house must have been erected before the church was formed.

This building was burned in 1770. Of the colonists to Dividing Creek from Cohansie, four of them were Sheppards and it may have been a family party. Rev. Samuel Heaton and his wife removed from Cape May to Dividing Creek, making the number of Baptists twelve. (Mr. Edwards gives twelve names) and these organized into a Baptist church in May 1761. In that year they bought one hundred acres of land, built on it a dwelling house and other needed buildings (a parsonage) for their pastor, costing several thousand dollars. Indicating ample means both to care for the pastor and also a readiness to expend them for Christ. Considering that in these early days incomes were uncertain but necessarily small, especially in the country, a parsonage farm and additional salary to pay wages of men to work the farm, the pastor was relieved of anxiety for his support. We Baptists have reason to be thankful for our ancestry and to be proud of them. Rev. Samuel Heaton, the first pastor, was a constituent of the church and served the church sixteen years till he died in September 1777, sixty-six years old. (For the remarkable history of Mr. Heaton and how he became a Baptist, see History of Mount Olive church, Sussex County.) Mr. Heaton's pastorate was most happy.

His ministry was in the demonstration and power of the Holy Spirit. After his death, Rev. P. P. Van Horn "supplied" the church once in two weeks and in 1779 was called to be pastor continuing till 1783, really being pastor nearly six years. Mr. Van Horn was a devoted pastor till he died at Salem in 1789. His labors at Dividing Creek were eminently useful. Rev. William Locke became pastor in spring of 1785, but God called him on high the next September. Mr. John Garrison, Jr., a licentiate of the church "supplied" the church until called to be pastor and was ordained in 1787 and died while pastor in 1790. Mr. Garrison is supposed to have been a grandson of A. Garrison, licensed by Cohansie in 1743. He was baptized by Mr. Heaton, whose daughter he married. A vacancy occurred of nearly two years in the pastoral office, when Rev. G. A. Hunt settled as pastor. Mr. Hunt resigned in 1796. "Supplies" again preached till 1801, when Rev. John Rutter entered the pastoral office, remaining two years. Rev. D. Stone followed and served about four years. Supplies again ministered for two years. Then in July, 1810, Rev. David Bateman was pastor. His is a memorable name in New Jersey. His charge at Dividing Creek was only two years. They were years of the right hand of the most High. It is believed that Mr. Bateman was born at Cohansie in 1777. Not until four years had gone did Dividing Creek church have another pastor.

In 1816, Rev Thomas Brooks became pastor and for twenty years until 1836, held the office, serving most acceptably. When seventy-five years old, Mr. Brooks resigned. In early life, he had been a sailor. During the American Revolution, he was taken prisoner by the English and suffered the horrible treatment they usually imposed upon their American prisoners, especially sailors. He and others were shut in the hold of a ship and starved till their hair fell out and they had the alternative of joining the British or of "walking the plank." Finally they were taken to England and shut up in prison for two years and starved. They even caught and eat dogs that came with visitors allowed to see them.

Rev. William Bacon, M. D. followed Mr. Brooks. The salary was insufficient for his support and he supplemented it with his medical practice. Dr. Bacon was pre-eminently a good man. His purity of life won him friends in all circles of society. His domestic life was most trying to a man of chastity. For eleven years he served the church. The Doctor's unaffected piety gave him great power with men, the more so, because of his noble Christian patience with the infidelities of his home. At last, in 1868, he had rest in death.

In 1850, Rev. Daniel Kelsay, son of Pastor Kelsay of Cohansie, entered the pastorate and ministered to the church four years till 1853. Mr. Kelsay had many of the excellent qualities of his predecessor, unassuming, intelligent and good. The church and the community could not but be bettered by his relation to it. A young man succeeded Mr. Kelsay in June 1854. Rev. U. Cauffman soon winning the hearts of the people, an unclouded sunshine filled the future. These however, were all disappointed. In ten months he died on April 17th, 1855, twenty-eight years old. Rev. George Sleeper settled as pastor the next June and after three years, resigned in 1858.

In the following forty-two years, fifteen pastors have ministered to the church. They are, H. W. Webber, 1859-61; A. H. Folwell, 1861-63; Benjamin Jones, 1863-65; E. V. King, 1865-66; L. W. Wheeler, 1866-68; J. H. Hyatt, 1869-70. E. W. Stager, 1870-73; H. B. Raybold, 1874-77.

At this the time the church resolved: "That it is not our interest as a church to change pastors every year or two." A lesson of experience. Initiatory steps were taken at this time, to erect a house of worship at Point Norris. C. P. DeCamp, 1877-78; M. M. Finch, 1879-84. The church edifice at Point Norris was built in this term and sixty-three members were dismissed to constitute a church there. W. Cattell, 1885-88; J. W. Evans, 1889-93; A. L. Williamson, 1894-97; E. Thompson, 1897- 1900. The resolution that short pastorates were not helpful seems to have been a vain effort to reform. These frequent changes were not due to any difficulties. The pastors were invariably spoken of with commendation, with one exception. Most likely the isolation of the church in a rural district; an uncommercial people limiting growth and the small salary to be made out of a farm, excited the pastors to prefer a change of field, more, "in the world" and in touch with outside life, which pastors called to inspire others to activity, need more than other men.

The Dividing Creek church, even though isolated, has done much for the denomination in the state. Its pastors have included some of our foremost men. They number in all, twenty-eight. Five have finished their work in death. Of these men, the first filled the office sixteen years. Another more than twenty years. A third, eleven years. These early Baptists from Cohansie, were of the original stamp and believed it and were ready to die for it. They built a meeting house and bought a parsonage farm and put buildings on it before the church was organized. Expansion was characteristic of them. Three churches were colonized from Dividing Creek, Tuckahoe, 1771; Newport, 1855, where a house of worship had been built pre-

viously to the organization of the church, having fifty-one constituents from Dividing Creek church; Port Norris, with sixty-three constituents from the mother church. Tuckahoe has given life to three churches, West Creek, Pt. Elizabeth and First Millville and the last to North Millville. Ten hundred and fifty-six converts have been baptized into the church.

Three meeting-houses have been built for Dividing Creek church. The first built before 1761, burned in 1770. The second built after the first was burned in 1771 and was burned in 1821. A third was dedicated in 1823 and was enlarged and improved in 1860. Three parsonages have been in use. The first before 1761, which was sold and one built in 1850 and a better one in 1892. Such are the known fruits of the six men and six women who planted Dividing Creek church, which has yielded a glorious harvest. Had they been men and women without convictions of Bible truth and who dared maintain them with life, could such results have come from their works?

Two Baptist churches in New Jersey have been named Tuckahoe, one in 1771. Originally all of the country east of Dividing Creek was included in the field of the Dividing Creek church. The Baptists at Tuckahoe were members of Dividing Creek church. Morgan Edwards states that "James Hubbard gave the ground on which the first house was built. His deed is dated May 15th, 1750. The house of worship was built in 1751. In 1790, the people, on account of disrepair, were planning to build a new one. Alderman Benezet promised to "give them land, timber, glass and nails." The house was built. The church, also, used an old vacant meeting house at May's Landing, twelve miles distant." Mr. Edwards adds: "When the Gospel began to be preached at Dividing Creek by Nathaniel Jenkins, several from these parts repaired there and received serious impressions. Mr. Jenkins was invited to preach among them. He did so, notwithstanding his age and Maurice river stood in his way. He baptized some.

Mr. Sheppard of Salem visited them and baptized others. Mr. Kelsay of Cohansie preached there and baptized and a church was organized in 1771. They had a large parsonage farm and dwelling on it. Their pastors were, James Sutton, he was a constituent of the church and ministered from 1771-2; Mr. Lock was bred a Presbyterian, but was ordained a Baptist minister in July 1773 and resigned in 1779. In August, 1792, twenty-nine members were dismissed to constitute the West Creek Baptist church. The old Tuckahoe church never recovered from this depletion. It was disbanded in 1834. The West Creek church of 1792 died from a like cause.

This clipping is from an old newspaper:

"Some time ago, Mr. Springer, Sr., when upon a trip to Tuckahoe, sent me the names of these two pastors of the church, data which he collected from the old graveyard in Tuckahoe. There lie buried the Rev. Isaac Bonnell, who died July 25th, 1794, aged 64 years, as well as the Rev. Peter Groom, who departed this life January 16th, 1807, aged 56 years. The next pastor, says Mr. Springer, was the Rev. Thomas Brooks, and then the Rev. Mr. Jayne, father of the celebrated Dr. David Jayne, of Philadelphia, and grandfather of Dr. Horace Jayne, dean of the University of Pennsylvania. (Collegiate department). Revs. Jayne and Brooks both died and were buried in the Baptist cemetery at Dividing Creek, where the latter was pastor for 23 years."

Two Baptist churches in South Jersey have been named "West Creek." The oldest of these was located in Cumberland county, near the northwest boundary of Cape May county. Dr. T. T. Price, of Tuckerton writes of the church constituted in 1792: "The meeting house of the church stood in the woods two or three miles from West Creek, adding Port Elizabeth in Cumberland county or "Dennisville," would," I think, "have better accommodated the community than the West Creek church edifice." Knowing the location of their house of worship it is a wonder that the church survived so long.

Tuckahoe church was its origin. Eight pastors served the old church and forty-six were baptized into its fellowship. Rev. I. Bonnell, pastor of Tuckahoe was also pastor at West Creek till near his last illness and death in 1794. Rev. P. Groom followed and was pastor till 1805, eleven years. Mr. Brooks was ordained in 1809 and served seven years. Mr. E. Jayne succeeded and was ordained pastor serving four years. Also, J. P. Thompson and Rev. Mr. Pollard served the church. Eliel Joslin was pastor and a bad man. He did his utmost to destroy the church. Rev. I. M. Church came next. Mr. Church was a man of positive ideas and had opposition; was locked out of the meeting house. Under his wise and equitable administration, the trouble ceased and those who had warred on him, returned to the church and were his best friends. Pastor Church resigned in 1841, and removed to Northfield. In 1810, Pastor Brooks and some of the efficient members were dismissed and constituted the Port Elizabeth church. Finally the West Creek church disbanded in 1857. (West New Jersey Association, page 9, item 53; 1857). But it lives in its progeny; Millville first and North.

Port Elizabeth to which West Creek church gave life and its life was constituted in 1810. The town is on Maurice river, a short distance below Millville. In West New Jersey Association, 1843, page 13,

digest, the church says: "They have united with others to form Millville church." disbanding in 1843. An item of interest is: that Deacon Wynn, grandfather of Pastor Wynn of first church, Camden, was a deacon of West Creek church; a constituent and deacon of Port Elizabeth church; if living when First Millville was constituted, was constituent of that church. Deacon Isaac Wynn, was thus a deacon of West Creek, a constituent of Port Elizabeth and a deacon of the church; a constituent and deacon of First Millville. He died in 1849. His wife was Rebecca Price, daughter of Dr. Price's great grandfather, Capt. William Price, a constituent of Pt. Elizabteh. Rev. I. C. Wynn was a grandson of Deacon Isaac Wynn of West Creek, Pt. Elizabeth and Millville.

In the minutes of the New Jersey Baptist Association for 1837, page 2, item 21, the report of the committee on the letters from the churches says: "Relative to the inquiry of the Port Elizabeth church, Cumberland county, as to changing its name; *"There can be no objection to altering its name to that of Millville church."*" Port Elizabeth church did not alter its name, but lived as it was until December 29th, 1842, when it disbanded and Millville appeared in the list of the churches reporting to the association in 1843. On page 13, minutes of 1843, digest of Port Elizabeth says: "That being very small they have united with others forming the Baptist church of Millville. How many constituents Millville had is quite uncertain. If fourteen, ten were from Port Elizabeth and four from Cedarville. "By request of Port Elizabeth church, a council met in a school room in Millville, December 29th, 1842, to consider the propriety of constituting the Baptists there as the first Baptist church at Millville."

Deacon Isaac Wynn, grandfather of Rev. I. C. Wynn, for years pastor of the first Baptist church of Camden, "in behalf of Port Elizabeth church requested for himself and twelve others to be constituted into a new church of Millville. This was the action of the Port Elizabeth church, taken upon the suggestion of the Association in 1837. The four members from Cedarville concurred in this action.

In June 1843, Rev. H. Wescott was called to preach to the new church for six months. He remained one year. Within this time the house of worship was built and dedicated. It was a good thing for Millville to have had Mr. Wescott. His family was an "old family" and had financial substance. He was followed by Ephraim Sheppard, a brother-in-law, also of an "old family" and who had ample financial resources. He settled as pastor in December 1844. Mr. Sheppard was ordained in April 1845, and remained until January 1847. Rev. William Maul succeeded immediately being pastor from January 1st,

1847, to 52. In connection with Cedarville, Rev. J. Todd "supplied" for nine months. Rev. William Smith ministered as pastor from 1854 to 58. J. Curran called for one year, in 1858, stayed until 1860. H. W. Webber was pastor 1862-64. William Humpstone was pastor 1865-67. Others were D. H. Burdock, 1869-70. The meeting house was rebuilt at a large cost in 1871. H. Wheat was pastor 1871-73; E. L. Stager, 1873-78; H. C. Applegarth, 1878-79. At this time a parsonage was built. C. A. Mott, 1880-85. In this term the church edifice was greatly improved. H. G. James, 1885-87; E. B. Morris, 1888-90; G. H. Button, 1890-95.

Mr. Button baptized one hundred and sixty-six in less than five years. H. W. Barrass, 1895-6; A. H. Sembower, 1896-1900. First Millville has had eighteen pastors. Two were joint pastors with Cedarville. One member has been licensed to preach. In 1896, forty-seven members, including the pastor, constituted the North Baptist church of Millville. The town had grown to be a large one and there was ample room for a second church. With the coming of Pastor Sembower, the old meeting house often repaired, gave place to one larger and better suited in conveniences and appliances to the various departments of church life and work.

On the tenth day of March 1896, forty-seven members of the first Baptist church of Millville were dismissed to organize the North Millville Baptist church. Port Elizabeth and Millville are both on the Maurice river, not far apart. Port Ellizabeth being south of Millville. For the convenience of its worshippers, the church edifice of the first church was located at the nearer access to their homes in the southern part of the town, explaining why the younger body is designated, North Millville. The pastor of the first church went with the colony. Mr. Barrass is now (1900) pastor of the North Millville Baptist church. Millville is grown to be a large town and there is ample room for the two churches and for their growth into influential bodies. A house of worship was begun to be built immediately and was completed and occupied. The concord and enterprise of Millville Baptists justify the assurance that the churches will be a continuous blessing to the community in the Divine hand to accomplish its mission of salvation to perishing men.

Newport is in Cumberland county. It was an out station of Dividing Creek church long before the constitution of the Newport Baptist church. A gift of ground for a meeting house by Brother Seth Page in 1854, led to its erection in that year. Early in 1855, Rev. U. Coffman, pastor of Dividing Creek church began special meetings in the new house at Newport. Many converts were added to

the church and in March 1855, fifty-one were dismissed from Dividing Creek church, to establish a Baptist church at Newport. Rev. G. Sleeper had aided Pastor Coffman in his special meetings and Mr. Coffman, having died, Mr. Sleeper was called to be pastor of both churches. The labors of Mr. Sleeper were prosperous, continuing four years. Rev. H. W. Webber followed from 1859 to 1862. Scores were added to the church by baptism. His ministry was a harvest of continuous blessing.

In the third year, however, of his pastoral care, Mr. Webber limited himself to Newport as pastor. Again, under the pastorate of Rev. B. Jones, the churches united under one pastor. The Civil War was in progress and the thoughts of the people were absorbed in the national strife. Pastor Jones resigned at the end of the year. A vacancy in the pastorate occurred for two years. Rev. L. W. Wheeler was called and began his charge of both churches in May 1866, resigning in 1869. Other pastors were, J. H. Hyatt, 1869; D. M. Young, ordained 1871. H. B. Raybold, 1874-76, to both churches, afterward only to Dividing Creek. 1876, W. A. Durfee held a joint pastorate of Newport and Cedarville, but continued at Newport until 1878. M. M. Finch, 1879-84, pastor of Dividing Creek and Newport. W. Cattell at both churches, 1884-86; Newport in 1889 called F. S. S. Boothe and he was ordained in February 1890. Within some time, a parsonage had been bought at Newport and that church was less dependent upon Dividing Creek. Mr. Boothe closed his pastorate in March 1891. A. Cauldwell, 1892; Mr. Paul Weithass who was ordained 1893-95; G. I. Meredith, 1895-1900; C. F. Hahn then settled. There have been fifteen pastors. Eight have been joint pastors with Dividing Creek or other nearby churches. It is doubtful if the increase of weak churches is wise. With a Sunday school, devotional meetings and the maternal care of the mother church of its stations, it is judged that the Kingdom of God would be enlarged more rapidly.

Many Baptists lived at and near Port Norris, long before a Baptist church was formed there. For years a Sunday school house had been maintained by them in a village near to where Port Norris sprang up. A building for the Sunday school had been built and was dedicated to religious uses on January 1st, 1857, twenty-four years before a Baptist church was constituted. Soon after, Rev. George Sleeper, pastor of Dividing Creek Baptist church held a series of meetings in the house at Port Norris and many converts were baptized into the church of which he was pastor. Deacon Richard Robbins of Dividing

Creek church was for the first seven years superintendent. Deacon George Robbins, said to have been an "emergency man," was twice later superintendent.

A house of worship became a necessity. One was built. Soon after its completion it was destroyed by fire. Within three years of the beginning of the first, another was dedicated as the former had been, free of debt. The Bible was the only lesson book in the Sunday School and the "Pralmist" used in the church service, the only hymn book. Dividing Creek church pastors often preached in the church houses of worship at Port Norris and weekly social meetings were held there. Port Norris Baptist church was constituted with sixty-three members dismissed from Dividing Creek church in April 1881. The succession of pastors has been, M. M. Finch, 1881-83; A. W. H. Hodder, 1883-84; L. G. Appleby, 1885-86; J. M. Scott, 1887-88; A. B. McCurdy, 1888-89; C. F. Hahn, 1890-91; W. H. Humphries, 1891-94; C. P. P. Fox, 1894-97; W. W. Bullock, 1897-1900.

Mr. Hodder was a student and returned to his studies at the end of a year. Mr. Appleby's pastorate was signalized by a special work of grace and an addition by baptism of nearly three score converts. His resignation was accepted despite the choice of the church for him to remain. In the interval of the pastorates of Mr. Scott and of Mr. McCurdy, a parsonage was built and the meeting house improved. In the charge of Mr. Humphries, the debt incurred for the parsonage was paid and many were baptized. While Mr. Fox was pastor, the meeting house was virtually rebuilt. Pastor Bullock has had prosperity in all church lines of work and life. Port Norris has had nine pastors. Three houses of worship have been in use, two of which were burned. The courage of the people and their readiness to respond to the needs of the cause of God is shown in the building of their church edifice and the parsonage and paying them promptly.

## CHAPTER XVI.

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### PEMBERTON, BURLINGTON, BEVERLY AND FLORENCE.

The original name of Pemberton from 1690 to 1752 was "Hampton Hanover." The second name was "New Mills." The change to the second name was due to the building of new mills at the place in distinction from older mills on "Budd's Run." opposite to the site of Pemberton. At the incorporation of the town in 1826 it was named Pemberton, in memory of a citizen, Mr. James Pemberton. In 1837, the old records of the church were destroyed by the burning of a building in which they were.

Morgan Edwards wrote an account of the first things and says: "The house measures 30x30, built in 1752 on a lot of about two acres, the gift of Richard Woolston. His deed bears date of April 6th, 1752. In one corner of the house is the pulpit, in the opposite angles are the galleries, which relieves the conveniences of galleries in small places of worship; it is finished as usual in this country and accommodated with *a stove*. No temporality; nor many rich, for which reason the salary cannot be above twenty pounds a year. \* \* \* The church is in a widowed state, but has been pretty well supplied from Hightstown, Upper Freehold etc. The families to which this meeting house is central are about eighty, whereof one hundred persons are baptized and in the communion, here administered once a quarter, the above is the present state of New Mills, October 24th, 1789. History."

This church originated about the year 1750. One Francis Briggs of Salem (Mr. Briggs was a member of Cohansie) settled at New Mills and invited Baptist ministers to preach at his house. The consequence was, that some were converted and baptized; namely, John and Elizabeth, Estelle and Rachel Briggs. This raised the expectations that there might be a church at New Mills, in hope of which they built a meeting house and applied to the Association (Philadelphia) for ministerial helps. During these visits others were baptized.

In the year 1763, Rev. P. P. Van Horn arrived from Pennepek with his wife and family, which increased the number of Baptists to ten and made them wish to have communion of saints among them. Accordingly, they were formed into a church, June 23rd, 1764. Mr. Briggs was the kind of Baptist, those Baptists were, who made us what we are as a denomination. They believed in Gospel order and wanted

that and only that, nor did they hide their convictions of truth and duty. Baptists are what they are numerically and in influence, because knowing their mission they had the grace and courage to maintain it. Stalwart pastors and stalwart preaching made stalwart Baptists whether men or women, Baptists as much alone as if they had companionship of their faith, answering to Paul's description, "living Epistles," walking Bibles that "whose light cannot be hid." There is no estimate of what one person can accomplish, having a purpose to be only and always on the side of God and His will. Even though they numbered only ten disciples, they constituted a Baptist church having all the distinctiveness which a Baptist church means in the midst of the vagaries of error. Ten of such would have saved Sodom. Mr. Briggs did not live to see a church organized. He died in 1763.

Rev. P. P. Van Horn was a constituent of the church and its first pastor, retaining his charge for five years, and then returned to Pennsylvania. He had a useful pastorate, the church increasing from ten to forty-two members. When it is recalled how sparse the population was, the increase is significant of an efficient pastoral oversight. Three years went by ere Rev. D. Brandon settled as pastor. He was ordained in December 1770. Morgan Edwards states that, "In 1772, a grieved disturbance took place which caused one party to exclude the other and they continued in this situation till September 22nd, 1778." Mr. Branson was excluded in June 1772. As Mr. Branson claimed to be a Baptist minister in good standing, the Association in 1781, warned the public against him. When this trouble was settled, prosperity returned and the church increased in twenty-five years to one hundred members.

In March, 1781, David Loughborough was ordained for the pastorate. He continued till April 1782. People are much the same in various periods. Mr. Loughbridge had married a lady of the congregation and some dissented to his choice. For sixteen years there was a vacant pulpit. That memorable man, Peter Wilson, pastor at Hightstown, supplied the pulpit for six or eight years of this time, as often as so busy a man and one in great demand could. As ever and everywhere in his ministry Mr. Wilson gathered many converts into the church. From 1789 to 1793, Rev. Joseph Stevens supplied both Pemberton and Upper Freehold churches and from 1793 -1798 two licentiates of Pemberton, Benjamin Hedger and Isaac Carlisle were ordained at New Mills and ministered till the pastorate of Rev. Mr. Magowan. This was not a period of destitution nor of barrenness. In each year with only one exception there were additions by baptism, in all one hundred and ten. Of these, Mr. Wilson baptized fifty-five,

while supplying Pemberton. Alexander Magowan was much the same stamp of man as Mr. Wilson, who had baptized him into the Hightstown church, Mr. Magowan being a Presbyterian minister. (See Hightstown history for account of Mr. Magowan's becoming a Baptist.) Hightstown church licensed Mr. Magowan and he became a Baptist minister. Mr. Magowan was pastor at Pemberton from 1798 to 1806. In that time he baptized one hundred and sixteen. Part of this time he alternated between Pemberton and Mount Holly.

In 1794, the trustees of Pemberton held for Burlington Baptists the old "Friends" meeting house in Burlington. Mr. Magowan preached at Burlington and at Mount Holly. Pemberton church must have had men of substance, who cared for neighboring localities. A house of worship was built at Mount Holly in 1800. Mr. Magowan was a man of superior ability and of great activity in mission work. It has been said of him: "that he was devoted and earnest and stood staunchly for the faith once delivered to the Saints," In the minutes of the New Jersey Association of 1815, page 7, in a prefix written by the clerk for the corresponding letter of the Association, it is said; that in 1814, Mr. Magowan was appointed to write the corresponding letter. Unwilling to leave the duty unaccomplished, he wrote the letter and left it with a brother to be presented for him, having decided to go to Ohio before the next session of the Association. "About one hundred miles from his destination, the wagon was overturned and Mr. Magowan fatally injured and died a few hours after, leaving his widow and four children in the wilderness." Though dead, his appointment was kept. While pastor at Pemberton in 1801, a colony was dismissed to constitute a Baptist church in Mount Holly, where from 1795, three years before becoming pastor at Pemberton, he sustained the mission at Mount Holly, which Peter Wilson of Hightstown had begun there.

In 1794, Mr. Carlisle is named in the minutes of the Philadelphia Association as a licentiate of Pemberton church. He is published as ordained in 1805. For five years, from 1796, he was a delegate to that Association from the first Baptist church of Philadelphia. But, according to the minutes of the New Jersey Association, Mr. Carlisle was at Pemberton from 1811 to 1814. A statement in some records that Mr. Carlisle died in February, 1815 is a mistake. He was a delegate to New Jersey Association in September 1815. Rev. I. Stratton followed at Pemberton and was ordained in February 1814. But death cut short his ministry on June 7th, 1816. Mr. Stratton was highly esteemed and bright hopes were blighted by his death.

In 1816, Rev. John Rogers settled as pastor. He was the son of John Rogers and was a native of North Ireland. A descendant of

the martyr John Rogers, and inherited the stamina of character and conscientious conviction of his great ancestor. Allied in family and in training with the Presbyterian church, he was pastor of a staunch Presbyterian church in his native town, amid kindred and loved ones and there in the midst of these tremendous influences, the martyr, John Rogers, lived anew; the stake of contempt and the cross of sacrifice in the surrender of his old convictions and of his family and dearest friends was the cost of becoming a Baptist. He told his church of his change of views and they trusted him and provided exchanges for him on ordinance days. Some members of his church became Baptists. Others accused him of sowing discord. Then he resigned and came to America.

At a meeting of a Baptist Association, he met a delegation of the Pemberton church looking for a pastor. He was invited to visit Pemberton and began his ministry in America there. When twelve years had passed, Scotch Plains church coveted his labors as pastor. In the record of that body, an account of his usefulness appears. Comparatively few have been more beloved than John Rogers. Every good cause had a place in his heart. The antinomian element, when he met it was remoulded into earnest, active Christian life. State Missions, Home Missions, Foreign Missions and any instrumentality to save the lost and build up the Kingdom of God, had in him a helper. At the close of his ministry in Pemberton, for about two years a licentiate of the church, Mr. Samuel Harvey "supplied" the church till Mr. C. W. Mulford accepted its call and Mr. Mulford was ordained to be its pastor in November 27th, 1830 to 1835.

The church seems to have had a choice of pastors of the first Baptist church in Philadelphia. Rev. Henry Holcombe, the foremost man of his day preached at the ordination of Mr. Stratton and Rev. W. T. Brantly, Sr., preached at that of Mr. Mulford. Mr. Mulford was unlike Mr. Rogers, both as a preacher and in social life. Mr. Rogers was an undemonstrative, educated and of high toned Calvinistic views, and in social life, unassuming and retiring. One was sure of being on the right side if agreeing with him. Mr. Mulford was young, had the wisdom of youth; if in riding he did not "hold the lines," he was beside the driver and advised as to the best road. His preaching was Calvinistic and earnest, impressing his hearers that he believed what he said and that they must believe it and now. Mr. Mulford closed his pastorate at Pemberton after five years, having had a happy and useful service. Under his ministry, one hundred and seventy three were added to the church by baptism.

Mr. Mulford was always and everywhere, "at the front" on the

temperance question. Whatever their social, political or religious relations and alliances of opponents, made to him any difference. Mr. Mulford was the compeer of Samuel Aaron in the intensity of his zeal for total abstinence from intoxicants. Good people of all denominations were agreed in the advocacy of temperance, as they have not been since. Political parties had great respect to the temperance element in their nominations for office in New Jersey. Mr. Mulford was laid aside in the vigor of his years by a bronchial affection, with which he died, only fifty-nine years old. While pastor at Pemberton, Vincent-town church was constituted in 1834.

Rev. Timothy Jackson was pastor for two years, from 1836 and had a harvest of converts in his charge. Rev. J. G. Collom settled as pastor in July 1839, remaining till March 1846. While pastor, the house of worship "on the hill" was an inconvenience on account of its distance from the village, but Deacon Swain giving a lot in town, a chapel was built on it for social meetings and other uses. Three members were licensed to preach in Mr. Collom's charge. Mr. Collom having removed, Rev. D. S. Parmelle entered the pastorate in July, 1846, continuing till June 1851, and was imbedded in the affections of his people.

After Mr. Parmelee, Rev. L. C. Stevens settled for a few months, removing on account of the health of Mrs. Stevens, who died within a short time. On February 17th, 1853, Mr. S. M. Shute was ordained but in 1856, accepted a call to Alexandria, Va. A parsonage was bought in the first year of his coming. The same year in which Mr. Shute removed, Rev. Thomas Goodwin became pastor, holding the office till June 1859. The pastoral office was occupied by Rev. L. G. Beck on September 1st, 1859, was held by him until July 1864. Measures had been taken in 1860, to build a church edifice in a more central place which being completed, was dedicated in September 1861. The entire outlay for grounds, sheds and house of worship was paid on the completion of the meeting house. Mr. Beck's settlement at Pemberton proved wise. The centennial year 1864, occurred while he was pastor.

Comparatively few men have the gift and the patience to gather the facts of an hundred years, sifting tradition from fact, discriminate and adjust the real from the unreal, in the memories of the aged and so compile historical details, that they commend themselves to us, as substantially true. Since the early statements of Morgan Edwards, fire having destroyed the church records, we owe to the research, intelligence and patience of Pastor Beck, another token of the Providence of his pastorate. The meeting house had been built on a lot

distant from the central part of the town. The Pemberton church had lived and suffered this disadvantage for an hundred years, till now, when through Mr. Beck, a spacious house of worship was located in the centre of the town.

A pastor ought not to be judged by the numbers added to the church or by the large congregations waiting on his ministry. The better evidence of his usefullness is putting the church into a position of influence and equipping it with power to wield for God and humanity, making it a channel of blessing and salvation for all time. Mr. Beck was followed by Rev. J. H. Parks for about four years and Mr. Parks by Rev. J. W. Wilmarth who was pastor eight years.

In September 1878, Rev. J. C. Buchanan entered the pastorate and is now (1900) pastor, already more than twenty-two years. Mr. Buchanan's pastorate in duration at Pemberton is exceptional. Pastor Rogers alone approaches it. The church has had twenty-two pastors, including Mr. Wilson's ministry of six or eight years and the two years in which one of its licentiates preached. Several houses of worship have been built or provided. One, the old "Friends" meeting house at Burlington, which may have been bought by the generous aid of Pemberton church in 1794, the property being held by the trustees of Pemberton church for the uses of Burlington Baptists. In about 1800, a house was built for the mission at Mount Holly.

A meeting house was built at Vincentown and another at Columbus under the pastorate of Mr. C. W. Mulford. These were four church edifices. For itself, a meeting house was built in 1752 and afterwards moved and remodelled into a parsonage, which was burned in 1837. In 1823, a house of worship was built to take the place of that erected in 1752. For the convenience of the village, a chapel was put up in town for Sunday school and social meeting uses. A house of worship was built in Pemberton in 1860-1. Thus, besides four outside missions, four other places of worship were built for itself at home. In all, eight sanctuaries; additional to these, two parsonages were erected. At least nine members have been licensed to preach, one of whom, has been pastor of the church and others "supplies" when Pemberton has been destitute of a pastor and efficient in sustaining mission stations.

Two sons of Deacon Swain, Samuel and Thomas, have filled high positions in New Jersey and abroad. Job Gaskill also, was an eminently useful man. His private means enabled him to serve young and feeble churches, unable to sustain a pastor. These and others unnamed, reflected credit on the pastors who had developed their gifts and upon the church that had sent them out. Pemberton has been

a fruitful church. Its pastors preached in Burlington. Mount Holly was its mission. So too, Vincentown and Columbus. From twenty to forty churches may claim its ancestry. Fifty-two members were dismissed to form Mount Holly church in 1801, twenty-nine to constitute Vincentown church and nineteen to establish Columbus church.

The antecedent record of the pastors of Pemberton is of intense interest. Mr. Van Horn was a Lutheran, but the New Testament set him free and made him a Baptist. Mr. Stephens was an Episcopalian, but the Scriptures made him a Baptist. Benjamin Hedger, a licentiate, was a Presbyterian; the Gospel turned his feet into a Baptist church. Mr. Magowan was pastor of a Presbyterian church and by Bible study was led into truth and into a Baptist church. John Rogers, like to Mr. Magowan, was a native of Ireland, was trained in their schools for the ministry and pastor of a Presbyterian church, of which his father had been pastor and living in his native place, amid his kindred, his ideas of the church and of the ordinances were changed, by the "Baptist chapters," as the Methodist minister said, and he united with a Baptist church. D. S. Parmelee was a Congregationalist. The Bible led him to ask his pastor to "bury him in baptism." His prejudice against "close communion" led him to join a congregational church. Further study of the Divine Word convinced him that the Baptists were as scripturally right on the communion question as on baptism and he joined a Baptist church. While at Pemberton he published a small volume on "*Positive Law; its Distinction From Moral Law.*" Mr. Goodwin had been an Episcopalean, but the Scriptures made him a Baptist.

The pastors were about equally useful in winning converts and in promoting the general welfare of the church. Its membership had spiritual vitality. Life was not derived from the pastors or from his methods. Thus when he removed he did not take with him, that which had made his ministry a blessing, nor when a new pastor came, the same source of blessing was in the church to make his oversight successful. With the single exception of a bad man, who imposed himself on the church, the pastors have been men of peace. Nine hundred and fifty-eight have been baptized into the church up to 1900.

Few changes in the economy of our churches have been so marked as that concerning women. At the session of the West New Jersey Association, a report on the woman question in reply to the query: "Ought women delegates be admitted to be members of the Association?" (Minutes of 1877, page 23, item 55.) Why this matter

is alluded to, in connection with Pemberton is: that Rev. J. W. Wilmarth was chairman of the committee to which the matter was referred and also was pastor of the Pemberton church at that time. In 1878, page 20, is the report of the committee and action on it, was deferred to the next year. Report: "We answer in the *negative* for the following reasons:" I. Such a practice is inconsistent with the plain teachings of the New Testament. II. Such a practice is contrary to the universal belief and practice of the church. III. Such a custom is contrary to Baptist usage. IV. Such a practice would have a dangerous tendency. V. Such an innovation would be an act of injustice to our female members. VI. Such a change would entail serious practical inconveniences. VII. Finally, we can discover no good to be accomplished by the proposed change." All of which was maintained in six closely printed pages. It is due to the Association that the resolutions of the committee, in perfect accord with the seven above mentioned points, were never after heard of and next year, 1879, women delegates were enrolled. In 1900, of one hundred and fifteen delegates, fifty-five were women. It is also due to the women to say that no such trouble has ever appeared as the committee conjured up and warned us of.

Contrasted with this report, was the action of the Philadelphia Association in 1746, page 53. (A. B. Publishing Society, Edition 1746, page 53.) The question then was: whether women may or ought to have their votes in the church, in such matters as the church shall agree to be decided by votes? They answer: "Alluding to I Cor. 14:34, 35 vs. and other parallel texts, they add: "If then the silence enjoined on women be taken so absolute as they must keep entire silence in all respects, whatever; yet notwithstanding, *it is to be hoped*, they may have as members of the body of the church liberty to give a mute voice by standing or lifting up of the hands—(vote) \* \* \* But, with the consent of authors \* \* \* such absolute silence in all respects cannot be intended, for, if so, how shall a woman make confession of her faith, to the satisfaction of the whole church as she is bound to do? How shall a woman do, if she be an evidence to a matter of fact? Again, how shall a woman defend herself if wrongfully accused, if she may not speak? How shall a woman offended \* \* \* tell the church as she is bound to do (Matt. 18:17)? Therefore, there must be times and ways in and by which women may discharge their conscience and duty toward God and men." Evidently, the men of one hundred and fifty years ago, had good common sense from whom the twentieth century men might learn something. These

old time men believed in a woman having a word to say in things of public interest.

Pemberton has its share of rural experiences, nevertheless, being a railroad town, and the vicinities of the two great cities of the nation, make it a center of value and the lands about it attractive to a home population.

Authorities insist that a Baptist church was planted in Burlington at an early date. The minutes of the Pennepek church, Pa., indicate that a Baptist church was founded there in 1689. Morgan Edwards states: that Elias Keach, pastor of Penepak church, established a Baptist church there in 1690. That year Mr. Keach was invited by Obadiah Holmes, Jr.—a licentiate—to visit Cohansie and Baptist converts gathered there by Mr. Holmes, Jr. Mr. Keach baptised those converts. If he returned home via Burlington, N. J. as the year intimates, he effected two important matters, establishing churches in Cohansie and in Burlington. It is agreed that the church in Burlington disbanded in 1699 and the members joined Penepak church.

Burlington was settled early by the "Friends" (Quakers) in 1667. and in 1690, was a populous town. These doings of more than two hundred years since, show that Baptists then as now, had faith in God and were aggressive to make known their convictions of Bible teaching. All in America endorse "civil and religious liberty," but all do not know that it cost Baptists persecution and their lives to win it for mankind.

Tradition has it, that indomitable and ever memorable Peter Wilson, pastor at Hightstown, visited Burlington in 1790, holding meetings there. He was accompanied by two licentiates of Pemberton, Benjamin Hedger and I. C. Carlisle. These preached until 1798. Alexander Magowan became pastor at Pemberton in 1798 and he with Messrs. Hedger and Carlisle preached till the constitution of the church in 1801. When six members of Pemberton, six of Jacobstown, and two from Philadelphia, in all, fourteen constituted the first Baptist church of Burlington. Among the six from Jacobstown were W. H. Staughton and wife. Mr. Staughton had been a member of the Birmingham Baptist church, England, and had been excluded for adultery, in marrying the divorced wife of a man still living, the divorce being for other than scriptural cause. (Matt. 19:9; 5:32 and Luke 16:18). When excluded, Mr. Staughton fled to America. (See "Whole Truth," pages 19-20. Letters of Dr. Furman and of Andrew Fuller of Kettering) Staughton later became pastor, the first pastor at Burlington. Mr. Staughton in coming North, finally located at Bordentown, then a small village where Mr. Allison, pastor at Jacobstown Baptist church,

lived and had a prosperous school of students from every colony in the United States and from Spain, France, West Indies and South America. This school, he committed to Mr. Staughton, which proved unwise, since it declined under the new management.

In 1801, the Burlington church called Mr. Staughton to be pastor. A call in 1805, to be pastor of the first church, Philadelphia was accepted and Mr. Staughton removed to Philadelphia. He resigned his charge in five or six years.

The Burlington church adopted a habit of their times and looked for a pastor among their members and licensed Mr. William Boswell and called him to be a "permanent supply." His labors continued till 1809, when their limited financial resources necessitated a union with Mount Holly. Under the arrangement, Rev. J. McLaughlin moved to Burlington, preaching in the morning at Mount Holly and in the afternoon and evening at Burlington. At the end of the year, Pastor McLaughlin decided that the field was too large and limited himself to Burlington until 1811, when he removed. Rev. Burgess Allison followed Mr. McLaughlin. A man so learned, intelligent and good had an almost unbounded influence in the town. The church was renewed and in the four years of his stay was very efficient. His resignation was reluctantly accepted. Several months passed and the Rev. J. E. Welsh was engaged to supply the church whenever convenient. This was in 1816. New life appeared at once. The church edifice was repaired and made attractive. Crowds met, a revival broke out and numbers were baptized. Every effort was made to retain Mr. Welsh, but his face was set westward; associated with Rev. J. M. Peck, the Tri-ennial convention sent them to the Indians in Missouri near to St. Louis.

Rev. Peter Wilson was called as a supply for one year. The immense labors of Mr. Wilson as pastor at Hightstown for thirty-five years had impaired his vital force and now nearly seventy years old, was compelled to resign. Mr. J. H. Kennard, a licentiate of Wilmington, Del., supplied the church for a year and in 1820, was ordained for pastoral duties.

In 1822, a second church, Pearl street, was formed in Burlington; Mr. Kennard went with the colony. This body is reported in the Association minutes up to 1828 and as having had two pastors. Others claimed that the second church existed but a few months and in 1823, proposed uniting with the mother church.

There was division at this time. Some wanted Rev. J. E. Welsh, who had returned east. Others preferred Mr. Kennard, who was pastor of the second church, a short time and then removed to second

Hopewell. Neither Mr. Kennard nor Mr. Welsh were parties to these differences. Both were gentlemen entirely above any such personalities.

Mr. Welsh supplied the first church for two years, this being his second charge of the church, thence removing to Mount Holly. A year passed and the church called and licensed Deacon George Allen, who after supplying for a year was ordained November 4th, 1826 and became pastor. Mr. Allen was efficient and useful, closing his pastorate in six years. We reap the benefit of his care.

In the minutes of the New Jersey Association, is an acknowledgement to him, for files of its minutes, preserved by him, acquainting us with the early details of our denominational life. Two events made Mr. Allen's pastorate memorable. One, an origin of a Sunday school by two sisters of the church, Misses Bertha Ellis and Sarah R. Allen, a daughter of the pastor. Miss Allen in 1830 married Peter Simonson, a promising young man. Her son, was a pastor in Newark, New Jersey and her daughter, Mrs. M. A. Wright is one of the efficient workers in Burlington church, now past seventy years old. She has a large Bible class.

The other event was the baptism of Mr. Samuel Aaron, a man among men. Mr. Aaron was born in New Brittain, Pa. His parents were members of the Baptist church in the town. In 1820, he was a teacher and student in the classical and mathematical school of "Friend" John Gummere in Burlington, N. J., where Mr. Aaron completed his course in 1822. "Friend" Gummere immediately employed him to teach in his school, a foremost school in the United States. Again, in 1824, Mr. Gummere engaged Mr. Aaron. Friend Gummere was a rare man in the natural qualities of a teacher and in his innate perception of teaching qualities of another man. His judgment of the teaching gifts of men and of their moral and intellectual worth was nearly infallible. He had also, the equipment of an education, which gave him a foremost place among educators as the writer knows full well, having been in his classes. Mr. Gummere appreciated Mr. Aaron's eminent worth. In 1826, Mr. Aaron united with the Baptist church by baptism; the same year in which Mr. Allen was ordained, in his fifty-fourth year.

Mr. Allen spent thirty years in the ministry. His last pastorate at Penn's Neck continued thirteen years and it was his second charge at Penns Neck. Returning to Burlington, where he died, eighty-seven years old in the midst of the associations of his youth. Supplies ministered to the church at the close of Mr. Allen's charge in 1832, and until the Baptist school was begun in 1833. At this time Mr. Aaron

wrote to a friend, "I am likely to have my hands full of labor and my mind of cares, for in addition to the school, the little church here, needs the service of some body who will work for nothing and find himself."

The school was founded by the Central Education Society of Philadelphia, representing Pennsylvania and New Jersey Baptists. Mr. Aaron being principal of the school, was called to be pastor in September in 1833. Thus, for the third time, the church had a pastor, one who had been baptized into its fellowship. Brighter days dawned on the church, crowds waited on Mr. Aaron's ministry, converts were added to the church. A large and modern house of worship was a necessity and in 1834, one was built and dedicated and filled with worshippers. Pastoral duties and those of the school were, however, too great a burden. Mr. Aaron gave up the charge of the church in 1838, after five years of devoted service. Rev. F. Ketchum of Connecticut followed in March 1839. He had adopted the plan of "Protracted Meetings" and their accompaniments introduced into the North by Rev. W. T. Brantly, Sr., pastor of the first Baptist church of Philadelphia at his coming from the south. Possibly Mr. Ketchum "pushed things" and allowed extremes which Mr. Brantly would not have consented to. For Mr. Ketchum was a man of intense earnestness and likely to use any instrumentality he believed to be consistent with Gospel ministries, accepting the language of the parable: "Compel them to come in," as literal. Many were added to the church in his short pastorate; accepting a call to Philadelphia in May 1840. Mr. Ketchum held numerous meetings in New Jersey with uniform success, both in the city and in the country, crowds gathered to hear him. Removing to Illinois, he was equally successful in the West as he had been in the East. He died in 1885, seventy-five years old.

The same year 1840, in which Mr. Ketchum left Burlington, Rev. E. W. Dickinson entered on the pastoral care of the church. A marked contrast distinguished these pastors. Mr. Dickinson was a man of fine culture, scholarly and a very able preacher. In manner, style and compositions his sermons were the opposite of his predecessor. The six years of his charge were a period of growth and prosperity. The church and congregation were loath to part with him in January, 1847. His successor, Mr. S. S. Parker, was ordained in June 1847. A good preacher and a wise pastor, the love of his people entwined about him but his failing health compelled his resignation.

In February 1850, Rev. W. H. Parmly settled. Mr. Parmly was a charming man. Everybody loved him. In all things to all people; always and everywhere Wheelock Parmly got hold of you and

you were glad to have it so. He was not a great man, either as preacher or counsellor, but he was good and his companionship was delightful. Mr. Parmly resigned in 1854. While pastor the church edifice was enlarged and bettered. Mr. Barnhurst, who followed Mr. Parmly was eminently a missionary pastor. A chapel was built on Florence heights and a way opened for the organization of a church. His diligence in missions, exposure by night brought on consumption and he was necessitated to retire in June 1865. Going West, in the vain hope of recovery, ere long he had his reward on high. A deceiver became pastor; his character was manifest and he was excluded in 1857. Supplies ministered to the church for about two years, when Rev. William A. Smith settled and was ordained. His health failing, he resigned in 1860.

Rev. W. W. Meech entered the pastorate the next June. The Civil War was in progress. Its excitements were dominant and like to many other pastors, Mr. Meech changed fields, hoping for relief from city life in 1862. About this time, Mr. Alexander Tardff was licensed to preach and with eleven others, were dismissed to constitute an Afro-American church. Rev. Kelsay Walling accepted a call to be pastor in 1863. He closed his ministry at Burlington in August 1871. This was the longest pastorate the church had enjoyed. It was both successful and happy. In 1867-8, a gracious work was enjoyed. Young men, especially, were added to the church. There were more baptisms in these eight years, than in any other preceding charge. On December 5th, 1871, Rev. J. E. Wilson became pastor. The church edifice was virtually rebuilt and in 1874, one hundred and twenty-six were baptized.

The earlier movement at Florence had failed and the chapel was sold. A renewed interest was undertaken, an outgrowth of the revival of 1874. In 1875, a Sunday school was organized and steps were taken to build a place of worship and constitute a church in Florence. The mission was sustained by Pastor Wilson of Burlington and by resident Baptists in Florence. Mr. W. F. Thatcher of Florence was devoted to the upbuilding of the church in the town. Mr. Wilson was pastor at Burlington about seven years and had a useful and fruitful charge. Rev. E. Davis followed, remaining four years till 1882. In the next October, Rev. T. M. Eastwood accepted the call to be pastor, continuing ten years. Soon after Mr. Eastwood left, the church called Rev. J. M. Hare, who resigned to go with the regiment of which he was chaplain to Cuba, in the Spanish War. The desire of the people went back to Mr. Eastwood and recalled him to resume his former pastorate. He yielded to their request and again in 1892, settled in

Burlington and is now (1900) pastor at Burlington.

Burlington church included many choice members. Two of them, deacons, they licensed and called to be pastors. Another, also, Rev. Samuel Aaron, they called to be pastor. Their action is a type of the membership of our early churches, that they included members, whom they preferred as teachers of Divine truth and these men could spend a life time from twenty to fifty years, preaching to the same congregation and be heard gladly. Hearers and preachers were Bible men. Evidently substance was to them of more worth than manner, culture and forms. These were the men who made us as a denomination what we are. Their spiritual appetite was not dainty nor their spiritual digestion perplexed with dyspeptic tendencies.

Note these names which may be increased by scores: Southworth, John Walton, Drake, Stelle, Runyan, Randolph, Miller, Allen, Wilson, Kelsay, Sheppard, Burrows, Eaton, Jenkin, Bateman, Curtis, Sutton, Heaton. The pastors of Burlington have included choice men. Fifteen hundred and thirty have been baptized into the church. Three churches have been colonized from first Burlington.

At Beverly, after the failure of W. H. Staughton and his "union" effort, W. H. Parmly renewed the effort and succeeded. The church has always been housed. At a meeting of Baptists, December 21st, 1794, in Burlington, the minutes state, "Having assembled in the *Baptist Meeting House*," bought in 1794, from the "Friends," (Quakers) and held by the trustees of Pemberton. Under Pastor Aaron, a new and large house of worship was built. It was remodelled under Pastor Parmly, rebuilt under Pastor Wilson and has since then, been enlarged. Thus the church has had four sanctuaries. Also, two chapels built at Florence and a house built at Beverly as is believed. Thus, in all, seven, the first having been bought. Nine members have been licensed to preach. Three of whom have been pastors. One of them was Mr. Rice, who with Judson, sailed for India. If Mr. Aaron is included in the nine licensed to preach, the number of licentiates would be ten. The church has had twenty-one pastors. One of them has been settled twice. Mr. J. E. Welsh has really had three settlements at Burlington. His relations to the church were most intimate. Later, he was a resident of the city. In July 1876, he was commissioner of the State of Missouri, to the Centennial Exhibition in Philadelphia, making Burlington his home. Although in his 88th year, he went with an excursion to the ocean. There were not any railroads on the coast then. Ready to bathe in the sea, he was taken ill and died on the beach. His remains were removed to Burlington, where he began and ended his ministry.

Formerly Beverly was known as "Dunk's Ferry." The town is on the Delaware river about three miles south of Burlington. Baptist pastors in Burlington have preached there from an early date. William H. Staughton had a mission station there or nearby. He obtained subscriptions, chiefly of Baptists, and erected a commodious brick meeting house at Cooperstown, two miles northeast of Dunks Ferry. He made it a "*Union House*," It was used for several years harmoniously. But for the last thirty-four years, up to 1851, has been a bone of contention among several denominations and is now wholly unoccupied. Staughton, in his last days, alluding to it called it "Staughton's folly."

Beverly being a railroad town, and a river town and pleasantly located, attracted a large citizen population from Philadelphia, besides others from the country. After Staughton's sad failure, Rev. W. H. Parmly, pastor in Burlington, established regular meetings at proper seasons in groves, in an old building and in school houses. The resident Baptists finally decided to organize a Baptist church. This they did, on the tenth of February 1851, twelve resident Baptists constituted themselves a Baptist church. Six were from Philadelphia, five from Burlington and one from Bridgeton.

Already Beverly was a popular resort. In 1850, Hon. John Fenimore, a deacon of the Burlington church, bought a hall in Beverly and offered the use of the lower story to the Baptists with the liberty of buying the property should they choose. Eventually, the church bought and used it for worship. Becoming too small, and a lot being given to the church, a brick house of worship was built and dedicated in 1865.

The succession of pastors was: E. C. Brown, 1851-52; G. G. Gleason, 1852-55; George Mitchell, 1856-; E. M. Barker, 1858-61; J. S. Miller, 1862; Thomas Davis, 1865-68; William Swinden, 1868-72; W. Kelsey, 1872-79; D. S. Fletcher, 1879; J. E. Raymond, 1880-82; S. P. Lewey, 1883; J. Trickett, 1884; J. Walden, 1887-92; H. C. Munro, 1893; T. S. Fretz, 1894-99. W. W. Willis, 1900.

Of these pastors, E. M. Barker was of especial use. For several years, the meeting house had been building; a large debt was incurred and a second disaster was near. The lot given for the house was out of the way and the house if ever finished was a bar to prosperity. It was finished and dedicated in 1867. Mr. Barker averted a disaster that would have been fatal, by his collections. Rev. P. Powell was a resident of Beverly. His record of care for weak churches evinced his concern for Beverly, doing by his counsels and gifts, all he could for the church. In 1875, the last debt on the church was paid by a

lady in Bristol, Pa., giving the entire sum, thus relieving the church. Rev. Mr. Powell died June 10th, 1886, ninety-four years old. He was one of the men of whom history makes no mention. The writer knew him well and redeems his memory from oblivion.

Others, men of the same stamp, J. Sisty, E. Sexton, E. V. Glover, D. Bateman, Zelotes Grenelle, the Barrass brothers and the Teasdale brothers, men eminent in natural gifts to win their way to high places, men who delighted to serve weak and struggling churches, which but for them would have died; men, ready to serve in lowly places; men, like to their Master, in that "the poor have the Gospel preached to them"—served as pastors.

Beverly shared in gifts from abroad, their first place of worship was given to them; the lot of their second house was a gift. Their debt on their last church edifice was paid by a woman of another state. Legacies made a parsonage possible to them, which was occupied in 1900. Aside from the pastors of first Burlington, Beverly has had fifteen pastors additional to the ministries of Rev. P. Powell.

Early in 1874, Mr. Thatcher, a member of first Burlington Baptist church, was appointed superintendent of the Florence Iron Works. Mr. and Mrs. Thatcher found at Florence two or three Baptist families. A Sunday school was begun there in the fall of 1874 and later a week evening social meeting.

In January 1875, Mr. Wilson, a student and son of the pastor at Burlington, began a series of meetings at Florence at which many were converted, joining the first Baptist church in Burlington. The next four years, students preached regularly at Florence and on January 29th, 1880 members dismissed from first Burlington were constituted the Florence Baptist church. Mr. O. G. Buddington was called to be pastor and on September 17th, was ordained and continued pastor until December 1885. Under his care the church prospered, in 1884, the house was enlarged and improved.

Pastors who followed were, C. D. Parker, 1886-89; a parsonage was built in 1887; C. M. Deitz, 1889-1893; a chapel was built at the railroad station and services kept up in it. Mr. Allyn was pastor 1893-1900. Revivals characterized this period and scores of converts were added to the church by baptism.

Deacon William F. Thatcher was at his own request relieved of the superintendency of the Sunday school, having for twenty-six years, discharged its duties. The mission at the railroad station afforded large and useful outlet for the faithful activities of the church.

## CHAPTER XVII.

### MOUNT HOLLY AND MARLTON.

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The first residents in and about Mount Holly were "Friends" (Quakers) locating in 1670. William the Fourth, later King of England, was with the English soldiers in the town in the Revolutionary War. Stephen Girard, the famous Philadelphia merchant, the wealthiest man in the United States, founder of Girard College in Philadelphia, kept a cigar store in Mount Holly and sold raisins to the children by the penny's worth.

Humble circumstances in early life are one of the least conditions determining the future success. As with individuals, so with churches. A beginning is not a forecast of the future. The long delay of sixteen years, from the early Baptist ministries in Mount Holly to the founding of the church was discouraging. Nevertheless, a seed was sown which in due time germinated.

Two men had much to do with the developement of Mount Holly church. Peter Wilson, pastor of Hightstown church, who preached in it in 1784, and Alexander McGowan, a licentiate of Hightstown, who from the Presbyterian came into the Baptist ministry by searching the Scriptures to find out if he was right in his ideas of the mode and the subjects of baptism.

One Joshua Smith, of New England, possibly a deacon but not a clergyman, come to Mount Holly in 1792, held a series of meetings. Mr. McGowan was pastor at Pemberton in 1795. He alternated on the Lord's Day between Pemberton and Mount Holly. Dates vary through the loss of the old record. It is not known how long before 1795, and if after the constitution of Mount Holly church, if Mr. McGowan visited the church. However it is believed that though Mr. McGowan was not pastor, that he had general oversight of its affairs for thirteen years to 1814, when he removed to the West. He was a great worker, an able preacher and soul winner. His labors at Mount Holly were wholly missionary. He baptized one hundred and nineteen converts in Mount Holly. They united with Pemberton church. In 1805, Mr. McGowan removed from Pemberton to Marlton. But he agreed to "supply" Mount Holly as often as convenient, thus retaining his connection with Mount Holly.

Meriba Cox and Jane Mullen are said to be the first Baptists living in Mount Holly. Their names are among the constituents of

Mount Holly. Some say there were thirty-six, others claim that there were fifty-two. The date of the organization is also a question, some insisting upon an earlier date than is published in the minutes Providentially, in 1814, (the year in which Mr. McGowan went West) a young man, a member of Mount Holly came on the stage of public life about this time, the ever memorable John Sisty.

Mr. Sisty had been a member of the first Baptist church of Philadelphia and changed his residence to Mount Holly. Mr. Sisty upheld his pastor, Rev. H. Holcombe, under the persecutions brought on Mr. Holcombe. Although not officially pastor at Mount Holly, Mr. Sisty was licensed and ordained at Mount Holly to serve the church there, and for three years preached and did pastor's duties at his own cost. About the time at the end of three years Mr. Sisty moved to Haddonfield. He was entitled to the highest respect. Those of us who knew him, do not forget the quiet, unassuming and unprepossessing little man, who made an indelible mark on Baptist interests in New Jersey.

After Mr. Sisty had removed, another member of the church, Joseph Maylin, who had been licensed and later was ordained, served the church. Like to Mr. Sisty, he was not pastor, also like him, a man of means, he ministered to the church without cost to it for several years. Rev. J. E. Welsh, likewise, ministered for an indefinite period. But whether with cost to it, we do not know.

In 1830, Rev. Joseph Sheppard of Salem, entered the pastoral office, continuing seven years. Having some private resources, he was not wholly dependent on the salary the church gave. Mr. Sheppard inaugurated a new era in Baptist interests in Mount Holly. Both material forces were accumulated and aggressive instrumentalities were introduced, as the Sunday school. No mention is made of the reason for his resignation. But as he lived in Camden, only three years after resigning, it may be that his health was a bar to continued pastoral work.

In the fall of 1836, Rev. H. K. Green settled as pastor. His stay was short. Again in 1837, Mr. Green became pastor. He continued but a little while. Mr. Green was genteel in speech and manner; of rare culture and of natural intellectual gifts. He had also, a lassitude of character which impaired his efficiency as pastor and teacher. The writer has oftentimes recited to him during which, he has taken a nap.

Rev. Samuel Cornelius entered the pastorate in December 1837. He was the opposite in all respects to Mr. Green, never lacking for something to do and doing it with force and zeal. Mr. Cornelius

shared with Noah Davis in the origination of the American Baptist Publication Society. In May 1842, Rev. H. S. Haven followed Mr. Cornelius, but illness shortened his charge.

A new church edifice was begun in 1843. It was dedicated in March 1844 as Rev. T. O. Lincoln began his pastoral care for the ensuing two years, whom Rev. M. Eastwood succeeded in November. Again there was a vacancy of two years in the pastoral office. Rev. W. G. Collom was pastor for three years to June of 1853 and was followed by Rev. T. D. Worrall becoming pastor in 1854 and remained till March 1855.

In the next May, J. S. Miller settled. Debts were cancelled; harmony restored and the accession of converts to the church assured its future welfare when after the dark days of 1854 and 5 had gone. Pastor Miller at the end of four years of efficient service closed his charge in Mount Holly in 1859.

Samuel Aaron was the next pastor in May, 1859, remaining till he died on April 11th, 1865. A successor writes of him, "The fame and persecution on account of his temperance and anti-slavery apostleship, which alike ennobled his name, came with him to Mount Holly. The church cheered him and was proud of him. Under the ministry so devout and scholarship of so courteous a gentleman, the cause of Christ greatly prospered. But the anti-slavery and radical temperance addresses of Mr. Aaron made him many enemies." His body and that of Mr. Lincoln awaited burial at the same time. Happily, Mr. Aaron lived to hear of the surrender at Appotomax, but it pleased God to take him before the murder of Mr. Lincoln.

The writer congratulated Mr. Aaron on his dying bed upon the surrender of General Lee. He also used to hear the discussions of delegates at the sessions of the New Jersey Association as to who should be moderator at its annual meetings, the aim being to have one in the chair familiar "with the rules of order," and who had the courage to enforce them and limit debate to the subject under discussion, allusion being chiefly to Mr. Aaron. For all knew that Mr. Aaron *would be heard* on the themes of slavery and of temperance, the aim being to enforce the rule as to time and frequency of remark.

Usually, Rev. J. E. Welsh was chosen. He was moderator of the Association for many years, elected purposely to hold Mr. Aaron within bounds. His intense earnestness and commanding eloquence on any question of morals or on the duties of humanity, demanded a hearing even of those who repudiated his ideas. First a teacher, and when converted a preacher. As teacher, he had no superior. The writer recalls how glad the class was to see him come into recitation.

We knew it meant getting into the heart of things. So patient, so thorough, and so like one of us. Students knew that teacher and class were a mutual aid society.

Mr. Aaron's life accorded with his profession. His home was a station on the "Underground Railway" from slavery to Canada. The writer heard him plead in court for a fugitive being returned to slavery. Words are at fault to express the pathos, passion, and eloquence of that plea. Once he was cruelly beaten by a rum seller in a street in a town in which he lived, on account of his advocacy of temperance. On another street, a drunken inebriate lay unconscious, where he would have died in a wintry night. He got him up, took him home with him, gave him as good a bed as his own, and in the morning, prevailed with him to reform. Thus his deeds emphasized his words.

Rev. A. G. Thomas followed Mr. Aaron at Mount Holly on August 1865, and had a happy and successful pastorate of three years. In its second year, a remarkable work of grace was enjoyed. One hundred and sixty-four were baptized. The house of worship was enlarged and improved. Mr. Thomas was parted with, with great reluctance. He was succeeded by Rev. J. Waters in June 1868. The spiritual life in the church continued in the three years of Mr. Water's stay. Rev. T. J. House followed for ten months. In June, 1874, Mr. Edward Braislin was ordained and held the pastoral care for seven years. Neither was it the choice of the church for Mr. Braislin to resign.

On April 1st, 1882, Rev. H. F. Smith entered the pastorate. Mr. Smith retired to sleep February 10th, 1887; not coming to breakfast, the reason for his delay was inquired into and he was found "asleep in Jesus." An incident of the evening was the visit of a neighbor pastor, and at bed time, Mr. Smith said to his friend: "Come let us sing my favorite hymn," and he began to sing, "I would not live alway, I ask not to stay," and sang the entire hymn. It was his last song on earth and he had his desire, exchanging the song of earth for that of glory.

Mr. Smith had lived a useful life. The churches he had served were the better in all respects for his charge of them. He had been secretary of the Convention for fourteen years, retiring from the office, contrary to the wishes of the Convention.

After Mr. Smith, came R. F. Y. Pierce on November 1st, 1887. In 1888, the second great revival occurred, when one hundred and five were baptized. The enthusiasm with which Mr. Pierce began, continued through this charge. Resigning in October 1892, Rev. S. G. Nelson began his pastoral work in February 1893 and resigned in

November 1895. The next September 1896, Rev. C. H. Pendleton held the pastoral office and was pastor in 1900.

Twenty-six pastors have served the church. Messrs. McGowan and Green each had a second pastoral charge. Pastors Sisty and Maylin were licensed and ordained to be pastors. These served the church at their own cost. Six members have been licensed to preach. Mr. Sisty will ever be remembered for his work at Mount Holly and Haddonfield. A business man, he gladly spent his money and time for needy fields.

Only one church has colonized from Mount Holly, Marlton in 1805, with fifty-five members. The first meeting house in Mount Holly was built in 1800, by the Pemberton church and was in use forty-two years. In 1843, in an interim of pastors, a larger and better house was built and dedicated in Mr. Lincoln's charge. The building has undergone many changes and enlargements, and Mount Holly now has a house of worship both large and most fitting for church uses.

The "Friends" (Quakers) had settled in New Jersey in the vicinities of Philadelphia, long before William Penn located his colony in Pennsylvania about 1682. This may have influenced him to choose the location for his colony. Wealthy Englishmen, "Friends" had bought large tracts of land in New Jersey and had sent colonies of their persecuted brethren, who could not pay both, the cost of emmigration and buy their lands, on which to settle. These opulent "Friends" provided thus for their afflicted friends early in 1600 and by their financial interests in West Jersey, which they acquired in 1676. Anthony Sharp of Tedbury, England, then of Dublin, Ireland, planted colonies of such "Friends" south of Camden and appointed his son Isaac, its superintendent.

The Quakers had shared with Baptists in persecutions for their ideas of civil and religious liberty. Fellowship for each other in common sufferings, explains the coming of these sects from New England, Virginia and Europe, to New Jersey, where, owing to the caste of the population, the largest liberty of speech and conduct had been enjoyed and where, an instance of restraint and persecution for the exercise of one's conviction of truth and duty has never been known.

Quakers and Baptists had a positive influence with Charles the Second, when he was King of England and he was so far, just and honorable as to cherish the obligations of his father, Charles the First, to Quakers and Baptists, non-combatants in the Civil War of England; thus they had security for their personal rights and the sympathy of the Royal government in its appointment of Governors and Judges of the Courts. These conditions favored both Friends and Baptists,

of which the population of New Jersey and Pennsylvania was so largely made up. Baptists also, had more sympathy in a Quaker community than other denominations.

Evesham township, from which Marlton church took its first name, was very large, including Marlton village. Peter Wilson of Hightstown; Alex. McGowan, Isaac Carlisle and Benjamin Hedger of Pemberton, had preached in Evesham as early as 1788. In 1803, some of its residents were so much interested that they sent to Mount Holly to arrange with Mr. McGowan to preach among them. He did so. Converts were made and baptized; others were impressed by the ordinance. Congregations outgrew the old school house. A meeting house was a necessity and in 1804, it was decided to build one, which was dedicated in September 1805. The building was to be a Baptist meeting house, free however, for the use of other denominations, when not used by Baptists, an instance of Baptist liberality. Their fundamental principle of the right of each and all to decide for themselves, their religious views and assure to others, equal right, which they claim for themselves not only in opinion, but as much in opportunity.

Having a house of worship and distant from Mount Holly, of which church they were members, a church organization was desirable. Accordingly, on November 16th, 1805, the Evesham Baptist church of nine members was recognized. Mr. McGowan, pastor of Pemberton church, was called to be pastor and ministered to them for nearly nine years, till 1814. (Minutes of New Jersey Association, 1815, page 7). Mr. McGowan was a noble minister of the Gospel and was in his day, named a "soul winner." His work was ended on earth on his journey west by the overturning of a wagon in which he was fatally hurt. He died June 8th, 1814.

The revered John Sisty of Mount Holly took the pastoral office in 1815, preaching once each month. Prosperity was enjoyed up to March 1819, when he resigned. On June 6th, 1818, nine were dismissed to organize a church at Haddonfield. Mr. Sisty had been preaching there for more than a year, and in September 1818, began his remarkable charge of Haddonfield church. He always had a large place in the hearts of the people where he labored. He will always be included among the men whom the King had delighted in and whom the churches valued for wisdom, devotion, and sterling integrity in any and in all conditions..

Peter Powell was another of those quiet, modest men, whose name never got in newspapers. They could wait for the indorsement coming at the last, from the King of Zion. Three times, Mr. Powell came to

the help of the church. He was one of the ministers ready at their own cost to do what they could to help a struggling church. He supplied the church continuously at his own cost and for a compensation of one dollar and twenty-five cents, each Lord's Day as the funds allowed.

For five years, from about 1825, the records are blank and for eight years, there were no mentions of a baptism. Nevertheless, there "were a few names for they are worthy." The members met and prayed and in due time their prayers were answered. Rev. Joseph Sheppard came to their help in December, 1829, and with great self-sacrifice, ministered to the church, until June, 1834. In these five years, a new era began. Mr. Sheppard may be justly esteemed as one of the Fathers to this Israel. A Sunday School was begun. Mr. Samuel Hervey was called to be pastor and was ordained at the close of Mr. Sheppard's service. He had been Mr. Sheppard's assistant. After nearly four years of acceptable service, Mr. Hervey resigned and went west. Rev. Mr. M. S. Earl was pastor for one year, 1838. In this year, a revival began new life in the church.

A large number of nearby Baptist residents, members of neighboring churches joined Marlton church. These additions involved a larger church edifice located in the village of Marlton. Among those who returned to Marlton, was Charles Kain. He had been dismissed to constitute Haddonfield church. His memory will be cherished in that region as a synonym for goodness, enterprise and devotion to every interest of the Kingdom of God, not alone on Baptist lines, for he was a Baptist of the straightest sort. But everywhere and with all, sought first the kingdom of God. In August 1839, the church decided to build a house of worship in the village of Marlton and in June 31st, 1840, it was dedicated. Rev. J. M. Courtney was called to be pastor in connection with Moorestown church. This joint pastorate lasted till July 1841. Then the pastor was taken with the "western fever" and went thither.

Total abstinence from all intoxicants as a beverage, was adopted as a condition of membership in 1840. In the fall of the same year, mission work was begun at Tansboro, that issued in the organization of a church. About the same time, mission work was begun at Medford and in the 14th of February, 1841, sixteen members were dismissed to constitute the Medford church. A temporary stay by one called to the pastorate continued to January 1842. After that, until June supplies served the church, when Rev. I. W. Hayhurst entered the pastorate. He stayed less than two years. The Tansboro church was constituted at the close of January 1844; eighteen being dismissed from Marlton for that purpose. Following Mr. Hayhurst,

A. M. Tyler was ordained in May 1844. In the next July, 22nd, he died. Rev. J. M. Challis entered as pastor of both Marlton and Moores-town churches in April 1845 and retained his relation to the churches for seven years. The name of the church was changed to Marlton in that year. When Pastor Challis resigned, the church decided to maintain its pastor independently. Rev. C. E. Wilson having ministered to the church for a year from June 1852, While pastor, a season of revival was enjoyed.

The small salaries and the growing children who ought to be educated often made the minister's life a trial to himself and to a church. Both, however, endured the hardship. Mercenary motives are attributed to pastors, in accepting a larger salary, when in fact, it is a duty done at the cost of many a heart ache.

On October 2nd, 1853, Rev. J. R. Murphy accepted the charge of the church and held it for six hears, with great benefit to the church. In June 1856, the church suffered a great loss in the death of Deacon Charles Kain. His influence and character had been of untold worth to Haddonfield church of which he was a constituent. It had been also an unspeakable gift to Marlton church. But good men must needs die and receive their reward from Him, who knows them and their worth.

In January 1860, Rev. E. M. Barker settled as pastor. A mission Sunday school was begun this year at Evesboro; another at Medford in 1863. Mr. Barker resigned in 1863. On the next January 1864, Rev. R. S. James entered the pastorate. In the winter of 1865-6, one hundred and fifteen were added to the church by baptism, a fruit of a revival. Mr. James closed his oversight in September 1867 and was followed by Rev. M. Jones, who again resigned about 1870. Mr. T. L. Bailey was ordained in July 1871 and became pastor. His infirmities seriously impaired his ministry. On account of his broken health, he closed his labors at Marlton in 1873, but supplied the church until June 1874. Then Rev. A. B. Still became pastor. Various improvements in the church edifice and in the grounds were effected in this pastorate, which continued until December 1877. The next April 1878, Pastor Bray entered the pastoral office, holding it till January 1884, when Rev. W. W. Bullock followed in 1884, ministering until 1887. By the next July, Rev. G. B. Young was pastor for two years. Him, Rev. C. W. O. Nyce succeeded in June 1889 and was pastor in 1900; a long pastorate for Marlton and corresponding in length with the first, Mr. McGowan.

Marlton is a rural church. Many instances occur in our churches of the influence for good of an individual. Of these, was Deacon

Charles Kain. Those of us who knew him will ever remember his genial, staunch and forceful Christian character. He was an understanding Baptist and such Baptists as he was are always a power for good. Positive, bold and yet kind; his memory and work will be a stimulant to those who knew it, to do and be, the best for Christ and humanity.

Marlton church has had nineteen pastors. Deacon Elijah Bryant was licensed, ordained and pastor in two churches that colonized from Marlton. The church has had two meeting houses, one built in 1805, another erected in Marlton village. Four churches have gone out of Marlton, Haddonfield, Medford, Tansboro and Berlin. Chapels were built in Medford and in Tansboro and a parsonage in Marlton in 1860. The earliest Baptist ministers in this field were from Pemberton and by Pastor McGowan, Isaac Carlisle and Benjamin Hedger, licentiates of Pemberton, were great helps to their pastor in his work. In the decade 1801-10, three Baptist churches were constituted, Burlington, Mount Holly, and Marlton.

A characteristic of the state; Hezekiah Smith in New England; John Gano in New York and the West and the numerous appointments of New Jersey pastors sent by the Philadelphia Association on Missionary tours to the South and West, is a sufficient explanation. In their earliest movement, the New Jersey churches preferred the whole cause to themselves; as is shown by the constitution of the Philadelphia Association, made up as it was by three churches in New Jersey, one in Delaware and one in Pennsylvania. The new Jersey Baptists giving up their choice of name for the good of Baptists in general, with the result that the influence of the body was diverted from them and their local unity was absorbed in foreign interests. Nevertheless, New Jersey Baptists churches retained a majority in that Association for forty years. Neither was it until 1811, that there was a concentration in the state in behalf of home interests.

## CHAPTER XVIII.

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### HADDONFIELD, MOORESTOWN AND RELATED CHURCHES.

Baptist activities at Haddonfield began with a woman. Women have been a significant force in the growth of the kingdom of God in the world. Malignant contempt for the churches has been expressed by assertions that women were a large majority of them. They are. For morality and Godliness they always have been a vast majority. Men are a vast majority of the drunkards, of criminals and reprobates. There was but one Apostle at the cross, but the three Marys were there. The crisis in human history was in the reign of Constantine, when the question was, whether Paganism or Christianity should be the faith of the palace and of the throne. The decision, which changed the destinies of humanity and gave to mankind all we have of civilization and Christianity worth having, came from the Christian Baptist Welsh wife, a princess in her native land, so historians say.

Few changes in the working economy, both of our churches and in our country have been more extreme than that concerning women. In 1817, Lettice Evans, a woman living in Haddonfield, requested Rev. John Sisty to come to Haddonfield and preach. She offered her own house in which to hold the meeting. It seems, however, that on May 17th, 1817, he preached in the school house, from Heb. 4:12. So much interest was shown that Mr. Sisty made regular appointments for two Lord's Days in each month until on the 11th of June 1818, when a council met in a grove and ten Baptists were constituted into the Haddonfield Baptist church. Nine of these were from Evesham (Marlton) church. Rev. H. Holcombe of the first Baptist church of Philadelphia preached. Among those from Marlton church, was Charles Kain, Sr. He was chosen one of the deacons holding the office till his return to Marlton church in 1839. Mr. Sisty was not a constituent of Haddonfield church. Later, when called to be its pastor, he brought his letter from Marlton. Mr. Sisty was a small man, hesitating and slow of speech. Personally, he reminded one of Paul's description of himself in II Cor. 10:10. But he was devoted and an able man that won and kept the confidence of every one. He had been baptized by Rev. Thomas Ustic, pastor of the first Baptist church of Philadelphia. This accounted for his strong and tender sympathy with that church and its pastor, H. Holcombe, in its trials with the Philadelphia Association. In business in Philadelphia, Mr. Sisty had

gained a competence which enabled him to give efficient aid to many weak churches, bringing them to strength.

About five months after Mr. Sisty had preached his first sermon in May 1817, steps were taken to build a house of worship, anticipating an organization of a church. Subscriptions were made to build a "Baptist meeting house." The lot was bought and a brick building erected which was dedicated November 24, 1818. Rev. H. Holcombe preached, Mr. Sisty getting the ablest preacher of the denomination, as a representative of it.

Midway between the organization of the church, the dedication of its house, converts were won and baptized and relationship to "them that were without, were impressed upon his hearers and collections were ordered to be taken to give the Gospel to the destitute." In these days, the "laying on of hands" upon the baptized on their admission to the church was hotly disputed. Some members claimed that this was an ordinance and left the church because Mr. Sisty did not observe it. The church refused to be divided on a question so obscure and left the matter to "the decision of the pastor and of the converts." Mr. Sisty was a pastor to whom opportunity was the only limitation. An "open door" drew him to Moorestown in 1836, and many souls were won there to Christ. After being pastor at Haddonfield twenty-one years, Mr. Sisty resigned in 1839. He died in 1863, being eighty years old. In these twenty-four years, by his means, his counsils and preaching, he was a great blessing to needy and troubled churches.

Rev. C. C. Park, who followed him at Haddonfield, had the pastoral care there for a year, closing his labors in 1840. In that year, Rev. C. E. Wilson settled as pastor and resigned after four years in which many were baptized. The next eighteen months, Rev. M. Eastwood ministered to the church. In May 1847, Rev. Caprion occupied the office of pastor till ill health compelled his resignation. Rev. W. H. Brisbane was a supply in Mr. Caprion's illness and succeeded him till September 1848. For several months, W. D. Hires supplied the church.

The succession of pastors was A. S. Patton in the spring of 1851. Under whose ministry, the congregations outgrew the capacity of the church edifice and it was decided to build a larger one. On January 12th, 1853, the lecture room was occupied. As a fruit of special meetings, numerous baptisms were enjoyed. Mr. Patton closed his labors at Haddonfield in 1854. Another annual pastorate by Rev. A. Lathem occurred, closing in 1856. A like annual charge followed

by Rev. J. D. Meeson ending in 1857. Rev. J. E. Wilson was pastor 1857-61, taking a chaplaincy in the army.

On January 1st, 1862, Rev. R. F. Young entered on pastoral charge. A new order began with his coming. He included the surrounding country in his field. Within a short time he had five mission Sunday schools. The house of worship was improved at large cost and the mortgage paid. A parsonage was bought and put in complete condition from a work of grace. The pastor baptized eighty-eight. Nor was Mr. Young limited to home interests. The benevolence of the church increased fourfold. Mr. Young was a member of the State Boards of Missions and of Education while a resident of the state. He laid the foundations of the remarkable outgrowth of the church under his successor. Mr. Young died January 5th, 1884, closing a pastorate eminent among eminent pastorates in New Jersey.

On the ensuing 1st of May, 1884, Rev. H. A. Griesemer entered upon the charge of the church. The enlarged congregations made necessary for the third time, a larger house of worship. A more central site was chosen and the present beautiful sanctuary was built in 1885-6, costing forty thousand dollars and opened for worship October 17th. A chapel at Ellisburg was built in 1886, costing one thousand dollars and paid for. A chapel at Mount Ephraim was put up in 1887 at a cost of twenty-five hundred dollars. The parsonage debt of twenty-five hundred dollars was paid in 1888. In 1889, ten members were dismissed to constitute a church at Collingswood. Next year, 1890, the John Sisty memorial chapel was built on the site of the old house of worship at a cost of fifteen hundred dollars, also a chapel at Magnolia for twenty-five hundred dollars. In 1891, a chapel for fifteen hundred dollars, was erected at Hillman's and in 1893, the mortgage debt of ten thousand and six hundred dollars on the new church edifice was paid and the house formally dedicated. One hundred and four were baptized in 1894. Twenty-five members were dismissed to form a church at Mount Ephraim in 1895. A mission Sunday school was begun at Haddon Heights in 1897 and in 1898, a chapel was built there costing thirty-five hundred dollars and eighteen members dismissed to form a church there. Mt. Olivet (colored) was established in 1892 and their meeting house was largely built by first Haddonfield church. It cost two thousand dollars. A goodly number of members have been licensed to preach. Large sums have been given for world-wide missions. Pastor Griesemer held his office till April, 1900, having been pastor sixteen years.

Haddonfield has had three houses of worship and has built seven chapels for mission schools and the house of worship for Olivet church.

Seven colonies have gone out from Haddonfield, organizing churches, one of which,—in Newton—disbanded. The first house of worship at Moorestown, was in part largely paid for by the mother church. No human estimate can be made of the value of the pastorate of Mr. Young; the Sunday schools he established were the beginning and foundation of the colonies, subsequently sent out and Haddonfield church owes a vast obligation to him and to Mr. Sisty, its founder.

The section about Moorestown has several other churches than the Baptist church there. On this account, the church in the town is limited to the immediate locality. But the town is attractive and grows, inviting residents from abroad. Baptist meetings had been held long before the church was formed. A daughter of Rev. Mr. Ustic, once pastor of the first Baptist church in Philadelphia, lived in the village. Her "latch string" was always out for Baptist ministers. Her husband, a member of another denomination, cheerfully welcomed those of his wife's fellowship. Mr. Sisty had been baptized by this lady's father and came often to the town to preach and while pastor at Haddonfield, had regular appointments at Moorestown. The first man whom he baptized there was Charles Kain, Jr., son of Deacon Charles Kain of his church in Haddonfield. Mr. Kain, Jr., later entered the ministry.

Those baptized at Moorestown united at Haddonfield and in April 1837, C. Kain, Jr., asked the Haddonfield church for the letters of thirty members to constitute a church at Moorestown. These with two others from Marlton church, in all, thirty-two organized the Moorestown church on May 6th, 1837. At its first business meeting, a pledge was adopted to abstain from the habitual use of intoxicants as a beverage, and required a like pledge from all applying for membership in the church. This action was taken early in the temperance movement. Measures were at once taken to erect a house of worship, with such success that it was dedicated in August 1838. Rev. J. M. Courtney had aided Mr. Sisty in continuous meetings held previous to the organization of the church and when these were closed maintained Baptist meetings in the place, relieving Mr. Sisty, who was now, nearing seventy years of age, of the added duties of his charge and at the constitution of the church, was its first pastor. Mr. Courtney was an able devoted pastor for nearly five years, resigning in 1841. For the ensuing months, Rev. J. Wigg supplied the church, also, Rev. Ezekiel Sexton served as supply for months. Thus nearly three years passed. Mr. Sexton was the same type of man as Mr. Sisty and Mr. Powell in being above the necessity of a salary.

In 1845, Marlton and Moorestown churches united to obtain the

joint pastoral charge of Rev. J. M. Challis, an arrangement that lasted seven years and was profitable to both churches. Mr. Challis thought that each church ought to have its own pastor and resigned in 1852; characteristic of all of Mr. Challis's pastorates, the churches had grown in all the elements of efficiency. After awhile, Rev. E. D. Fendall followed at Moorestown and was pastor for twelve years, closing his labors at Moorestown in 1864. Succeeding pastors were, Miller Jones, 1864-68; J. E. Bradley. While pastor, the old place of worship was torn down and a larger and better one built and the basement was in use before Pastor Bradley resigned in 1873. Twenty seven members were also dismissed in 1870 to constitute the Fellowship-church. That body dissolved in 1875, the members returning to the mother church. But a mission was made at the chapel in which the Fellowship church had worshiped. J. H. Brittain 1873-82, nine years. Pastor E. McMinn entered on his duties in January 1883. A mission was begun at Mount Laurel in 1883 and another at Hartford in 1886. These included a Sunday school, preaching and devotional meetings. In May 1890, Mr. McMinn surrendered his pastoral charge and was followed by Rev. W. T. S. Lumbar in 1890, who is pastor in 1900.

Moorestown church is indebted for its existence to pastor Sisty of Haddonfield, to whose labors, C. Kain, Jr., added his efficient efforts to perfect the plans of Mr. Sisty. Moorestown has had ten pastors. Mr. Lumbar has been in office ten years to 1900. Two church edifices have been in use. Several have been licensed to preach; of them were C. Kain Jr., two brothers, J. N. and A. H. Folwell; both licensed and ordained at Moorestown. The entire region for a circuit of many miles in the vicinity of Philadelphia has been settled by "Friends" (Quakers). The difference in their ideas of the ordinances and of ours, was a hindrance to our growth in their neighborhood, nevertheless, their consent that the only scriptural baptism was a burial in water, put us on a better relation to them than other denominations. Besides, they and we had suffered persecutions as the champions of religious liberty and of equality before the law and of the right to exercise private opinions on any and all subjects and this gave us a hold upon them which they recognized and thus there are but few towns and Quaker strongholds where we do not have strong churches. The writer recalls times in which "Friends" and Baptists were dominant in West Jersey. The loss of Hopewell and other schools and the persistence of Presbyterian educational facilities changed the order of past times.

When Moorestown had been equipped for the offices of a church, Haddonfield dismissed eighteen members in May 1843 to form the

Newton Baptist church. The man, John Sisty, widely known for his helpfulness to young and struggling churches, was pastor at Newton the first year of its life. After him, another of the same stamp, Rev. C. Sexton, in place of waiting for a call, himself called the church. Soon after his settlement the church built a meeting house and reported to the Association of it: "The expenses of which are mostly paid." No doubt there good ministers did their share of this undertaking. Mr. Sisty and these Sextons, originally of Jacobstown church, Charles and Ezekiel, were noble men, counting nothing, given or suffered for Christ loss. They preferred a lowly place with such churches than higher positions. They had their reward in the lofty appreciation of their brethren and the memory of him who knew their work, and now they have the dignities which they enjoy "on high." Mr. Sexton was pastor five years, resigning in July 1850. Rev. Mr. Patton followed Mr. Sexton closing his labors in 1854. He supplied the church however, till the end of 1856. The name of the church disappears from the minutes of the Association in 1857. Next year it is stated that the church had disbanded.

Ten members of Haddonfield church in August 1889, were dismissed to organize a Baptist church at Collingswood. Rev. W. F. Smith became its pastor in May 1890. A neat and commodious house of worship was begun soon after the constitution of the church and was dedicated in October 1890. Pastor Smith resigned in September 1892. Two months later, Rev. G. B. Morse settled as pastor. Again, in 1894, Rev. A. D. Nichols entered the pastorate. In 1899, Rev. J. M. Ashton accepted a call to be pastor and was in office in 1900. Originally, a mission of Haddonfield church and with a small membership, they built a fitting sanctuary and increased ninety-eight members in two years, sustaining themselves. A creditable record and evincing a courage which justified the movement.

An Afro American church, located in Haddonfield, was instituted in 1892. This body received ample aid to build their meeting house from the first church. Rev. J. P. Gregory became pastor in 1893 and in 1900 was still pastor, seven years. There is a lack in the published records of Mount Olivet. Enough however, is known to assure confidence in its well being. Its pastor's long settlement is a token for good to himself and to the people of his charge.

A mission of first Haddonfield grew into the Magnolia Baptist church in 1894. The mission Sunday school begun in 1880 under Pastor Young was nurtured until 1891, when a chapel was built at a cost of twenty-five hundred dollars. The Magnolia church was organized in 1894, with thirteen members. Rev. T. R. Rowe was pastor

from then to August 1896, when sickness made a change of pastors necessary. While Mr. Rowe was pastor, the debt on the church edifice was paid. S. R. Wood followed as pastor the same year. Financial burdens were very serious at this time. But the Camden Association gave needful aid to its young churches, effecting thus, the chief aim of Association relationship. Pastor Wood's health failed and he resigned in 1899. Despite adversities, the members of the church increased to fifty-seven and all current expenses were paid.

Haddonfield sent out another colony in two years, which became the Mount Ephraim church. Twenty-three constituents composed it. Previously in 1887, a chapel had been erected. Rev. A. E. Finn was the first pastor, resigning in 1897 and was followed by Mr. D. E. Lewis, who served the church for a year. Then Mr. J. T. Anderson settled in 1899 and was pastor in 1900. Since the organization of the church its membership has doubled and all debts on the property are paid.

This mission was the first established after Mr. Griesemer followed Pastor Young at Haddonfield. Of necessity, the field about Haddonfield had been thoroughly occupied by Mr. Young. Haddon Heights, however, had grown into a populous location. Since Mr. Young had died, a mission Sunday school that had been begun in 1897 and for which a modest meeting house was built in 1898, had prospered. That year, eighteen members were dismissed to constitute a church there. The church has prospered and is growing. The local membership, anticipating increased strength by being an independent church, overcame the objections of Pastor Griesemer to an early church organization. Mr. T. H. Sprague became pastor in 1898 and in 1900 was occupying the place.

## CHAPTER XIX.

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### MEDFORD, VINCENTOWN AND BERLIN.

Of the twenty-three constituents of the Medford church, sixteen came from Marlton; four from Haddonfield; one from Philadelphia, one whom Mr. Sisty had baptized, but had not joined a Baptist church. Mr. Sisty was the first Baptist minister to preach at or near to Medford. Mr. Sisty preached in homes and in the summer of 1839, in a grove near Medford. The Medford church was organized on February 25th, 1841. About two years after the meeting in 1841, a house of worship was built. Worthless subscriptions for the building subjected the property to a heavy debt and it was sold by the sheriff. James Logan and Judge Swain, members of Pemberton church, bought the property; by the kindness of these men the church occupied it.

Years after the death of Judge Swain, Mr. Logan met one of the executors of the Judge's estate and asked the executors to join him and to transfer the property to the church. They did and the church received the property entirely free of all incumbrance, these brethren giving both the cost of the property to them as well as the interest of the money they bought it for, until they returned it to the church.

The pastors have been, J. M. Carpenter, 1841-45; jointly with Vincentown; George Sleeper, 1847-49; J. M. Cochran, 1850-52; J. Thorn, 1853-54; T. W. Sheppard supply to 1857; John Todd, 1858-63. Mr. Briant. A colony to form a church went out 1865. Mr. Briant went with the colony. He had been a deacon of Marlton and was ordained when sixty years old and died February 20th 1867, sixty-four years old. Medford was his first pastorate and was an outgrowth of his labors, his second charge. He was a man of real devotion and much beloved. Walter Patton, 1868; W. G. Coulter, 1869; J. M. Craner, 1872-77. In a revival while pastor, many were baptized. L. H. Copeland, 1879; E. K. Bailey, 1880-83; W. F. Smith, ordained in the spring of 1884-86; W. H. Beach, 1886; J. M. Lyons, 1887-90; W. A. Leak, 1890; K. Walling, 1891-95. A lot was bought and a new meeting house built and dedicated in 1894. J. W. Francis, 1896-1900.

Medford has had twenty pastors; one died. Mr. Carpenter, Mr. Sleeper and Mr. Briant were very useful at Medford. Mr. Todd had the longest pastorate. One colony went out from Medford. Two houses of worship have been in use at Medford. Latterly, the church has been in financial straits, due to anti-Baptist views. These financial

difficulties have been removed through the agency of Rev. D. DeWolf, superintendent of missions of the State Convention, chiefly by means of Rev. J. E. R. Folsom, evangelist and Sunday school missionary of the State Convention.

While David and John Brainerd were missionaries to the Delaware Indians, a meeting house was built for their worship. The tribe dwindled to two and had no more use for the sanctuary. The people of Vincentown bought it and moved it into the village. Thenceforth, it was known as the "Free Meeting house" and was used by all denominations for worship. Pastors of the Pemberton church preached in in more than others. Rev. Alexander McGowan of Pemberton, was the first Baptist to preach in it.

Mr. McGowan ha been introduced to Pemberton by Rev. Peter Wilson of Hightstown; his successors, especially John Rogers, made regular appointments at Vincentown every month. Rev. C. W. Mulford, who followed Mr. Rogers, continued to preach at Vincentown and Baptists gained rapidly, and within a short time a Baptist church became necessary. Accordingly, on September 19th, 1834, twenty-nine members of Pemberton were dismissed to constitute a Baptist church at Vincentown. Soon after its organization, a committee was appointed to build a house of worship, which was duly completed. Mr. Mulford was called to be pastor and so far as he could consistently with his pastoral duties at Pemberton, supplied the church at Vincentown. After a period of supplies, Rev. William Smith became pastor in 1837, remaining until 1840. Being an eminently good man, he enjoyed universal respect and the church prospered under his ministries. Rev. J. M. Carpenter followed in January 1841, remaining till 1849. Mr. Carpenter had rare gifts as a statistician and tabulist.

New Jersey owes him a vast amount for his work on these lines. Additional to Vincentown, Mr. Carpenter was the first pastor of Medford Baptist church, preaching there on the Lord's Day afternoon. The same year in which he resigned, Pastor J. S. Miller settled in September, remaining till 1855. Mr. Miller was useful not only in promoting spirituality in the church, but of relieving it of debts. Rev. J. Thorn followed Mr. Miller in 1855-70, nearly fifteen years. His only fault, if fault it was, was his extreme modesty and diffidence. A parsonage was bought and the church edifice was repaired and improved. Rev. J. Bray was pastor 1870-72. Mr. F. O. Ekins was ordained and pastor 1873-75. The sympathies of the people went to their old pastor, Rev. James Thorn, whom they recalled and he returned in June 1875. Death closed his earth work in January 20th, 1881. His two pastorates included twenty years. Mr. Thorn was a true man. The succession

of pastors till 1900 was: T. A. Floyd, 1882-3; A. H. Bliss, 1884-87; H. Hill, 1887-91; W. H. Harrison 1892-94; E. D. Shull, 1894-95; W. H. Harrson, 1895-1900. Mr Harrison was ordained in his first charge in January 1892 and was the second pastor recalled. Both Mr. Thorn and Mr. Harrison indicated that their people preferred good things to new things. Few can know a pastor's experience amid the plodding of farm life and of old people, who if not born tired, grew tired with drudgery or his experience amid the aspirations of youth for school and part in a busy world and who are replied to "I had no larnin' and I have got on; what was good enough for me is good enough for you." Pastors who have been there know the mountains of prejudice and of hindrance, encountered in prevailing in such to adopt ideas of progress. It is a satisfaction that changes are happening in rural districts. Inquiry, contact, schools are having vast fruitage, diffusing culture. In another generation, there will be less change from country to town and clergymen in the country will have audiences of culture and homes of refinement which will afford congenial companionship and an appreciative hearing. Vincentown has had fifteen pastors. Two of them have had a second charge. Vincentown is a colony of Pemberton and has been a great stay to Medford.

Berlin is in Camden county, several miles from the city of Camden. Deacon Chalkley Haines of Marlton church removed to Berlin also Mr. William S. Kain, a member of Marlton church and began a Sunday school in the town hall of Berlin on June 23rd, 1867. The Sunday school numbered sixty one scholars and ten teachers. Deacon Haines was at this time in his ninetieth year. The Sunday school grew and in 1869, an unused Methodist building and lot were bought and paid for.

Pastor Miller Jones of Marlton occasionally preached at Berlin, until in June 1874, the Berlin Baptist church was organized with nineteen constituents under the pastoral care of Rev. A. J. Hires. Deacon Haines was the means of the organization of the Fellowship church in co-operation with Pastor Sisty and C. Kain. When Mr. Hires retired, T. W. Wilkinson, a student, supplied the Berlin church and in 1876, was ordained and became pastor. After a little, illness compelled him to resign in 1881.

Mr. Samuel Hughes, a student ministered with great success until 1884, when his physician warned him of the nearness of his death, and he retired. Loss of pastoral care is rarely made up by the best of supplies; as in married life, so in church life. Rev. Messrs Powell and Raybold did well and much good resulted from their ministries up to 1894. Deacon Coxey of the first Baptist church

of Canden, added Berlin to the long list of young churches, which he delighted to aid and Mr. Simmonds, a student, was secured. He labored with success for two years. Mr. J. R. Murdock, a student likewise, continued until 1898. Another student, Mr. H. W. Stringer, renewed pastoral labors and in 1899 entered the pastorate.

In 1900, a chapel in West Berlin was dedicated. The old place of worship bought in the beginning, has undergone enlargements and remodelling so thoroughly that it would not be recognized in its originality. Instead of pastors, students have mostly ministered, who young and earnest, have had unusual success in their ministries.

not a student

W. W. Westminister See Page 407

Samuel Hughes - not a student  
but an very pastor altho of Cancer  
Born in Waterloo Pastor at Canden -  
in 2<sup>nd</sup> Canden & Cope my City -



meant me

George, old Wm

the man of God Cap

## CHAPTER XX.

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### COLUMBUS AND CHESTERFIELD.

Columbus church was derived from Pemberton Baptist church. Not that Pemberton had members there, nor that Pemberton expended her resources on the field, but that her pastor, C. W. Mulford, saw in the field of which Coulmbus was a center, a section destitute of a ministry that called men to repentance. For Mr. Mulford to see such a need, was to devise ways and means to make up its lack. Pastor L. G. Beck, in his centennial sermon of Pemberton church states, "Brother Mulford bestowed much labor on the Columbus field, laid the foundation of God's visible church and did much in the erection of a house of worship."

An old carpenter shop was the first place of meeting, which those interested fitted up, whose regular service was held once in two weeks. Divine blessing attended the place and the people. Converts were gathered, uniting at Pemberton church. A larger and better place was needed. A lot was secured and a meeting house was built and dedicated. At the end of Mr. Mulford's charge at Pemberton, his labors at Columbus ended. But the Rev. W. D. Hires, pastor at Jacobstown, took up the work and occupied the field, and when Mr. Hires removed from Jacobstown, students from the Burlington school preached and kept up the services. In 1839, Mr. J. C. Dyer, a licentiate of the first Baptist church of Philadelphia, was teaching in Vincentown. He visited and preached in Columbus. After a little, he was ordained. Soon afterwards, he died.

The next spring, in 1840, Rev. William Smith moved to Columbus and was pastor at Jacobstown, preaching at Columbus on alternate weeks. On Ferbuary 25th, 1841, nineteen Baptists met, adopted a covenant and articles of faith and constituted the Baptist church of Columbus. Rev. William Smith supplied the church till March 1845. His service included five years. From the middle of July, Rev. B. N. Leach, pastor at Bordentown, supplied the church for a few months.

Rev. Job Gaskill was the first pastor and gave his whole labors to the church, from April 1846. Mr. Gaskill was well known in that region. His family was an old one and influential and he did not need a salary for his support. He had, however, too much religion and concern for the church to preach for nothing. The house of worship was repaired. Mr. Gaskill taking charge of the work, collecting

the funds, paid all debts. Two stations were established and two places of worship were built, one at Jobstown and one at Chesterfield. A later writer, speaking of Mr. Gaskill says: "Vigor and strength characterized his ministry. He served the church in every position; was a true friend to succeeding pastors and in him the poor and needy had heart sympathy and the penitent sinner was pointed to "the Lamb of God who taketh the Sin of the World." At the same time, he combined honesty and firmness in the discharge of known duties." The writer knew him well. A man of lofty Christian principle. He resigned at Columbus in October 1850 to accept another charge. Ere long, he returned to the old homestead and sent his letter to Columbus church, broken down in health and never preached any more. He was church clerk to the day of his death, April 10th, 1860, only forty-seven years old.

Mr. H. C. Putnam was ordained to be pastor on April 20th, 1851-53. S. Gale, 1854-55; J. M. Lyons, 1856-59; E. C. Ambler, 1859-60; W. H. Jones, ordained 1861 and died December 1862; J. M. Lyons, 1863-65; W. D. Sigfried, 1867-68; G. W. Snyder, 1869-71; W. B. Tolan, 1871-72; a new house and location, H. Wescott, 1873-77; C. A. Babcock, 1877-79; R. Cheney, 1879-85; A. S. Flock, 1885-88; W. L. Wardell, 1889; H. Hill, 1890-93; M. C. Alexander, 1893-96; J. F. Jennings, 1896-97; W. O. Owens, 1898-1900.

The church has had twenty pastors. One member has been licensed to preach. Two sanctuaries have been built, the first by Mr. Mulford long before the church was organized; the second by Rev. H. Wescott in 1872 and dedicated in November 1872. One church has been colonized in 1871, now Chesterfield.

In the summer of 1839, two young ladies, members of the first Baptist church of Philadelphia, Miss Margaret Burtis and Miss Margaret Keen, visited friends in Recklesstown, (now Chesterfield). They were impressed with the lack of the religious activities to which they were accustomed at home, neither Sunday school nor church, only the quiet uniformity of "Friends meeting," consecrated the Lord's day with worship, song and prayer. "Their spirit was stirred within them," as was Paul's in Athens (Acts 17:16) and going from house to house, they gathered the children in a school house for Sunday school. Beside officers and teachers, they began the school with sixty-nine youth. Returning home they took the burden of the Sunday school with them. When returning, to the village, they took with them a student, who, interested the people with expositions of Scripture.

Miss Keen was a daughter of Deacon Joseph Keen of the first Baptist church of Philadelphia and subsequently the wife of Rev. W.

E. Watkinson, many years pastor of the Hamilton Square Baptist church. Miss Burtis was a companion and intimate friend of the writer's sisters, all members of the first Baptist church of Philadelphia. These families had been under the training of those foremost men of their day, Holcombe and Brantly Sr., pastors of the church, who introduced a new era of Christian activities among Baptists of the North, who were tending to antinomianism. The first Baptist minister on this field in New Jersey, was a son of the first Baptist church in Philadelphia, T. D. Anderson. The Sunday school which these ladies planted was the origin of the Baptist church of Chesterfield. Its scholars founded it.

The trustees appointed a committee of three to build a house of worship. Two of them were ministers, Revs. J. Gaskill and Christian Brinkerhoff. This house was dedicated January 25th, 1848. Baptist interests were well looked after by Mr. Gaskill, until laid aside by illness.

Rev. C. Kain, Jr., pastor at Jacobstown preached occasionally at Chesterfield and in 1867 he had special meeting in the village and baptized one hundred and five converts won in them. Himself, like to Mr. Gaskill and Henry Wescott was not dependent on a salary. But he was an eminently spiritual man. A debt left upon the church edifice, was eventually paid off by the efforts of Rev. J. M. Carpenter in 1865. The Chesterfield Baptist church was organized on January 28th, 1871. Mr. Kain, Jr., seems to have been the first pastor, the Jacobstown church consenting to his preaching at Chesterfield on the afternoon of the Lord's day, when in September 1871, Rev. A. G. Thomas became pastor of Jacobstown church. He followed Mr. Kain at Chesterfield.

The later succession of pastors was: M. L. Ferris ordained in February 1874-80; L. S. Colburn, 1880-82; R. G. Lamb, 1883-86.

Rev. C. E. Cordo, hearing of the low condition of the church, voluntarily held a series of meetings there with happy results. The need of a pastor was felt and the question of a parsonage was introduced by the offer of a lot for it, by Mrs. Bullock of Chesterfield. A parsonage house was built by funds freely offered. These events occurred about 1888-89; A. Millington, 1888-92; A. J. Alexander, ordained September 1893-94; E. M. Ogden, 1895-99. Ill health induced his resignation. The name of the church was changed to that of the town in which it was, about this time. Rev. Mr. Miller, October 1900.

Chesterfield has had the usual experience of rural churches, in the going to centers of business of the younger population. Nine

pastors have been in charge of the church. Cultured pastors are apt to consent to exchange a small salary that denies education to their children, for a larger one that assures to them their right to the best help for advance in the world and who knows that his wife is breaking down under the hardships of daily toil and of the economy necessary to "make both ends meet." He is called from home at times and is relieved of the trials of home, while the wife endures constantly, the routine of managing to save and of a dark future for the children, for whom she "dies daily" inspired by a mother's love.

Chesterfield, while intimately related to Columbus and to Rev. Mr. Job Gaskill was more really a child of Jacobstown. Fifty-nine members were dismissed from Jacobstown, to constitute it. Rev. Mr. Rue, pastor of Jacobstown, was the means of building its house of worship and Mr. Kain, another pastor of Jacobstown, was the first pastor of Chesterfield, by the consent of Jacobstown church, to preach there, on the afternoon of the Lord's day. (Thus though Pastor Gaskill of Columbus cared for the young church, Jacobstown is really the mother church.)



## CHAPTER XXI.

### UPPER FREEHOLD, JACOBSTOWN AND BORDENTOWN

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Upper Freehold church is much older in its formal organization than the Holmdel church; still it is younger. At Holmdel, the two first houses of worship and the two first parsonages owned by Middletown church were built. The first about 1664-5. The debris of the original buildings, lay on the site of the structures for about one hundred years after their decay and after the building of the third house by John Bray in 1705 and of a parsonage in 1825 on the Holmes and Lawrence tracts, which Mr. Bray bought in 1688. (A descendant of Mr. Bray of the same name showed the writer the original deed made in 1688). Mr. Lawrence selling his in anticipating of removing to Upper Freehold. The first and second meeting houses and the parsonages were on the Holmes tract, facing on the road from Holmdel to Colt's Neck, we thus have a clue to the early days of Pastor Ashton's coming to Holmdel.

When, however, Abel Morgan reduced his visits to once in two months and John Coward, a licentiate of Middletown, but living at Upper Freehold, declined preaching in the intervals of Mr. Morgan's absence, Baptists felt the need of a church organization and of controlling the frequency of ministerial supply. If once in two months was equivalent to destitution, Mr. Morgan, before this, must have been preaching often at Upper Freehold, and the station been an important center. About this time, in May 1766, the church was constituted with forty-seven members dismissed from Middletown. For the first seven years, it was known as the Crosswicks Baptist church. But then it took the name of Upper Freehold Baptist church. Mr. Coward was not one of the constituents. His son, John Coward of Bordentown, was one of the trustees to whom Mr. Borden in 1751, gave the deed of the lot on which the Bordentown Baptist church stands; fifteen years before the Upper Freehold church was formed. Among the constituents of the Upper Freehold was the name of Holmes. Six were named Cox.

The identity of Upper Freehold and Middletown is indicated by Baptists (Holmdel) and Upper Freehold, being exclusively the localities in Middletown, in which the "yearly meetings" were held, when Middletown and Piscataway alone held them. They were really quarterly meetings, two being held in each church alternately.

every year, three months apart. In these localities the bulk of the members lived. In 1766 Middletown had one hundred and twenty-six members. Forty-seven besides Mr. Coward and wife, were more than one third of them residents at Upper Freehold. More of them were doubtless resident at Holmdel thus showing where the heart of Middletown church was. Had Baptists (Holmdel) and Upper Freehold insisted on a division and each retained the original date of 1668, it would have prevented the misconception, that the body in Middletown village was the original Middletown church.

In historical sketches of Jacobstown and Upper Freehold, the impression is given that the families of Cox, Mount and Cheeseman, went from Middletown to those parts. Most likely the impression grew out of the occurrence of these names among the constituents of the Middletown Church. It should be remembered, however, that the members of that body in its earliest history, included the Baptists in all this part of East Jersey. These families settled in vicinities near where their descendants are now so numerous. The family of Cox, the old maps indicate as having originally located near to Upper Freehold.

James Ashton, the son of the first pastor of Middletown church, was not a member of the church, when he first moved to Upper Freehold, but it is believed that later he was a member of it. He was a bachelor and his name is lost from among the residents. It is written of him "that he was in high esteem as a citizen, a Christian and a Judge," and added "that he was a model man and Christian." Mr. Ashton left a legacy to the church. Baptists in early days invited ministers to visit them and to preach. The Upper Freehold Baptists bought a dwelling house and fitted it up for a place of worship. These people evidently had means to spare for spiritual uses. The early Baptists of Monmouth county were neither poor nor little. Pastor Abel Morgan was not lacking in labor in his field from 1739 to 1761. The many calls on him from far and near were enormous.

The coming of Rev. Samuel Stillman to Upper Freehold, supplied Mr. Morgan's place there for two years from 1761. The Hightstown church and its pastor also relieved him of care of that vicinity, so that he could go abroad from his field oftener than had been previously allowed to him. Mr. Stillman retired from Upper Freehold and Rev. David Jones took his place in 1763 and later, when the church was organized, was its first pastor. Mr. Jones was a student at Hopewell, and had studied Theology with Abel Morgan, being a member and licentiate of Middletown church, he was a constituent of Upper Freehold and its pastor in 1776. Including three years before the organization

of the church, he ministered at Upper Freehold thirteen years, resigning because bitterly opposed to British tyranny and to his intense loyalty to the Congress of the colonies. A minute in the church book says: "These were troublesome times."

The people of New Jersey were divided into parties of "Whigs" and "Tories," the names designating the parties loyal to Congress and to England. An incident illustrates the type of man Mr. Jones was. Walking on the street he heard one calling "Brother Jones, Brother Jones!" Looking back he saw a drunken man lying by the side walk, who asked "Brother Jones, don't you know me?" "I am one of your converts." He replied, "You look like one of my converts; if God had converted you, you would not be lying there." The preaching of such men and the preaching they preached built up our great denomination. Quite unlike a modern sort that calls on sinners "to open their hearts and let God in." Under which our churches are dwindling in character and spirituality. In two years, the church called a successor to Mr. Jones, whose devotion to liberty was natural to a Welshman and whose consecration to Christ made him a New Testament Christian.

The succession of pastors to 1821 were: W. J. Pitman, 1779-82; John Rockwell, 1882-87; J. Stephens, 1789-93; D. Loughboro, 1794; A. Harpending, 1797-1800; John Morgan, supply, 1802; S. B. Harris, 1808-10; John Copper, 1813-21. In this period of the eight pastors, four were unworthy men holding office for sixteen years and there were nine years of pastoral destitution. Despite these unpromising conditions, the church preserved unity and the heresies and immoralities alleged of these years did not seriously impair its integrity.

In 1822, Rev. J. M. Challis became pastor. His settlement was an era in the history of the church. A new epoch began. His piety was diffusive and he had a receptive welcome among his people. He was ordained in December 1822 and during sixteen years of happy and of appreciated labors, harvessed continuously for the Kingdom of God, averaging annually the baptism of fifteen converts. Considering the low estate to which the church had fallen in the long time that preceded the coming of Mr. Challis, the odium that attaches to Christians and to the minister by the defection of a preacher from the purity of truth and duty, the labors of Mr. Challis must be esteemed as an especial endowment of the Holy Spirit. Mr. Challis did not limit himself to Upper Freehold church, but did good wherever he could. "The Freehold church speaks of him as the founder of it." Unobtrusive, of marked simplicity of character, the impress of his piety was felt everywhere.





Front of the Yellow Meeting House, the Second House on this  
Ground, the First Burned and Rebuilt

Another true and noble man followed Mr. Challis at Upper Freehold, Rev. L. G. Beck in 1838-43; William A. Roy, 1843-46; A. Armstrong, 1847-51; William J. Nice, 1852-55. Mr. Nice was a man of pre-eminent worth. S. Sproul, 1855-57; C. M. Deitz, 1858-66; W. D. Hires, 1867-78; E. Loux, 1879-82; D. Silver, 1882 to his death in December, 1884. S. L. Cox, 1885-87; J. A. Knowlton, 1888-91; I. N. Earle, 1891-92; J. Huffnagle, 1892-96; S. L. Harter, 1896-1904.

To 1900, the church has had twenty-four pastors. Of the pastors, J. M. Challis was pastor sixteen years, David Jones, fourteen years, W. D. Hires, eleven and Pastors Cooper and Deitz each eight years. Two churches have been colonized from Upper Freehold, Jacobstown in 1785 and thirty-two members were dismissed to institute it and in 1834, ninety members to constitute the Freehold church. The pastors maintained regular appointments at both of these places long before a church was begun in either. At Jacobstown, some of the constituents of Middletown located at Jacobstown. At Freehold, Mr. Challis laid the foundations and really originated the church there. Quite likely the pastors ministered at Bordentown, as that mission was identified with Jacobstown. Two have been licensed to preach, one of them has spent life in ministerial work. Upper Freehold was incorporated six years before its mother in Middletown. Various of its properties were held in trust by its members. A dwelling house was transformed to a place of worship, "The Yellow meeting house," the date of its building is lost. Another put up in 1737 and one at Jacobstown in 1767, yet another at Cream Ridge and one at Imlaystown, where the parsonage and church grounds consist of several acres. The church edifice there is large, modern; but it was burned in 1903. A new house was built in 1904, and supplied with all the appliances for Christian work and worship, which money and culture command. Unhappily, the railroad is a mile distant.

The church is a rural body, isolated from commercial centers. Like Jacobstown, its prospective is limited. Other Baptist churches will limit its field yet more. Four hundred and twenty-eight have been baptized into the church, more than half of them, were baptized by Pastor Challis.

The constituency of Jacobstown Baptist church allies it to Middletown church. Some of them had been dismissed to constitute Upper Freehold church and others were children and grandchildren of the constituents of Middletown church, forty years before the Hightstown church had been formed. Members of Middletown living in Upper Freehold, were among the constituents of Hightstown. They had not moved from Middle-

town, but were living in Upper Freehold, the membership of the old church reaching from the Raritan to the ocean and from Atlantic Highlands far south of Upper Freehold. The unity of these Baptists was not relationship, but companionship in persecution and driven in exile to this new land and again driven from their new homes rather than deny the faith of the Lord Christ.

Jacobstown derived its name from a "Friend" (a Quaker) named Jacob Andrew, in accord with the custom of calling each other by their first name. William Penn addressed King Charles II, as "Charles, thee ought, etc.," "Friend Jacob" moved from Little Egg Harbor, a "public Friend" or preacher, on a tour in New Jersey and settled in the compass of Burlington monthly meeting. He made his home on the site of Jacobstown, where he opened a store, built blacksmith and wheelwright shops and began Jacobstown. He died there. Other "Friends" settled in the place. Affinities of belief in the right to "civil and religious liberty" influenced Baptists to settle there.

Morgan Edwards says, "There were Baptists in these parts from the first settling of the country members at Middletown. In process of time they increased and he adds this increase made them think of becoming a separate society; the mother church approved and released the following persons." These twenty-eight on October 19th, 1785, constituted a church. Nine of them were Sextons and four were Coxes. A house of worship had been put up by Jacobstown in 1767, and partly finished the fifth meeting house erected for the use of the Upper Freehold Church. The Bordentown mission went with Jacobstown, Jacobstown being nearer than Upper Freehold and as fully identified with the mission, as the mother church. The building at Jacobstown, being incomplete and unplastered, remained unfinished for sixteen years. A substitute for a stove was a huge brazier in the center of the building, filled with glowing charcoal. Free access of winds from without, relieved any danger from the burning coal. No doubt, foot stoves were in free use. Morgan Edwards invariably said; if a church edifice had a stove, "and it had a stove." This building was completed and used until replaced in 1853 by that now in use. The present house of worship was located where it is, at the cemetery, by a thousand dollar subscription, affording to the church the best opportunity to dwindle into nothingness and be a memorial of what mischief a thousand dollars can do to bring naught and to perpetuate the shadows of death.

For several months, Rev. Peter Wilson, pastor of Hightstown Baptist church, supplied Jacobstown. His labors were prospered. About the end of 1785, Rev. Burgess Allison became pastor, remaining

twenty-eight years, till 1813. In 1796 he gave his school at Borden-town into the charge of W. H. Staughton. Mr. Allison found it necessary to resume its care. But he could not restore it. This was the second harm which the cause of education suffered in New Jersey. Six other schools followed in the colony, illustrating the persistence of New Jersey Baptists to provide for themselves the means of culture.

In 1815, Jacobstown church settled Rev. Richard Proudfoot, who was pastor until 1817. In the following twenty years, supplies served Jacobstown church. In this long period, Rev. J. M. Challis pastor of Upper Freehold church preached at Jacobstown once in each month and attended to other pastoral duties. From the beginning, of his ministry signs of a spiritual harvest appeared at Jacobstown and the best welfare of the church was promoted combining the offices of evangelist and pastor. Mr. Challis was a man of rare worth and of influence; an inspiration to the attainment of good. His labors at Jacobstown continued ten years and when he retired, Rev. W. D. Hires was called and at the end of the year, when the time of his call was expired, the church pressed him earnestly to stay and consenting, was ordained April 18th, 1835. To those who knew Mr. Hires, it was not strange that he was wanted, a devoted pastor and a preacher eminent for saying the most in fewest words and with a simplicity? a little child could understand. He was wanted whenever he could be got.

Rev. C. J. Hopkins became pastor in 1837. A larger field induced him to leave in 1838. His characteristics are referred in the record of his pastorate at Camden, Bridgeton and Salem. Baptism was discussed by his friends. Mr. Hopkins was a Presbyterian, and unable to sustain his views, he appealed to his pastor who said to him: "Charley, if your relations are Baptists, I advise you to let them alone for with the Bible as their sole guide, they have the best of the argument." Amazed at this, he inquired of the Bible and united with the first Baptist church of Philadelphia, under Pastor Holcombe and was licensed by them. (See History of first Camden church). In 1840, Rev. William Smith entered the pastorate and was pastor five years, a good and true man. Mr. Smith lived at Columbus and alternated preaching at both places. His missionary work was his distinction; aggression was the law of his piety.

Mr. J. E. Rue followed Mr. Smith and was ordained in January 1845. The meeting houses at Plattsburg and Recklesstown (now Chesterfield) were built in Mr. Rue's pastorate. People in these places objected to Mr. Rue's Baptist preaching and the trustees at Recklesstown locked him out of the house. A gentleman named Reed, an

Episcopalian, sympathized with the persecuted Baptists and he gave a lot and a legacy from his estate to build a Baptist church edifice in Recklesstown. Mr. Rue was pastor two years and in the year of his resignation, Rev. C. Brinkerhoff became pastor at Jacobstown in 1847, continuing till 1851. These were years of blessing and of harvest.

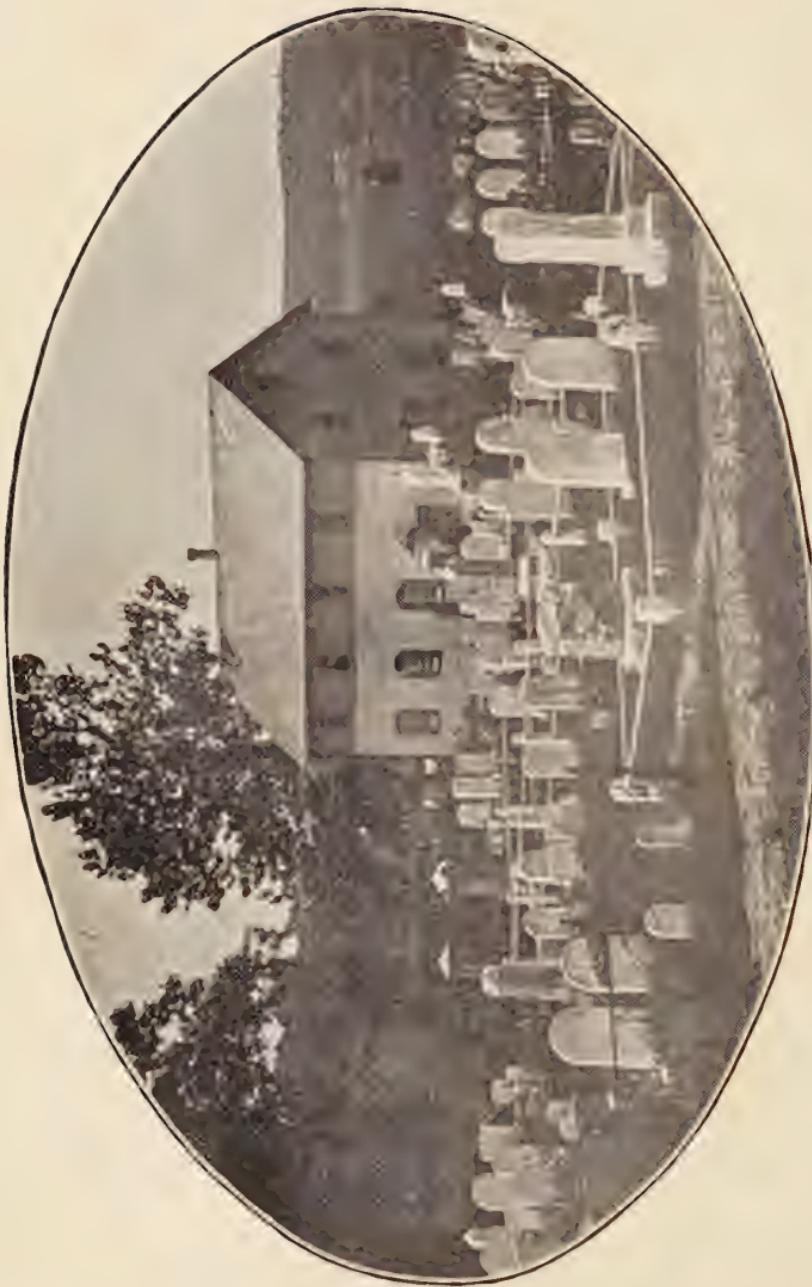
Rev. J. M. Carpenter followed immediately with scarcely an intermission. Great gaps have stared at the historian in the past. With untiring pertinacity this good man gathered and classified data and fact of invaluable historic material. Errors occur in his work, but what human effort is perfect! It has been said of Mr. Carpenter "that he was a walking biography of the men of his times and a store house of things worth knowing about Baptists and of their concerns in New Jersey and in its vicinities." He was a careful wise and intelligent secretary of the New Jersey Baptist State Convention for sixteen years, a longer period than any other had held the office. Pastor at Jacobstown for thirteen years; revivals of special power were enjoyed and a new substantial brick meeting house of modern type was built and paid for. The only question of dissent about it, was the folly of its location, which means either the extinction of the church or another location and a new house in the village. Mr. Carpenter resigned in 1864. He lived to be eighty-five years old and up to his last illness of a few weeks continued the active duties of his busy life.

Rev. C. Kain, Jr., became pastor in October 1864, and for seven years enjoyed tokens of Divine blessing, baptizing one hundred and five in one year. While pastor, a parsonage was bought and paid for. In January 1871, fifty-nine members were dismissed to organize the Recklesstown church. Pastor Kain resigned to resume charge of the church at Mullica Hill which he had left to come to Jacobstown; without the intermission of a Lord's day.

Rev. A. G. Thomas accepted the call to be pastor, on October 1, 1871. Mr. Thomas held a special meeting at Hornerstown. One hundred and eighteen were baptized in the winter of 1873 and 4. This pastorate like that of Mr. Kain was fruitful in enlargement and in blessing. Mr. Thomas resigned in 1877. A succession of pastors was: Rev. Mr. Hay, who ministered 1878-85; Rev. William Warlow, 1885-88; Rev. W. E. Cornell, 1889-1904.

Hornerstown church was recognized in 1897, with thirty-two members. Jacobstown is a rural church and has an exchange of natives for unsympathetic foreigners. These old churches may become mission fields unless endowed and the tide of population is turned by means of the trolley roads and the conveniences of town houses are introduced into the country.





Grave Yard and Back View of the Yellow Meeting House, Built in 1737

If the names of "supplies" are omitted, the church has had twelve pastors. Mr. Burgess Allison, twenty-six years; Mr. Carpenter, thirteen years and Mr. Cornwell, fifteen years. Two meeting houses have been built, one in 1767, another in 1853, to which has been added the appliances and conveniences adapting it to modern life.

April 14th, 1821, is a misleading date of early Baptist interests in Bordentown. The Baptist house of worship was built in 1752, on a lot, the deed of which is dated August 5th, 1751, the fourth meeting house used by the Upper Freehold Baptist church and erected fourteen years before the mother church, of which it was a mission, was constituted. Bordentown was a mission of Upper Freehold church, and then, when Jacobstown church was constituted, was identified with that body. It might have been the mother, rather than the daughter of these churches and the fourth daughter of the original Middletown.

The deed of the lot was given to John Coward, Jr., Thomas Cox and Joseph Borden, Jr. John Coward Jr., was the son of a licentiate of Middletown, who was living in Imlaystown, who had been licensed in 1738, to relieve Abel Morgan, as had been Mr. Carman licensed to preach at Cranbury and Jonathan Holmes of Holmdel (who died at sea and left a legacy of four hundred pounds to Middletown church). Thus if Mr. Morgan should be hindered from reaching these distant meetings, the regular service would go on and those who had come a long distance would not be disappointed, and discouraged at another time from coming to the House of God. Thomas Cox was a descendant of a constituent of Middletown church. Joseph Broden, Jr., is believed to be a son of Joseph Borden, Sr., who gave the ground for the place of worship and who presumably was a Baptist. The deed says of Borden, Cox and Coward, "who act as agents for several religious person, residing in Bordentown, aforesaid, and ye parts adjacent, who are members of Christian congregations, baptized by immersion upon a profession of faith." It also speaks of "Certain well wishers who come to hear ye Baptist ministers, when they preach in Bordentown and holding those wholesome principles contained in a confession of faith, set forth by the ministers and elders of above, one hundred congregations in England and Wales, met in London, Anno Dom. 1689." This description allows no doubt of the kind of religious persons there were, nor of their doctrinal ideas.

Evidently, there was considerable Baptist element in Bordentown, in and near Borden's own one hundred and fifty years ago. They were also people of means and of enterprise. The house they built is described by a later pastor as "a grand edifice in its day; its roof hipped

in imposing grandeur; its walls stout enough for a fortress; in its external appearance beautiful in plainness; its internal arrangements a model of convenience for those days; its pulpit decently elevated to a dizzy height."

There is a lapse of local information about Baptist matters in Bordentown for several years. Some events happened however, of very considerable moment. One was, that Burgess Allison, born in Bordentown in August 1753, became, eventually, an important character 1753. When sixteen years old, he united with the Upper Freehold church by baptism. At once, he began religious meetings in Bordentown. This seems to be the origin of the mission there.

Preparing for college he entered Brown University and was aided by the Hubb's legacy, (of Hopewell). "Graduating from college, he returned to Bordentown and opened a school about 1778 or 79. Students from every colony and state, from Spain, France, West Indies and South America flocked to his school. Young men preparing for the ministry and for professional life were drawn to Bordentown as a center of choice, culture and advantage, crowding the halls of the large building he had erected." Mr. Allison was a natural genius of studious habits. Teaching was his calling. His wide reputation and the eminence of his school gave him a commanding position in all educational circles. Having been ordained in 1781, he was called to be pastor at Jacobstown, about the end of 1785. This, virtually was the end of his career. Although retaining connection with his school and devoting his energies to it. Both the church and himself made a mistake in his becoming a pastor. Had he given himself to the work for which he was fitted, he might have remedied the crime of the removal of Hopewell school and accomplished for Baptists in New Jersey, Pennsylvania and New York, what Princeton has wrought for Presbyterian in this country. The congregations Mr. Allison gathered in Bordentown and the converts he baptized are gone and nothing remains of his work there, other than the valuable site of the Baptist church and that was gotten before he was born.

Mr. Allison was an instance of the wasteage of choice gifts of mind, of heart, of comprehension of himself and of culture by a mistaken direction; and yet there must not be a misapprehension of his motive or of his purpose to do the most good and to accomplish the most for God humanity. He was truly a Godly man of the highest aims and thoroughly Christian endeavors. Men of his own times ought to have influenced him to take the place for which he was qualified by both nature and culture. However, educated men often lack acquaintance with the world and men, that impairs their judgement of things, outside of

their routine. Strange things occurred in the pastoral care by Mr. Allison of Jacobstown church. One, the membership of Staughton and his wife in Jacobstown church, distant twelve miles from Bordentown, without either a "letter of dismission" or an "experience" and despite a rule of that body "that all business was to be done at Jacobstown." It was in Mr. Allison, the same lack of judgement as made Jacobstown the center of his work, instead of Bordentown. To us it is a wonder that a Baptist church had not been constituted at Bordentown rather than at Jacobstown. The pastor lived there; the finished house was there; there too, were the converts the congregations which Mr. Allison had gathered and the school also. As it was, he was compelled to sacrifice his home work; divert his influence to Jacobstown. Jacobstown gained but little from his long pastorate of twenty-eight years and Bordentown lost so much, that it was written in 1813, the year of Mr. Allison's resignation at Jacobstown, "The Baptist interest in Bordentown had evidently died away." Despite Mr. Allison's splendid natural gifts and his eminent qualities for usefulness, his life was a comparative loss, wholly by his own failure to recognize his native endowments.

Not only in 1813, but in 1818, there is added testimony of the low condition of Baptist affairs at Bordentown. Howard Malcom, being a student at Princeton, visited the place and preached. His diary in October has this entry: "Bordentown is proverbial for neglect of religion. Found matters deplorable. Baptist is the only house of worship except Friends (Quakers), very small, in bad repair, seldom used, only five or six Baptists in the place. The only two male members take no active part. I suggested a Sunday school in town but found no encouragement." Up to 1789, Mr. Allison had baptized sixty-two persons. What a magnificent opportunity he had thrown away! Mr. Malcom took collections in the next November to repair the house of worship. He arranged for regular services, in October organized a Sunday school. A Sunday school in 1819 was a great rarity, some esteemed it the "Devil's net." Not only antinomians but good men and women; good pastors opposed them as dangerous. Mr. Malcom served in his outlay of time, of travel, of labor without a penny of compensation. Since then, he has had his reward in the companionship of the Master.

Another student, S. W. Lynd followed, gathered twenty Baptists who on April 14th, 1821, constituted themselves the Baptist church of Bordentown. Mr. Lynd was called to be pastor and was ordained. He was pastor for three years, resigning in February 1824. In that year, Rev. Thomas Larcombe was settled as pastor continuing till

1827. His worth as a man and his able ministry won a large place for him in the hearts of his brethren.

M. J. Rhees was jointly pastor of first Trenton and of Bordentown, for three or four years. The dates are indefinite. Bordentown made a strong effort to secure his undivided services. A like condition prevailed at Trenton. With the end of 1833, he decided to limit himself to Trenton. He was a staunch temperance advocate. At Bordentown in 1838, the church made total abstinence a test of membership and included members added before the adoption of the rule.

Immediately, Rev. J. C. Harrison settled at Bordentown on April 1st, 1834 and was pastor ten years. In person and manner, Mr. Harrison was a fac-simile of President Washington's portraits. The ten years of Mr. Harrison's charge were years of growth on all lines. He held that a pure church was an absolute condition to its welfare. He believed that discipline was the line of righteousness with a small mixture of mercy. A wealthy member was guilty of gross sin. An allusion to the effect of his exclusion on the pastor's salary startled Mr. Harrison, whereupon, he thundered, "Exclude him. I'll pay his part of the salary myself." Another case was the exclusion of a woman for getting into a passion with her husband and sending for laudunum and threatening to kill herself; many protestations of penitence were necessary before she was restored.

Pastor Harrison was a close reader of carefully written sermons. He and Rev. C. W. Mulford were invited to conduct their "yearly meeting." Both were in the pulpit and Mr. Harrison was to preach on Lord's Day morning taking his manuscript and laying it on the seat in the pulpit. The hymn before the sermon was being sung and Mr. Harrison turned to get his manuscript, but it was gone and not to be found. Mr. Harrison demanded it of Mr. Mulford and he protested his ignorance of it. Their altercation reached "fever heat." The song was done and the congregation waiting. There was no alternative and Mr. Harrison had to go on. Word has come to us that it was one of the best sermons Mr. Harrison ever preached. Search was made for the document and it was found in a crack, made by the seat that had shrunk from the wall. Mr. Mulford's honor was vindicated and Mr. Harrison learned something he had not known of his strength. A moral is: "Let preachers not depend on 'paper wings.' "

In 1834, the old meeting house which had been in use for eighty-two years was torn down and a new building erected. The basement of the new house was ready for use in December 1834. The upper

room was dedicated in July 1836. Special revivals were enjoyed in 1839, 1840, and 1842.

In this pastorate, one was licensed. Another member was ordained. A new sanctuary was built and the membership was doubled. Mr. Harrison's resignation was declined, but as he insisted on it, it was accepted. Since Mr. Harrison's charge, the Bordentown church has constantly climbed to a higher plain. Has his maintenance of a rigid discipline any relation to its future growth on all right lines.

The succession of pastors has been: B. N. Leach, 1844-46; W. D. Hires, 1846-49; S. Sproul, 1849-52; B. H. Lincoln, 1852-54; W. S. Goodno, 1855-57; A. P. Buel, 1857-67. While pastor, a beautiful and spacious sanctuary was built and dedicated in March 1861. Many were added to the church by baptism. J. W. Custis, 1867-70; L. Burrows, 1871-76. Debts were cancelled and an annual average of twenty-eight baptisms. H. W. Jones, 1877-80; W. L. Kolb, 1880-84; C. E. Cordo, 1885-91. In this pastorate, a parsonage was bought. A chapel was built at "White Hill," and a mission begun. The Park street mission was also maintained; a chapel at Fieldsboro mission was dedicated and an annual average of twenty persons baptized. Rev. J. Lisk, 1892-1900. The varied interests of the church have had effective development. In May, 1892, their beautiful church edifice was destroyed by fire. It was shortly replaced by a larger, more stately and substantial meeting house, comparing favorably with others in the state; which was dedicated in 1895. The benevolence of the church has been maintained despite the large outlay for their church edifice.

The church has had sixteen pastors. The work of Howard Malcom recovering Baptist interests in Bordentown must not be overlooked. The foundations he laid in 1821 are still built on. Two pastors, Messrs. Harrison and Buel each stayed ten years. Both were eras in its history. Four houses of worship have been in use. One built in 1752, when or soon after, the Bordentown church ought to have been formed. Another in 1836, a third in 1861 and the fourth in 1892-5, to take the place of the third burned. These buildings by their larger size and appointments marked the growth of the church. Mr. Allison was a man of brilliant parts, but he was deficient in executive ability and foresight. An average man of practical common sense would not have allowed Bordentown Baptist interests to have come to the utter ruin which Mr. Malcom found them in, especially after the promise of Mr. Allison's young manhood.

## CHAPTER XXII.

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### FREEHOLD, HOWELL, MARLBORO AND HORNERSTOWN.

Mr. David Jones, a licentiate of the original Middletown church, occasionally preached at Freehold to relieve Abel Morgan in charge of that part of his field and tradition asserts that he established a mission at Freehold in 1762 and after the organization of Upper Freehold church with Mr. Jones, as its first pastor, he maintained the station at Freehold. It is believed that under his administration a house of worship was built in an isolated place about a mile from Freehold. It is also affirmed by tradition that Abel Morgan often preached at Freehold, a number of members of Middletown church living in its vicinity. Clusters of members of that church and stations for preaching were all over "East Jersey" and pastors were often absent from home for months responding to calls of the kind and usually had some licentiate to supply their pulpit while absent. Rev. J. M. Challis afterwards pastor at Upper Freehold, alluding to Freehold said: "This neighborhood was left awfully destitute of Baptist preaching."

Rev. John Cooper in 1813, settled at Upper Freehold and in the eight years of his charge, preached once a month on a week day in the Baptist house near Freehold. Some converts were made and baptized. Rev. Mr. Challis followed in 1822 and continued the regular monthly week appointment. He writes of this period: "I found in the neighborhood of Freehold, a very feeble and disorganized state." There was but "one male member and a few feeble, but pious sisters. The meeting house was almost in ruins and the congregation scattered and pealed." This statement is not a surprise, considering the location of the place of worship, a mile from the town, up a long lane away from anywhere in which a monthly week day meeting was held and the house repulsive within and without. Very soon Mr. Challis had the house repaired, converts increased, the monthly meetings were multiplied and Baptists grew to number one hundred. Mr. Challis continued these labors for twelve years.

In 1834, ninety-two members of Upper Freehold were dismissed to constitute the Freehold Baptist church. Two others made the number ninety-four, who in November 1834, constituted themselves the Baptist church of Freehold. These disciples adopted a pledge of "entire abstinence from making, vending or using ardent spirits as an article of luxury or living." In March, 1835, Mr. Challis resigned,

disappointing the Freehold Baptists, who anticipated retaining his services jointly with Upper Freehold.

A succession of pastors was C. J. Hopkins, 1835-37; P. Simonson, 1837-8; William Maul, 1838-43; J. Beldon, 1844-54. His pastorate wrought a great change in the present and the future outlook of the church. From seclusion and limitation it came to be a power and to have influence in the community. This change was effected by a new, large and suitable sanctuary in the town of Freehold. The writer invited an exchange with Pastor Beldon purposely to preach in the old house and thus to know it and the vast change from the old to the new. The highest evidence of the noble manhood and piety of Pastor Challis was his courage to endure and his faith in God to prosper his word in the long service in a field where he had so great discouragements. The new house was a fitting temple for worship, modern, convenient and quite equal to any other in the town. Mr. Beldon was a happy pastor to accomplish this change to gather a large congregation and to develop the church along the lines of Christian work and service. Going to Freehold, under the existing conditions, meant failure for himself and an almost useless strife of the church for life. Leaving Freehold, the church and its large congregation was the equal of any other in its social and spiritual influences. Mr. Beldon was brought up in the first Baptist church of Philadelphia under such pastors as Henry Holcombe, and W. T. Brantley, Sr., and it was not strange that he proved his training. An unpretentious man, not a great preacher, but a good and true man in whom confidence was safely reposed, his personal worth gave him hold on the community and crowned his ministry with success.

Succeeding pastors were W. D. Hires, 1855-59; T. R. Taylor, 1859-62. The nation was undergoing the throes anticipating the Civil War. The slavery question was a dynamite bomb when mooted. Monmouth County of which Freehold was the county seat was a warming place for politicians of a certain type. Mr. Taylor had opinions and none knew that he had ever been afraid to do or to speak as his conscience enjoined, and on the Sunday morning, before John Brown was hung, Mr. Taylor prayed for him. A proper thing to do for one about to die. But, "it was the last feather" and an unpardonable sin to the kind of politicians that then influenced public opinion in Monmouth county. Soon after his prayer, Mr. Taylor resigned, having accepted a call elsewhere and was able to announce at his resignation: "that having accepted a call he resigned his charge at Freehold." Nevertheless, there were many loyal men who heartily sympathized with Mr. Taylor in Monmouth County, but they were in the minority. While pastor

for three years, Mr. Taylor enjoyed unusual prosperity in winning converts.

On the same day in which Mr. Taylor retired from Freehold, Pastor D. S. Parmelee began his charge. Pastor Parmelee was true to his convictions of truth and duty. But he chose times for speech, having respect for conditions. While pastor, the house of worship was enlarged and conveniences for worship were added. He had the longest pastorate in the history of the church only excepting that of Mr. Jones, that of Mr. Jones being before the constitution of the Freehold church. Mr. Parmelee closed his pastorate in the fall of 1875. Rev. H. G. Mason, 1875-80; L. B. Chase, 1881-1883; H. F. Stillwell, ordained in 1884, continued till 1894; a new house of worship supplanted the old one; the membership increased rapidly; Theodore Heisig, 1894-1902.

The church has had eleven pastors. Of them, Mr. Beldon served ten years; Mr. Parmelee, thirteen years; Mr. Stillwell, ten years. Mr. Challis of his twelve years was pastor after the church organized only five months and Mr. Jones preached at Freehold 1762-1813, about fifty years, once each month. Virtually, four meeting houses have been erected. When the first was built is unknown, only that it was erected while Mr. Jones was pastor at Upper Freehold, probably before 1766, and was in use for nearly eighty years. The second building was put up under Mr. Beldon in about 1845. The third house was built under Mr. Parmelee and was an extension and a great improvement on the former structure. The fourth, under Mr. Stillwell was dedicated in 1890.

No history of Freehold church is complete without allusion to Deacon H. Ely. When he resigned his Treasurership, he had held the office for forty years and at his death been a deacon of the church forty-five years. His mother was a remarkable woman. (See under Holmdel incidents of this wonderful woman). Her sons were men of lofty spiritual statu. Having had six sons and one daughter, three brothers married three sisters, each sister was identified with another denomination, and each became Baptists. Their pre-eminence in good things is known to the pastors and churches with which they were associated. The daughter was like to her mother and her husband was an officer of the church when he died. As was almost universal in early times there was a distillery on the farm near Freehold. Its machinery was taken to the Holmdel farm, but it rotted where first laid, the mother's plea prevailing against its use. Of one of these sons, (said to the pastor) by a profane godless neighbor: "If I had a million dollars, I would not hesitate to put it in his hands for keeping, without a scrap of paper or security, sure that when I wanted it, I would get it."

This son had been a deacon for thirty years and in that time had not missed a communion till his last illness. When one of these brothers died insolvent, and widows and orphans would have lost their all, another brother mortgaged his estate and paid the indebtedness of that brother. Surely, these were giants of honor, godliness and truth. Deacon H. Ely of Frechold was as noble, godly and true as others of his brothers as the writer well knows by personal knowledge and had experience of his rare worth and devotion to the best interests of humanity, justifying the highest appreciation of man.

The Howell church (now Ardena) was named after the township. Pastors of the Upper Freehold church had a station at Howell many years since. Rev. D. Jones, the first pastor of Upper Freehold preached at Howell, several years before 1766. Results of his labors must have justified the including of Howell in their field. There may have been Baptists among the early settlers, members of Middletown church and the early converts joined there; when Upper Freehold was organized and Freehold was identified with it, converts united there. Howell is about six miles east of Freehold.

As population increased, a Sunday school and social meetings were begun in 1860. Twenty-five members of Freehold Baptist church were dismissed in 1860 to constitute the Howell church. Rev. H. Wescott was the first pastor remaining five years. A work of grace was enjoyed and a house of worship begun which was completed in 1861. When he resigned, the membership of the church was one hundred and five and all debts were paid. Brought up to business habits and having a private income, he gave the benefit of these to churches, of which he was pastor and ordinarily preferred young and needy churches. For such, he usually secured a house of worship and the payment of all debts against them. Judging by his course in a long, ministerial career of sixty and more years, it is doubtful if he would have accepted a call to be pastor of a church able to care for itself.

Pastors following were: D. B. Jutton, 1865-69; A. J. Wilcox, 1870; C. G. Gurr, 1871-74; E. S. Browe, 1874-79; William Archer, 1880-82; H. Wescott, 1882-1904. A second pastorate of eighteen years at Howell was had. Mr. Wescott was ordained in 1842. The writer then a licentiate, recalls that himself is the only survivor of the ministers present. Mr. Wescott is still (1904) in the active discharge of the duties of pastor at Howell, at an age of ninety or more years.

Rev. W. D. Hires settled at Holmdel in 1836, (the "Upper Congregation", as the church minute book styles it), while the "Lower Congregation" (as it is styled in the minute book of the church) kept "Father Roberts" for pastor. Mr. Hires made stations at Keyport,

Matawan and Marlboro until churches were organized at Keypoint and at Matawan. His successors continued preaching at Marlboro jointly with the pastors at Freehold. Miss Ella G. Herbert, a member of the Freehold Baptist church gave a legacy of five hundred dollars for the building of a house of worship at Marlboro. The bequest was not used till 1865, when her brother, O. C. Herbert, bought a shop in Marlboro and moving it to a suitable place, fitted it for a select school.

In June, 1865, Rev. Mr. Parmelee, pastor of the Baptist church in Freehold formed a Sunday school in this building. At its opening, it had fourteen scholars and six teachers. Mr. Parmelee provided all needful appliances for the school and made a monthly appointment for preaching. Mr. C. D. Warner, a licentiate of Holmdel church also made a monthly appointment to preach. In the fall of 1865, plans were adopted to build a house of worship. Mr. O. C. Herbert of Marlboro, one from Freehold, two from Holmdel, were appointed a building committee and limited to an expenditure of two thousand dollars for the edifice. Pastors Wilson of Holmdel, and Slater of Matawan preached on the vacant afternoons, making a daily service. On February, 1867, the meetings were removed to the basement of the new house of worship and on the 16th of May, 1869, thirty-one Baptists constituted the Marlboro Baptist church. The dedication of the house of worship and of the recognition of the church occurred on May 25th, 1869. In October 26th, 1869, Mr. E. C. Romine was ordained as an evangelist. The occasion of the ordination being a series of meetings conducted by Mr. Romine, and some of the converts wished him to baptize them. The one house of worship is now in use.

The order of pastors have been: George Johnson, 1870-71; Laid aside by illness. S. L. Cox, 1872-73; J. Thorn, 1873-74; B. C. Morse, 1874-76; died in April, 1876; S. L. Cox, second pastorate, 1876-78; J. J. Baker, 1879-87; L. G. Appleby, 1888-9; L. G. Appleby, second pastorate, 1891-92; W. N. Smith, 1894-98; C. H. Sherman, 1899-1900. Two of these have had a second charge and one has died while pastor. One retired on account of illness. Another died on account of age and this was his longest pastorate. The outlook is not more inspiring than other country churches. Foreigners are supplanting Americans in rural districts and superstition and ignorance ensnares and blinds them.

Hornerstown Baptist church was an outgrowth of Jacobstown church. Pastor Hires of Upper Freehold had begun a mission there in 1872. Mrs. Deacon Goldy, living in the village had previously begun a Sunday school, which may have led to the mission. Rev. Mr. Thomas of Jacobstown in 1873, took hold of the mission, being nearer

to Jacobstown than to Upper Freehold and held a series of meetings in the school house and seventeen were baptized and joined Jacobstown Church. The school house was locked and the meetings ended. It was not objected to, that the people were converted, but to their being Baptists. When thus shut out of the school house, Deacon J. Goldy opened his house for the meetings.

Later, the resident Baptists bought a store house, the community uniting and paying for the property. Meetings were held there until the church edifice was completed. In 1890, a local "mite society" was formed to build a house of worship. The society began the house in May, 1891, and completed the unique and beautiful sanctuary in September, 1894. It was a rare instance of enterprise and of piety in so few Baptists undertaking so noble a work. But little financial aid from abroad was received. Credit for the success of the movement is wholly due to the "mite society," the officers of which were: B. H. Harker, president; Miss Belle Harker, secretary; Miss Ida Quicksill, treasurer; William Harker, Jr., William L. Hopkins and A. E. Harker were the building committee.

The church was organized in March 1897, nearly three years after the dedication of the house of worship. Twenty-nine members, twenty-eight of them from Jacobstown church constituted the church. Rev. C. M. Sherman was the first pastor for one year, from October 1897. Rev. A. E. Harker settled in 1898. Both of these were ordained at Hornerstown at the same time. Rev. A. E. Harker was one of the building committee that erected the church edifice and a brother to the other Harker on that committee and to Miss Harker, secretary of the "Mite Society" and organist in the choir. The old time practice of our churches calling one of their members was thus modernized. Mr. Harker was pastor through 1900, and (1904) is pastor in Camden.

These men, known and proved, were good and useful pastors. Ashton and Burrows of Middletown, Stelle and Runyan of Piscataway, Tomkins and Walton at Moristown, Benjamin Miller of Scotch Plains, Moses Edwards of Northfield, Robert Kelsay, Job Sheppard at Cohansie and Salem, Carman and Wilson at Hightstown, Southworth at Wantage, Boswell and Allen at Burlington verify the wisdom of the choice of these men. Necessarily, the Hornerstown church will be a feeder to cities, to manufacturing and commercial centers, sharing with rural churches, the experiences of parting with the active and efficient members that mean development and excite inspiration. There is the greatest need of such in the country churches for the training of the foreign element, Christianizing and Americanizing it.

## CHAPTER XXIII.

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### PITTSGROVE AND MANAHAWKEN.

The Pittsgrove Church owes its early organization to the cultivation of its field by Cohansie church. Morgan Edwards writes: "Some of the first settlers in this part of the country were Baptists. Particularly the Reeds, the Elwells, the Paulins, the Wallings, the Churchmans; some from New England. These were visited by the ministers of Cohansie and some others, particularly since they became a branch of that church."

In 1742, a house by thirty by twenty-six feet was built on a lot of one acre given by Henry Paulin. The deed is dated February 12th, 1742. It is well finished and the communion is administered the fourth Sunday in every other month. The families belonging to the congregation are about seventy-two, whereof, eighty-one persons are baptized." The church had also a plantation of about sixty acres, with a good house on it. The deed bears date May 12th, 1762.

This colony is said to have been companions of Sir Robert Carr in 1665, settling at Old Man's Creek. These companies joined Cohansie church. The mother church made preaching stations and formed branches in these localities. Nathaniel Jenkins, pastor at Cohansie, especially interested himself in cherishing the Pittsgrove branch, which included Baptists for miles distant. In 1741, Pastor Kelsay devoted himself to Pittsgrove and built a meeting house the next year. He was not ordained until 1750. Immediately after the death of Pastor Jenkins and in compliance with his dying request, the Cohansie church called Mr. Kelsay to be pastor. He had been twelve years at Pittsgrove and was living in his own house. His attachment to the people and to the place where he had labored so long, were very strong and he declined the call. Besides, he was anxious that Rev. Job Sheppard should be pastor at Cohansie. A fire consumed his dwelling and again, Cohansie renewed the call and Mr. Kelsay yielded and was pastor thirty-three years, till he died at seventy-eight years old.

In 1771, seventeen members of Cohansie received letters to constitute Pittsgrove church. On the 15th of May, four pastors, Mr. Stelle, Mr. Kelsay, Mr. Griffiths and Mr. Heaton of Dividing Creek, met with the brethren and sisters who constituted Pittsgrove church on the articles of faith and covenant which Mr. Kelsay had prepared for them. The next day, May 16th, 1771, William Worth was ordained

their pastor. There was prosperity in the first ten years of his charge. Many were added to the church by baptism. Unity and spirituality marked the years. Mr. Worth evidently had a strong hold on the community, judging from his record of the number of funerals and marriages and from the number of his congregations. Mr. Worth went to the extremes of dishonor and by the removal of members to other churches and the discouragement of others, had a majority and kept the house for himself and his co-conspirators, excluding Baptists from their house of worship.

At the end of twenty years from the settlement of Mr. Worth, only thirteen women remained true to Christ. In the black night of apostacy, they continued true to righteousness. These women held meetings in groves and in private houses. Once, when Mr. Smalley, pastor of Cohansie was preaching from an open wagon near the meeting house, every hearer of Mr. Worth left him alone and went to hear Mr. Smalley. In 1803, Mr. Worth and his two deacons were expelled from the house and the "wolf in sheep's clothing" was deposed from the ministry. Mr. Worth held fast to his universalism while in good health, but when dying, repudiated it as false and a lie.

The names of these women ought to be kept. They were: "Susanna Elwell, Catharine Harris, Reuhama Austin, Anna Robinson, Tabitha Mayhew, Mary Nichols, Susanna Garrison, Lovica Elwell, Elizabeth Atkinson, Priscilla Blue, Abigail Joslin, Reuhama Moore and Rachel Brick, Reuhama Moore and Rachel Brick being the only constituent members living." The writer recalls that when a resident near Pittsgrove, being told that certain women members at Pittsgrove maintained a weekly female prayer meeting at their homes for fifty years.

Upon the excision of the element of untruth from their midst, a spiritual era set in. The same month in which Mr. Worth and his adherents were excluded, three offered themselves for baptism and ten others followed next month. An administration of the Lord's Supper was enjoyed, the first observance of it in ten years. Mr. Oliver Leonard supplied the church after Mr. Worth's removal for six months and was ordained in June 1811. Up to 1827, the dire influence of the past, hindered spiritual growth. Then William Bacon, M. D., of Salem joined the church and supplied the church till August 1829, when he was ordained and became pastor. Dr. Bacon's coming was Providential. His character of high-toned Christian completeness and cultured intelligence was an unanswerable appeal against the seeds of evil, which Mr. Worth had sown everywhere. In 1831, Dr. Bacon included Woodstown in his field and in 1833, he began the exclusive

pastorate of Woodstown church, closing in 1833, seven years of labor at Pittsgrove.

Rev. William Pollard settled at Pittsgrove in June 1833. Allusion to "increasing congregations" and an encouraging condition of affairs in the letters of the church to the Association is the only clue to the work of Mr. Pollard, the church records of that time being lost. In October, 1837, Mr. J. S. Eisenbrey was called and ordained that year. He stayed nearly five years, was a true pastor and did much mission work in near by localities, often riding twenty miles into the "Pines." He was a staunch advocate of temperance. His salary was but one hundred dollars and the parsonage farm. He also taught the district school and instructed music classes and was a very busy man. He was not singular in this. Salaries were very small and the fields large. Four or five sermons each week, beside social meetings and many long rides to stations and to visit distant members. Seldom less than three and four sermons on the Lord's Day and a ride of fifteen to twenty miles. Sympathetic and appreciative church members valued these things by their frequent gifts to the larder, the barn and to the family and home. The salary nominally, a pittance was enlarged and the pastor had daily evidence of a kind and thoughtful people. Rev. G. S. Webb said to the writer: "He had noticed that the country pastors always had an ample store laid up for old age."

The time of favor for the Pittsgrove flock came; Rev. Charles Kain, Jr., son of Deacon Charles Kain of Marlton, the father and the son men of noblest worth, settled at Pittsgrove in the spring of 1842. At once, tokens of Divine favor appeared. Old and young had a sudden and great concern for their spiritual welfare. Mr. Kain, Jr., having been ordained in September, scores were baptized. Ere long, a modern and spacious brick sanctuary was built in the place of where the old house stood. Mr. Kain stayed only four or five years, choosing another field where he had previously labored.

In 1847, Mr. W. F. Brown entered as pastor and was ordained. While pastor, a parsonage was built. His stay was only three years. Rev. Abel Philbrook followed for three years till February 1854. In May, Rev. Daniel Kelsay became pastor. Mr. Kelsay was the grandson of Robert Kelsay of Cohansie, who began his ministry and was ordained at Pittsgrove. Like to his grandfather, he was a man of rare worth. Without sentimentalism and clap trap notions, he was wholly indifferent whether his doctrinal views hurt Daniel Kelsay or not. In days when it cost position and repute, he was an Abolitionist and a high toned temperance man. At the Civil War he was on the right side and gave a son and that son gave his life to preserve the Union and to destroy

slavery. Pittsgrove church prospered under his labors. Many also came into the kingdom of Christ and were added to the church. Three young men were licensed to preach. One of them, his son. Pastor Kelsay held his pastorate ten years, closing it in 1863. As at Manahawkin, so at Pittsgrove his service was of great value.

Rev. A. B. Still entered the pastorate in October 1864. Despite his earnest and faithful service, the distractions through the Civil War were serious hindrances. Many converts were a happy fruitage of his labors. From November, 1867, to April, 1871, Rev. Levi Morse ministered as pastor. Within these nearly four years, Mr. Morse preached eight hundred and sixty-six sermons and baptized one hundred converts into the church. The parsonage was much improved and a mission chapel costing two thousand dollars was built at an out station. Having accepted a call elsewhere the church yielded to his removal in August 1871.

Mr. Mott came from the Seminary, was ordained, was pastor till April 1874. The next August, Rev. Morgan Edwards became pastor. Morgan Edwards is a name widely known among Baptists, as even Roger Williams or Obadiah Holmes, Sr. The first Morgan Edwards whose "Materials for Baptist History" are invaluable, was pastor of the first Baptist church in Philadelphia. He has been styled "the Princely Edwards." The Morgan Edwards who settled at Pittsgrove in 1877, was a lineal descendant of Morgan Edwards the historian, and named for him and as "mighty a man in the Scriptures." and as a preacher as any living man. How he ever settled at Pittsgrove is imaginary and was one of his idiosyncrasies of which he had many. The writer has known him for forty years. He heard him preach for weeks continuously. He has listened to Richard Fuller, W. T. Brantly, Sr., John Hall and others said to have no superiors, but has never heard a greater preacher than M. Edwards, Jr. Mr. Edwards did not stay long at Pittsgrove. The eccentricities characteristic of the man may be a reason. Whatever his peculiarities, he was eminently a godly man, conscientious, benevolent. His company was a charm. Himself and family were often cold and hungry for he emptied his pockets to give to others what himself and his were suffering for.

Rev. L. Morse was recalled to be pastor in 1875 and his second pastorate lasted till 1878. Many were baptized. Extensive improvements were made on the church edifice. The old parsonage was sold and another built near the meeting house. Rev. J. J. Reeder became pastor in July 1878. Only pleasant things are said of him and of his work by the church and by those familiar with his pastorate. He resigned about 1881. From then till 1900, six pastors followed. T. G.

Denchfield, one year; J. W. Taylor, months; C. D. Parker, three years; E. B. Morris, one year; L. Myers, eight years; F. H. Farley, 1897-1900. A new house of worship was built in a better location, under Mr. Myers, which was dedicated in December 1893. The same year the church received a legacy of two thousand dollars.

The constancy of Pittsgrove under great adversities maintaining the truth despite the defection of its pastor and of his purpose to destroy the church. The integrity of thirteen women for ten long, weary years saving the church is memorable and later, one man, Deacon John Combs, for many years, steadied the trembling ark. The writer knew him well. While the many said, "Give it up," he kept right on as if the sun was just rising.

We can scarce realize the difference between the comforts and convenience of our sanctuaries and those in which our ancestors worshipped. The cabin home of the new settler with its small and only window, dirt floor, its uncouth attic, access to which was by a rude ladder is no greater contrast to the spacious residence of to-day, with its conveniences of light and heat and furniture and baths, than is the contrast of the comforts and appliances for enjoyable worship that we have, with those of an hundred and more years ago.

Since Pittsgrove was organized, the church has had twenty pastors, of whom, seven have been ordained. Mr. Worth was pastor eighteen years. Mr. Daniel Kelsay, nine years; Mr. Myers, eight years. Three meeting houses have been in use by the church. The first was built in 1742 and was in use one hundred and three years. The second house was built in 1845; the third in 1893 and is now in use. Two parsonages have been built. A house of worship was built at "Old Man's Creek" in 1773. Evincing a purpose to hold for the future the ground they then occupied. These early Baptists were enterprising and did not spare either their money or their labor to build up the Kingdom. They held truths well worth maintaining at the cost of work, persecution and life.

Manahawken is on the southeast shore coast of New Jersey. There stood there an old meeting house, twenty-four feet square, which Morgan Edwards says was built in 1764, on an acre lot, the gift of John Haywood. Mr. Edwards had been misinformed as to the date of the building of the house, for the date of the deed of the lot is August 24th, 1758, and the lot is described as beginning at a stake two hundred and sixty-five links northwest from the meeting house, so that the house was there at the date of the deed. It had also been built before the date of the deed. How long before, none can tell. It was a Baptist meeting house built by

Baptists chiefly by John Haywood. This church edifice was the first house of worship built in Ocean county.

The scarcity of houses for worship made it a convenient center for all denominations. Baptists not having a pastor, enjoyed like other good people hearing the Gospel from ministers of other denominations. Quakers, Presbyterians, Methodists and other evangelical people were welcome to it. Thus Baptists answered the repeated assertion of Baptist bigotry and closeness. Baptists thus verified the fact that they had less sectarianism than other professed disciples, insisting as we do, on our fundamental principal, that everyone has a right to think and to speak his opinions and must be his own judge of his conscience.

Mr. Haywood was from Coventry, England. In a letter written by John Brainerd in 1761, he names Mr. Haywood and Randolph as Baptists who entertained ministers of all denominations and that they believed in toleration. Beside (John or James, the name varies in authorities) Haywood, "Benjamin Reuben and Joseph Randolph from Piscataway settled in this neighborhood. They were visited by Rev. Mr. Blackwell in 1764, of Hopewell (?) who preached and baptized five." Four Baptists from Scotch Plains joined the colony about this time and they numbered nine Baptists (ought not this to be nineteen, or, at least, sixteen?). Rev. Benjamin Miller of Scotch Plains visited them and in 1770, constituted them a church. Isaac Stelle of Piscataway and Peter Wilson of Hightstown, each of these three men accounted the whole world their field. Comprehending in their sympathies and consciousness the needs of lost men for salvation. Nathaniel Jenkins of first Cape May and Robert Kelsay of Cohansie were men of the same kind. Though limited by their field on the peninsula of southern New Jersey, to comparatively narrow surroundings. These however, were well looked after.

Rev. H. Crossley was the first pastor of Manahawken church and settled there in 1774. Next year, Mr. I. Bonnell, a licentiate of the church was called to be pastor and was ordained. He also continued only a year. With his resignation, a cloud overcast the church till 1799. The Association then proposed to drop the name of the church. But a few members of the Association claimed that if Rev. J. P. Peckworth of Philadelphia could visit them, he might be the means of recovery. He did so, and found only five women members of the church. Not the only instance where a few women saved the life of a church, as at Pittsgrove, Eatontown and others, of whom it could be written: "I know thy works and has borne and hast patience and for my name's sake hast labored and hast not fainted."

Mr. Peckworth's visits and those of others whom he influenced to go to Manahawken, resulted in the conversion of many who were baptized. In the meantime, two of the five women died and could three women constitute a church, was questioned. It was decided, "Yes." In accord with the words of Christ: "Where two or three of you are met, there am I, etc.," The two or three was decided to be enough to constitute a church, Pastor Magowan and Benjamin Hedges of Pemberton visited the church and at the request of the three sisters, Sarah Perrine, Mary Sprague and Elizabeth Sharp, gave the hand of fellowship to twenty persons, who had recently been baptized. In the same year, four more were baptized and the next year, seven were baptized and in 1805, forty-four were baptized and the membership of the church increased to sixty-eight. Mr. Carlisle, a licentiate of Pemberton often visited Manahawken. Rev. Benjamin Hedges of Pemberton is said to have been pastor prior to 1823.

The many gaps in the church records make it impossible to give a consecutive account of the church. Rev. Ezekiel Sexton was pastor 1834-39. He was an efficient pastor, as also a most lovely man. From 1839-40, Rev. Daniel Kelsay was pastor. He was the son of Robert Kelsay of Cohansie. Lacking the brilliant qualities of his father, he was a standard man of rare worth; the longer and better known, the more valued for his integrity and intelligence. While pastor, some sixty to seventy united with the church. A successor writes of him: "He exerted an influence intellectually and religiously on the community which is still felt." Part of this time he was principal of the Public school and sustained the reputation of being one of the best teachers in the country and many were sent from a distance to enjoy the benefit of his instructions. Mr. Kelsay had been at Mr. Aaron's school and had caught some of the incomparable teaching gift of that wonderful man.

The Manahawken church has had twenty-three pastors, two of whom died while pastors. John Todd was licensed to preach, while Mr. Kelsay was pastor and later was ordained. Mr. Todd was one of the most devoted and indefatigable missionaries of the New Jersey Baptist State Convention, travelling on foot from Cape May to Long Branch in the "Pines" carrying the lamp of life to thousands, who but for him would not have known the way of life. After Mr. Kelsay, other pastors were: L. S. Griswold, Rev. Mr. Philbrook, James Thorn, J. Perry, A. H. Folwell, S. Semour, A. H. Folwell, second charge; E. S. Browe, C. A. Mott, C. P. DeCamp, E. L. Stager, who died in the third year of his pastorate. J. F. Bender, W. H. Eldridge, under whom a parsonage was bought; W. N. Walden, who died in 1893 in the ninth

year of his pastorate; G. C. Horts, G. C. Ewart, E. F. Partridge, H. Stager, 1900.

The small salary accounts for most of these changes. Manahawkin is an isolated field. Distant from business centers and until a "resort by the sea," will not have a large population. Still such churches give the Ganos, Peter Wilson, Benjamin Miller, Kelsays and Southworths to our churches and are the mountain springs which thousands of miles inland, nourish the oceans.

The large share which some of our oldest churches have had in this distant locality is noteworthy. Piscataway and Scotch Plains contributed a majority of the constituents and Pastor Miller was its voucher. Pemberton also came to its aid in the days of extremity. Its Pastor Magowan did anew the service Pastor Miller had rendered. Of the first meeting house we had an account. It was a memorial of a good man, the lone Baptist, who did "what he could" for Christ and for his adopted country. When it had fallen into decay, Rev. C. W. Mulford, pastor at Pemberton, was principally instrumental in having a second house of worship built. Another instance of the worth of that good man to coming generations. The third house of worship, now in use, was begun under Pastor A. H. Folwell in 1865, and was completed in 1867, the first year of Mr. Browne's service.

When in 1876, fifty-eight members were dismissed to form the West Creek church under Pastor C. A. Mott; they say referring to the organization of that body: "We have transferred to them the church property there." That property was an old Methodist church edifice, bought and repaired, through Dr. T. T. Price of Tuckerton. In the winter of 1875-6, sixty-nine converts had been baptized at West Creek, These were constituted the West Creek church and joined Manahawkin church as being the nearest Baptist church.

To have sent John Todd on his mission of love to the destitute in the "Pines" justified the one hundred and thirty years of struggling church life and the early attempt of Mr. Haywood to minister the word of life, and built a house of worship, nearly two hundred years since, compensated a thousand fold for the costs of maintaining the church. The constituents of West Creek church, though dismissed from Manahawkin church, very rarely worshipped at Manahawken, the link to Manahawkin was exclusively the pastor, Mr. Mott, who preached at West Creek on the afternoon of the Lord's Day.

## CHAPTER XXIV.

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### KEYPORT AND MATAWAN.

Keyport is on the shore of the Raritan Bay in Monmouth county, six miles from Middletown village. At the time of the organization of the Baptist church, in 1840, it was a small village of late origin. The pastors of Middletown, Holmdel and Jacksonville had appointments there for several years before the Baptist church was formed. Thus Baptists increased until their number justified an organization of a Baptist church. Rev. J. M. Carpenter of Jacksonville, first made a regular appointment. Mr. S. Sproul, a licentiate of Middletown, a resident at Keyport was active in maintaining social devotional meetings there. Providentially, Rev. F. Ketchum, an evangelist came to Middletown. Hundreds of converts were a result of the meeting.

A proposal to found a branch at Keyport was rejected and a Baptist church of eleven constituents was organized in August 1840. On the same day, Mr. Ketchum ~~baptized~~ twelve converts into its fellowship. The Board of the State Convention appointed Mr. Jackson Smith, a licentiate of Middletown church its missionary at Keyport. Mr. Smith gave up the field and in February 1841, the Board was asked to appoint Mr. William V. Wilson to Keyport. They did so. Mr. Wilson was ordained in May 1841. Rev. Mr. Wilson has lived and his ministry has been exclusively in Monmouth county, New Jersey, where he has been pastor of three Baptist churches, Keyport, Navesink and Port Monmouth, closing his pastoral work January 1, 1892, of fifty-one years, being past his eightieth year and pastor of the third church to which he ministered thirty-eight years. These fifty years of pastoral labor within so narrow a circuit is an indication of the worth of the man and of his influence. Himself financially able, churches, missions and education were quietly uplifted from depths.

A meeting house was built at Keyport the first year of Mr. Wilson's pastorate. Originally, Keyport church had been constituted as the third church of Middletown. Holmdel being the second Middletown. But in 1850, the name was changed to first Baptist church of Keyport. Soon after settling at Keyport, Pastor Wilson made a regular appointment at Middletown point, (now Matawan). He also administered the Lord's Supper in school houses for the convenience of the Baptists scattered in the (now Marlboro township). In 1850, Mr. Wilson

secured the erection of a very neat and commodius house of worship in Matawan. Mr. Wilson resigned in August 1853, after being pastor more than twelve years. The growth of the church had been constant and the increase was such that a larger and better church edifice was necessary and measures were taken to build it.

In June 1854, Rev. J. Q. Adams entered the pastorate. In little more than a year, he gave up his charge. Mr. Wilson was called but declined to return. After a long interval in the pastorate, Rev. F. A. Slater accepted the pastoral charge in the latter part of 1856. The resignation of Mr. Wilson delayed the plans for a new house of worship, but earnest plans were adopted at the coming of Mr. Slater and the meeting house was nearly finished when he resigned in 1862. Next December, Rev. A. P. Greaves became pastor; the new church edifice was dedicated while he was ministering to the church. His resignation took effect in 1864.

On the next June 1865, Rev. F. F. Cailhopper was called and soon after settled as pastor. His stay was but four years. A long interval occurred in the pastoral office and the church prospered as much as the conditions allowed. Rev. J. K. Manning entered the pastorate in October, 1870; held the longest pastoral charge the church enjoyed. Resigning in 1883, about thirteen years. The succession of pastors since has been: S. K. Dexter, 1883-89; J. D. Crumley, 1890-99. Up to 1900, the church has had nine pastors, two of whom remained twelve and more years each. Several members have been licensed to preach. The church has not been disturbed with discord. Deacon Thomas Burrowes has been an efficient co-worker with the church and the pastors. Equally active in all missions in the vicinity of the church and the Association missions. One church, Matawan has been colonized from Keyport church.

Although Matawan Baptist church is closely related to Keyport Baptist church, Baptist interests there antedated the beginnings of Baptist movements at Keyport. Before 1830, Pastor Roberts of first Middletown church preached in the house of Mrs. Elizabeth Bent at Matawan. Pastors J. M. Carpenter and J. Goble of Jacksonville also, preached in Matawan. Mr. Carpenter lived in Matawan two years. Rev. William V. Wilson, while pastor at Keyport preached regularly at Matawan for nearly nine years. Converts there were baptized into the membership of Keyport church. Of the thirty-two Baptists who constituted the Matawan Baptist church on October 22nd, 1850, twenty were from Keyport and a church edifice was built for them by Pastor Wilson of Keyport the same year. It would not surprise those who know Mr. Wilson if they learned that he was the largest donor for its cost.

The Matawan church chose Rev. Job Gaskill of Columbus for their pastor. Mr. Gaskill was a missionary of the Board of the State Convention at work about Matawan. Mr. Gaskill was one of the most devotedly godly men and Mrs. Gaskill one of the most active and earnest among Christian women. Both of them had ample private means and relieved the church of wholly caring for them. Mr. Gaskill was a very frail man, though he had immense courage. Only a few months sufficed to lay him aside and he was compelled to return home. Additions to the church greatly strengthened it. Mr. D. F. Twiss followed as pastor. But like to his predecessor, he was very frail. Sad afflictions befell him. Death claimed his four children. Disease preyed upon his companion and hemorrhages warned him of his own early death and in October 1853, he resigned to the grief of the church and community. He died June 30th, 1857, and entered into his reward.

In June 1854, Rev. J. W. Crumb became pastor. For four years he wholly served the church. In the last year of his charge a great calamity befell the church: their church edifice was burned in February 1858. The insurance policy had expired days before and the loss was total. The loss of the pastor and the burning of their house of worship was a concurrence of disappointments, nearly fatal to the church. But a conference of neighboring pastors pledged them help in their need. Pastor Crumb closed his labors at Matawan in May, 1858. A hall was rented and a "permanent supply" obtained. Pastor Slater of Kepport assured them of an afternoon Lord's Day service till they had a pastor.

Rev. J. E. Barnes settled as pastor in November 1859, remaining two and more years. These years had ample returns. Large congregations waited on his ministry and his executive gifts wrought to complete a new house of worship. A graduate, Mr. R. G. Farley, came within a year and was ordained. In the next four years, their new church edifice was paid for. The hardships of short and new pastorships and of the fire, caused a decline of the membership and of the financial and spiritual strength. However, Rev. F. A. Slater entered the pastorate in October 1866. In a few years, harvests of converts and renewed vigor confirmed the choice of the pastor. Mr. Slater was pastor for twenty-three years. Resigning in September 1889, on account of increasing infirmities, suffered several years since in a railroad accident.

In January 1890, Rev. C. L. Percy became pastor and closed his charge in October 1894. Two members of the church (women) sailed in 1892, for mission work in India. Pastor H. J. Whalen settled in

January 1895 and resigned in January 1899. On the next June, Rev. J. Y. Irving accepted a call to be pastor.

While the church has hopeful prospects, the commercial and business future of the town does not indicate an extensive growth. If William V. Wilson is included as pastor, the church has had ten pastors. Two houses of worship have been in use. The first built in 1850 and burned in 1858; another now in use. There is not a published statement of members having been licensed to preach and yet, two female members are in India as missionaries.



## CHAPTER XXV.

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### RED BANK, EATONTOWN AND LONG BRANCH.

Shrewsbury in which Red Bank is located had been for many years, an unknown land to Baptists. Red Bank was a small village in 1843. Since the ministry of Samuel Morgan, nephew of Abel Morgan, who followed his uncle Abel Morgan when he had died, as pastor of first Middletown, there had not been Baptist preaching in Shrewsbury, except the monthly service by Pastor D. B. Stout of first Middletown at Red Bank. Abel Morgan went everywhere preaching and if doors were shut, he opened them, going in without invitation. Long Branch(East) was one of his stations. Samuel Morgan kept up the appointment and gathered many converts.

Mr. Bennett, who followed Samuel Morgan as pastor of Middletown church dropped all the out appointments of his predecessors and attended to his farm, more than to cultivating spiritual fields. Without meaning to misrepresent him, he looked after himself rather than after the Kingdom of God. Politics ended his ministerial career and thus it happened that Shrewsbury was lost to the Baptists and the covetous greed of a preacher, also lost the labors of more than fifty years.

The first pastor and missionary at Red Bank renewed the appointment of the Morgans at Long Branch, and meeting descendants of the early Baptists, was glad to hear the ministries of their fathers and mothers, who had told him that their ancestors were Baptists, but being "left out in the cold," had nowhere else to go than to other denominations.

The Middletown shore of the Navesink river was lined with Baptist families, but on this side of the river only nine Baptists lived in Red Bank, and two east of here. The Episcopal and Presbyterian churches were in the village of Shrewsbury, also the "Friends' Meeting." A Methodist church was in Rumson; another below Long Branch; and a houseless interest of the Methodist family below Red Bank. Pastor Stout of Middletown preached here in the "Forum" once in each month; also Mr. Taylor of Shrewsbury monthly. These were the only regular religious services in Red Bank up to November, 1843.

At the meeting of the Board of the New Jersey Baptist State Convention with the New Jersey Baptist Association in Jacobstown, September 12th, 1843, Pastors Stout of Middletown, Hires of Holmdel,

and Wilson of Keyport, called attention to Red Bank and Shrewsbury as a mission field. Unbeknown to one another, each of them asked a young man to visit Red Bank and vicinity. Impressed with this concurrent request the young man whom they asked, invited a mutual conference, when it was arranged for him to visit Red Bank.

God was in this thing. For many months he had been looking for a place. He had traversed a large part of eastern Pennsylvania and middle and west Jersey; not for a church,—for he had from the first determined that he would not follow any one in the pastoral office, and would therefore settle in a new and unoccupied field and have only the one life-long settlement. He had also a choice of locality, and a decided preference like to that of John the Baptist—a place where there “was much water.” As yet he had not seen the place to suit him. When, however, he came here, saw these hills and plain and people and river he said to himself: “I have found it. Here I come and stay and die.”

In October, 1843, the Board of the State Convention appointed him, T. S. Griffiths, their missionary in this region for six months. Returning to Red Bank, he began his ministry on the evening of November 17th, 1843, with a congregation of thirty-three persons.

Prior to his coming back our Methodist brethren had suddenly awakened to the great importance of this field. It is usually so. However long a place is left desolate, if Baptists enter it other names of the Christian family quickly discover the need of its people of *their* doctrinal ideas. There may be two reasons for this—first, the Baptists are good leaders; second, they are safe to follow.

The pastor’s salary was about two hundred dollars, and he must needs keep a horse. And yet he not only did not lack any needful thing, but always had great abundance and avoided the plague of debt.

Large salaries were not given nor expected by pastors in New Jersey till later years. But the salary was not an index of income. Really, the pastors then had larger revenues than now, and those who remained long in the state rarely failed to lay by a store for retired life. The longer settlements of former days were due largely to the bond of mutual interest and love which these tokens expressed. The *business* feature of pastoral settlements in these times is the most satisfactory explanation of their short and uncertain tenure. It will always be, that pastors who impress the people that their “living” is secondary to their “service” will have a place in their hearts and a share of their substance, which very practically verifies the Scripture. “The laborer is worthy of his reward.”

The early settlers of Shrewsbury differed from those in other parts

of Monmouth County, chiefly Quakers. They gave caste to the religious ideas of the people. Other denominations made but little progress. When Hicksitism absorbed Quakerism, but few remained of the Orthodox "Friends." The door was opened at the widest for infidelity, especially in churchless communities. Red Bank, although having neither a house of worship, nor a church organization was leavened with evangelical sentiment. Numerous members of neighboring churches being residents in the place.

The missionary of the convention labored almost a year before the Baptist church was organized. This delay was caused by the opposition of the Baptist household across the river. Generous offers were made to the missionary if he would leave the field, it being insisted that a Baptist church in Red Bank would seriously impair the membership and influence of first Middletown church. Neither did all of the resident Baptists approve the movement. Nevertheless, a Baptist church was formed of fourteen constituents on August 7th, 1844. The missionary was also, at a later date, ordained as pastor. Lots were bought and the walls of the basement were built and paid for. The house, however, was not completed and dedicated until 1849. The same opposition to the completion of the building delayed it, as had hindered the organization of the church. For some time, the Secretary of the American Baptist Home Mission Society had been impressing the pastor with the duty of going West and take charge of the first Baptist church at Milwaukee, Wis. He prevailed in January, 1850, when the pastor resigned to go on this mission; very much against his own convictions. The labors of this first pastorate were in laying foundations. Usually in winter, he preached at Red Bank seven times in the week. In summer, four and five times on the Lord's Day, riding twenty miles to different appointments. The church edifice at Red Bank was crowded on the Lord's Day. A clergyman of another denomination was baptized and others, active officers in Christian denominations were baptized.

When first constituted, the church was known as the Shrewsbury Baptist church, later the name was changed to Red Bank. In August 1850, Rev. R. T. Middleditch became pastor and held the office for sixteen years. Large accessions by baptism and letter from first Middletown were received in the winter of 1850-1; those last mentioned would have been constituents, but for the opposition made to the forming of a Baptist church. Concord and discord occurred at the close of Mr. Middleditch's term of office and he resigned. Seventeen members were dismissed in 1853 to found a Baptist church at Eatontown, about four miles from Red Bank. Mr. Middleditch giving as a

reason for this unwise step, his inability to occupy the field. Additions and improvements were made in the meeting house as occasion required. Following Mr. Middleditch, Rev. C. W. Clark settled as pastor in 1868. A chapel was built at Leedville an out station in Middletown in 1869. The succession of pastors was: Mr. C. W. Clark, 1868-71; E. J. Foote, 1871-75; B. F. Leipsner, 1875-82; J. K. Manning, 1883-97; W. B. Matteson, 1897-1904.

Five members have been licensed to preach. One church, Eatontown, has been colonized from Red Bank. The first house of worship cost, under the superintendence of Mr. C. G. Allen and with rare economy, three thousand dollars. The second, built in the pastorate of Rev. J. K. Manning cost thirty thousand dollars. The difference indicates growth. Two deacons of first Middletown were among the constituents of Red Bank church, father and son, the venerable Daniel Smith and Joseph M. Smith. A brother of Joseph was also a deacon at Red Bank later. Another Smith, also a deacon in no wise related to the former family, had it written of him:

"Deacon Sidney T. Smith was a very modest man. But he was never known to be missing when time or money or hardship was in demand. In the torrid heat of summer, or the slush and snow and cold of winter, he walked miles to be in his place, superintendent of the mission Sunday-school.

And of Joseph M., it was truly said:

"Deacon Joseph M. Smith was a gentle spirit; a man of reading and of intelligence and of eminent devotion—a rock; always found where you would look for him, and when wanted within call."

Red Bank has had seven pastors, one of whom served sixteen years; another fourteen years.

Eatontown was originally a Quaker village. The planting of a Baptist church there as early as it was, was a mistake. It began a lingering life of disappointment. Had a branch of Red Bank been formed and the pastor preached there monthly and social meetings on other Lord's Days, in connection with the Sunday school, all would have been well. But two male members were identified with the church and none of the members had been baptists long. The first sermon preached by a Baptist in the town was by a missionary of the New Jersey Baptist State Convention in 1843. Religious meeting was not remembered by the oldest inhabitant ever to have been held there, except a funeral service. Only two church members lived in the place, a husband, Methodist, and his wife, Presbyterian. Occasionally they went to their own church.

A club of men took the "*Infidel Investigator*," of Boston. As

colportors they distributed the paper. When the missionary asked for the school house for preaching, there was a long list of objections, most of them, silly, one that other ministers would ask the same liberty. They did. Baptists coming to a town opens the eyes of Pedo Baptists to their pernicious teaching, and it must have an antidote. Consent was given and if "no harm was done the trustees would see." They saw and continuous appointments were made. In the winter of 1845 and 6, consent was given for evening meetings. These continued for four months. The missionary riding four miles and back to Red Bank every night through storm and mud. Divine power was manifest in the meetings. One of the proudest men and chief of the club kneeled publicly and confessed his need of Christ. A large number came into the new life and the religious caste of the place was wholly changed.

Ten or twelve years after the building of the meeting house, it was to be sold by the sheriff. But seven women, the first baptized of the meeting of 1845 and '46, the only members of the church left, pledged each other to save it from sale. Other denominations wished to buy it. But these women would not sell. One of them rented the house and kept up worship in it. About 1871, the pastor of the Holmdel church sent word to these women and to certain Baptists living at and near to Red Bank, to meet him in the church at Eatontown on a given afternoon of a Lord's Day. A crowded house met him and six hundred dollars was raised to support a pastor at Eatontown.

In 1872, Rev. W. D. Seigfried was secured and the members increased from seven to sixty in a short time. One of the seven women was a grand-mother. While young she was converted. Kindred and friends urged her to unite with them, with the Methodist church, but she said, "No, the New Testament makes me a Baptist." But they said: "There is not a Baptist church in all of this section." "There will be before I die and I will wait till a Baptist minister comes along." Youth, middle life, children and grand children came. The venerable woman passed, it may be, her seventieth year, was one of the four whom the missionary baptized at Eatontown. He welcomed her children and her grandchildren and two of her grandsons are Baptist pastors.

Seventeen members united to form the Eatontown church in 1853. The pastors were: C. A. Votey, 1853-55; J. Teed, 1856-7, ordained; H. B. Raybold, 1862; W. D. Seigfried, 1872; S. V. Marsh, 1873-76; J. Marshall, 1876-80; A. N. Whitemarsh, 1880-84; W. G. Russell, 1884-86; S. L. Cox, 1887; M. L. Ferris, 1889-93; F. Gardner, 1894-98; M. R. Thompson ordained in 1898; O. Barchwitz, 1899-1900. Mr. Seigfried became the subject of discipline and was excluded. Numerous

converts were added under pastors Marsh, Whitemarsh and Marshall and expansions at the expense of Eatontown church were begun, chiefly by the Trenton Association, a chapel was built at Long Branch on a lot the Association had bought in 1874.

Pastor W. G. Russell of Eatontown resigned in 1886 to accept the charge of the Long Branch church, formed by a large colony from Eatontown, and Eatontown that had grown strong was again depleted, into comparative weakness. An unsolved problem is: the gain of pulling down one church to found another. From its organization, the Eatontown church has had a struggle for life. Only the pious tenacity of a few women has saved it from extinction. While the population of Eatontown is as healthful in its habits and as intelligent as are other localities, some of its pastors have been bad; which the eminent worthiness of others has been essential to redeem the church from the condemnation of those "without." Thirteen pastors have served the church. Changes in the pastorate have been due to a limited salary and is not a fault of theirs. The Eatontown church colonized the Long Branch in 1886.

The rapid increase of population on the sea shore of New Jersey from the interior of the country, called attention to the destitution of Baptist churches of that section. Between South Amboy and first Cape May, there were but two Baptist churches on the sea coast before 1865, Manasquan and Manahawkin. True, Osbornville and Cape May City near by. But Osbornville was back in the "Pines" and Cape Island City is on an island at the extreme point of Cape May. The Trenton Association formed in 1865, inaugurated a new feature of Associational missions for waste places, within its bounds. Pastor S. V. Marsh of Eatontown, called the attention of the Missionary Committee of the Association to certain lots at Long Branch and they were bought by the committee in anticipation of building on them a Baptist meeting house. A statement in the sketch of the Long Branch church in the minutes of 1891, that Rev. William V. Wilson bought the lots in 1873, is a mistake. He loaned to the committee two hundred dollars to buy the lots, giving time to collect it. The Association paid for them.

Ten years later, 1883, steps were adopted by the Association to build a house on the lots. With the generous co-operation of the community, the funds were collected and in July 1886, the house was dedicated under pastor William G. Russell of Eatontown. To the churches of the Trenton Association, is due the credit of buying the lots and to building the church edifice at Long Branch. There are on the sea shore of New Jersey, now, about twenty Baptist churches,

all having houses of worship built within its limits through the Trenton Association.

On February 10th, 1886, thirteen Baptist residents in and near Long Branch met and organized the Long Branch Baptist church. For months, Pastor Russell of Eatontown was their supply and became pastor July 1st, 1886. In that summer, plans for a parsonage and a baptistry in the church edifice were adopted. Mr. Russell resigned in 1891. Succeeding pastors were: C. P. P. Fox, 1891-94. The house of worship was nearly destroyed by fire in March 1892. But in two years, a larger and better house was in readiness for the church. G. B. Lawson followed, 1894-96; George Williams, 1896-99; W. H. Marshall, 1899-1900. The pastors at Eatontown endorsed the Long Branch movement and Mr. Russell was the first pastor there. Five pastors have served the church. It is but just to credit the Baptist brethren, sojourners from New York and from other places, with generously aiding the church with both their financial means and by their active Christian influence alike in building the material temple, and in the support of the church, fully sharing in its current expenses.



## CHAPTER XXVI.

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### NAVESINK, ATLANTIC HIGHLANDS AND NEW MONMOUTH.

Second Middletown is a misleading name. Holmdel was originally second Middletown and Keyport was organized as third Middletown. This body was fourth Middletown. In 1877, the misnomer was corrected and Navesink, substituted for second Middletown. The church was located in Riceville amid the Navesink hills, south and east of Atlantic Highlands. Before 1850, first Middletown built a chapel in Riceville in which the pastor preached and where devotional meetings were held. Mr. Roberts, the predecessor of Mr. Stout in first Middletown had done much mission work in that vicinity about six or seven miles from Middletown village. Intemperance was a universal curse along shore of both Navesink river and of the Raritan bay. Pastor Roberts had been a pioneer in the temperance cause.

There was a family of Leonards in this section; Baptists of the wide awake active and godly sort. A son, Richard A. Leonard was a man of the highest type of practical active piety. He was a deacon of first Middletown as his father had been. The son's benevolence was very real. It is known to the writer, that in a year, when his crops on his farm failed, in place of having nothing to give, he had a note discounted in bank for the full sum of his contributions at home and abroad and paid them as usual. He was an industrious man, not having time for gossip on the *pros and cons* of benevolence. A brother called upon him for help to build their meeting house, being told where he was, the man drove thither and hearing him coming, plowing corn, waited till Mr. Leonard was near and calling and telling his business, Mr. Leonard exclaimed: "Put me down a hundred dollars," and called to his horse "Get up, Bess." His friend was amused; had a lesson on not losing time. The writer had also an experience of Mr. Leonard's way, at the meetings in Eatontown in the winter of 1845 and 1846. Though living twelve miles distant, Mr. Leonard would drive to the village, with the pastor, visited and prayed with every family in the town. It is known to the writer, that a company of fishermen were on the shore of the Navesink river talking on the faults of Christians. When Mr. Leonard suddenly came from a defile in the hills. Seeing him, they exclaimed: "There comes a good man," and he was a good man

The organization of the Navesink church arose from certain influences. Two parties were in first Middletown church, positive temperance men and anti-temperance men: i. e. under given conditions they used intoxicants and opposed total abstinence as a condition of church membership. The Leonards, a large and influential family were very outspoken on the subject of temperance. A serious division of the church impended and was only hindered by the organization of the Navesink church by the temperance party. In July, fifty-five members were dismissed from first Middletown to constitute the Navesink church. Among the number was Rev. Thomas Roberts, a former pastor of Middletown. Mr. Roberts consented to supply the young church till a pastor was obtained. The arrangement deferred a call for a pastor till the infirmities of age, demanded the relief of Pastor Roberts, who had ministered to the Navesink church for four years. Mr. Roberts died in 1865, eighty-two years old.

Pastors who followed were: E. S. Browe, 1858-62; W. B. Harris, 1862-67; J. J. Baker, 1868-79; C. T. Douglass, 1879-85; W. B. Harris, 1889-93. The location of the church was not congenial to growth and yet, nearly one hundred were added to the church by baptism in its years at Riceville. During Mr. Baker's charge, the old parsonage, a long distance from the church edifice was sold and another bought near the meeting house. This year, also, the name of the church was changed to Navesink. Deacon R. A. Leonard died in this pastorate, having held the office from the organization of the church till his death in May, 1877. He was superintendent of Middletown Sunday school and then of Navesink till he died, forty-two years, While Mr. Douglass was pastor, a new house of worship was built and occupied in 1883.

Important changes were taking place in Atlantic Highlands, involving the absorption of Navesink Church by one or more Baptist churches in centers of increasing population. These interests took shape in 1888. It was decided in that year, to divide the church into two branches, with the expectation that the Highland Branch (now first Atlantic Highlands) would soon be constituted a church. Several families of the Leonards had already moved there and a very creditable house of worship had been built. The Lord's Day morning service had also been transferred from Riceville to that branch and Rev. W. B. Harris, an old pastor, had charge of the Navesink branch church till the organization of the "Central Atlantic Highlands," church in 1893. Thus the Navesink church conserved Baptist interests in this field of first Middletown church and became two Baptist churches.

In 1889, one hundred and seven were dismissed to constitute first Atlantic Highlands church. Four years later, in 1893, "the Central

Atlantic Highlands church". Riceville has thus become the field of the Central Atlantic Highlands church.

First Atlantic Highlands and Central Atlantic Highlands are so identified with Navesink church and with each other, that their history is involved in that of Navesink. A church edifice for first Atlantic Highlands was built in 1884. In July, 1888, the Navesink church divided itself into two branches and observed the Lord's Day morning service and the house of the first Atlantic church. But the inconveniences of this arrangement were so real that morning worship was returned to Navesink and the Atlantic Highland branch provided supplies for itself. Rev. E. Loux was engaged for that office. The Divine blessing was upon his labors and many converts were baptized into the fellowship of that "Branch."

Eventually, one hundred and seven members of the Navesink church were dismissed to constitute the first Atlantic Highlands Baptist church. These and those whom Mr. Loux had baptized were in all, one hundred and twenty-six, and the first Atlantic Highlands Baptist church was recognized in the ensuing February. In March, 1890, Mr. Loux was called to be pastor. He resigned for special reasons in April 1893. The reasons are given in the history of the Central Baptist church of Atlantic Highlands. Rev. H. W. Hillier followed Mr. Loux in 1893, remaining till 1900. Rev. H. S. Quillen settled in 1899, and was pastor in 1900. The church has not grown as anticipated since its organization and it is due to two reasons. One, location. Family interests determined the choice, rather than the convenience of residents. Another, the organization of the Central Atlantic Highlands church. To this body the First church contributed forty-nine of its members before the resignation of Pastor Loux, indicating the better location of the "Central" church.

The preference of Mr. Loux for the location of the "Central church" induced his resignation of the pastorate of the first church. The churches are not far apart, but are not convenient to each other. A malarial space cutting off the first church from the picturesque and healthier resident part of the Highlands. This may, however, be in time removed.

Central Atlantic Highlands Baptist church was constituted in April 1893, with ninety-eight members. Pastor Loux of first Atlantic Highlands church, preferred that the first church remove to the site chosen for the Central church, than that forty-nine members be dismissed from the first church to unite in the constitution of the Central church. Inasmuch, as this could not be done unanimously, the other alternative was to dismiss the forty-nine who, with one other Baptist

numbered fifty, making a constituency of ninety-eight for the Central church. With the organization of the Central church, the Navesink church disappears, its property was transferred to the Central church. Pastors of the Navesink body and all other members are on the register of the "Central" church and it is the Navesink church, including its history.

In 1893, Rev. F. C. Colby became pastor and a large and costly house was begun. It is said to seat more than a thousand persons and to have cost many thousand dollars. There is scarcely more evidence of incapacity than the folly of such an enterprise. The pastor ought to have had weight enough to prevent this blunder. There was not need of such a house and of its vast cost. The church has been burdened by its debt, which but for this mistake, might have been a large and efficient body. Mr. Colby resigned in 1897 and escaped from a coming woe, a debt that if it did not swamp the church, it was saved by a successor at vast cost. The people deserved a better leadership. Rev. W. H. Shermer entered the pastorate in 1897. Death terminated his usefulness the same year. He was a true and good man. Whether hopeless of bringing relief to the church had aught to do with his death is not stated. In 1898, Rev. J. S. Russell became pastor and is now (1900) ministering to the church. While only nine years have gone since the church was organized, three pastors have served the church. One of whom died in the year of his settlement.

Rev. A. B. MacLaurin became pastor in 1901. Under his able leadership the large outstanding debt was wiped out, May 1903.

Much the same causes originated the New Monmouth church as originated Navesink church. All of the temperance element had not gone into the Navesink church. Many older men and women, who in practice, were in sympathy with "Total Abstinence" still thought that a "little" for some people as allowable. They had been accustomed to its use and to the habits of a former generation. Neither was the pastor as outspoken as Mr. Roberts had been and such sheltered under his neutrality. Mr. Stout, personally, was right in his views and practice. But he loved peace and thus there was a temperance and an anti-temperance party in the church. An unhappy condition in a church on a moral question. In another body, there would have been dissension. Thus it was, that north of Middletown village, sixty-three members called for letters of dismission and on April 28th, 1854, organized Port Monmouth Baptist church. Rev. William V. Wilson had been pastor at Navesink in 1853. Resigning there at the end of one year, he accepted a call to Port Monmouth in 1854. A house of worship was built immediately, on a lot at New Monmouth and in 1899

the name of the church was changed from Port Monmouth to "New Monmouth." The meeting house was opened for worship in January 1856. An active Christian life was early developed. A chapel was built at Port Monmouth in 1855. The nearness of New Monmouth to first Middletown and if Pastor Wilson had accepted a proposal to succeed Mr. Stout, when he had died, in 1875, a return of New Monmouth church to the mother church would have been effected. Pastor Wilson resigned in 1892, having been pastor about thirty-eight years.

Rev. C. E. Weeks became pastor in March 1892; his stay was short. In October 1894, Rev. P. A. H. Kline settled as pastor. But he died in the next June, 1895. Mr. Kline was a devoted and eminently useful minister of the Gospel. With their venerated minister living among them, they were in no haste to get a pastor. However, in February 1896, Rev. G. C. Williams entered the pastorate. But there was a vacancy at the end of a year, when Rev. M. M. Finch took charge of the church in December 1898 and was pastor in 1900. New Monmouth has a small field, and could be consolidated with first Middletown, especially as the cause of its separation in 1854, has wholly disappeared and the mother church can as well as not occupy the field where two churches exist.



## CHAPTER XXVII.

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### PISCATAWAY AND SCOTCH PLAINS.

Many of the settlers in the locality of Piscataway were from Piscataway river dividing the provinces of Maine and New Hampshire and they called their Jersey home by that of their New England home. Linking thus the memories of persecution and of escape from bondage and of freedom. The colonists were usually Baptists and presumably had been identified with a Baptist church before their coming to New Jersey. Piscataway and Baptists are synonomous. Their early history is obscure. Maine was an appendage of Massachusetts, and Puritan intolerance could as well reach them in their hiding in the wilds as in the nearer dwellings. New Jersey, Pennsylvania and Rhode Island were the only colonies in which free speech and free confession of God was allowed despite New England's littleness and conceit. New Jersey by its charter and its colonists assured to its settlers not only civil equality and religious liberty, but special educational advantages were accorded there only in North America. The first free public school was in New Jersey in 1668. (Report of State Board of Education, August 31st, 1879.)

The charter of Bergen of September 22nd, 1668, granted by Sir Philip Carteret, governor of the colony province of New Jersey, "stipulated that all persons should contribute according to their estates and proportions of land for the keeping of a free school for the education of our youth." (xn Literature Co., 94, Page 201. See also, Page 191.) Prof. Newman in his invaluable history of Baptists in the United States says: "It is one of the marvels of history that such a king as Charles II. should have sold to such a man as William Penn, so large and so valuable a territory as Pennsylvania on terms so highly favorable to religious freedom and with the certainty that it would be used for the freest development of what was then regarded as one of the worst forms of radical Christianity." But Pennsylvania and New Jersey had previously been largely settled by the Hollanders, who had enjoyed for years, the liberties they guaranteed to their colonies. No other colonies had larger freedom. Rhode Island Charter might be revoked at any time.

But the charters of Pennsylvania and New Jersey held Charles II and the "Stewarts" under obligations, which even Charles II. dared not ignore. William Penn was the son of Admiral Penn, who had

rendered services to Charles I in the Civil War, which Charles II was glad to remunerate. William Penn was a "Friend." The Quakers stood aloof from the Parliament party and aided friends and foes in their need. Anthony Sharp the (writer's maternal ancestor) gratuitously clothed the ragged army of Charles I. The Welsh also, were not of the Parliament party. These and the Quakers were the chief colonists of Pennsylvania and of New Jersey. Anthony Sharp and other wealthy Quakers had bought large tracts of land in New Jersey, whither they sent their persecuted and needy "Friends" giving them a home. Thus the "Stewarts" were under obligations they dared not deny and these colonies had claims above any other. At this time, it was well known in court and in the kingdom that wealth and position were valueless to men who preferred their "rights" to their lives and were ready to endure any wrong than deny their Faith; men who knew that conscience, duty and liberty are Divine gifts, which God only may limit.

The thoughtful will note how thus, the minutia of Jehovah's plan affects and effects the mightiest forces for the betterment of mankind. A lowly, unknown man confers a good upon the hunted Loyalist, who expiates on the scaffold, the wrongs he had committed against the "rights" of humanity and a fugitive son regaining a throne, recalls the ministry of the lowly man and uses his power to restore to mankind the "rights" the Father had denied.

Judging by their names, the pioneer settlers of New Jersey were of various nations. Holland, France, England, Ireland, Scotland and Germany were among them, reminding us of the early and constant mission of the Gospel "to all men." Neither wife or child is mentioned as included in the emigrant company; there were such however. The names of but six men are said to have constituted Piscataway church in 1686. A year before 1685, a town house was built and the Baptists are stated to have swarmed into it and preached. The building committee was composed largely of Baptists. Hugh Dunn, a constituent of the church, came to the place in 1666; Drake in 1669-70. Dunham was of age in 1682 and assumed the leadership. Each of these three were lay preachers. John Drake was the first ordained pastor. Instead of the constitution of the church having been in 1689, Mr. O. B. Leonard, authority in such case, states that it was in 1686. The same mistake occurs in the date of the origin of Middletown church, commonly, it is said to have been in 1688, it was known to have been twenty, if not more years earlier, in 1668. Pastor Stelle wrote a history of the Piscataway church in 1746; states that it was organized in 1686. Mr. Killingsworth is known to have been in Piscataway in 1686, "being a witness to a will" that year, and Mr. Stelle says: "Mr. Killings-

worth first settled this church about 1686 and preached the Gospel to them a considerable time."

Pastor Drake was ordained 1710-15 and was pastor until 1729 and then on account of old age ceased preaching being seventy-five years old. He died in 1741, having been pastor nearly fifty-five years, but administered the ordinances till his last illness. These data were given by Mr. O. B. Leonard whose familiarity with the wills and deeds and original sources of information endow him as an authority on all items of early history. The lack of mention of wives and daughters was not because of depreciation of them, as this extract shows:

"The old Constitution of New Jersey, adopted in 1776, provided that "All inhabitants of this Colony, of full age, who are worth fifty pounds proclamation money, clear estate in the same, and have resided within the county in which they claim a vote for 12 months immediately preceding the election, shall be entitled to vote," etc.

"This was construed literally, as admitting all persons, male and female, white or colored, having otherwise the proper qualifications, to the privilege of voting. When, in 1797, John Condit, of Newark, and William Crane of Elizabeth Town, were rival candidates for the Legislative Council, seventy-five women's votes were polled in Elizabeth Town for Mr. Crane; but Mr. Condit was elected. In the Presidential canvass of 1800, the partisans of John Adams and Thomas Jefferson availed themselves alike of this provision; and females, especially where the Society of Friends were in strength, voted in considerable numbers throughout the State. The precedent was sustained year by year. At first only single women voted; afterwards married women also, colored as well as white. In Hunterdon county a citizen was chosen to the Legislature by a majority of two or three votes, and these were cast by colored females.

"The circumstance which led to the abolition of this custom was the gross abuse of the franchise practised in the contest over the bridge at Elizabeth Town in 1807, a bridge from Elizabeth Point to Bergen Point across Newark Bay. This bridge would open a route from New York to Philadelphia through Elizabeth Town, to the detriment of Newark, and, therefore, the Newark people hotly opposed it. When the day for deciding the contest arrived (Feb. 10) the excitement was intense. Everybody who could possibly claim a vote was brought to the polls—not males only, but females, both white and colored. It was charged that not a few of these, by change of dress, voted more than once, and this whether worth £50 or not. The population of Essex county was computed to be 22,139. Never before had more than 4,500 votes been cast in the county at any one election. On this

occasion the votes polled were 13,857 more than half of the whole population. So glaring were the frauds practiced that the election was set aside by the Legislature, November 28th, 1807, and the law authorizing it annulled. The qualifications of voters also were more strictly defined, and none but free white males, of 21 years, worth £50, were allowed the elective franchise."

There were a great army of martyrs who died rather than deny Christ. They were an efficient force in our churches were essential to the Christian activities of modern times. After Cohansie, their names appear as constituents, beginning with first Cape May in 1712. The names of the early settlers in Piscataway are multiplied into legions and are scattered over nine counties.

In 1709, the membership of the church was reduced to twenty. The secession of Mr. Dunham and whom he could influence to accept the Seventh Day theory; the discord growing out of division and the activity of the seceders, explain this low estate. Even under the most hopeful conditions; the sparse population, the newness of the people to each other and to the country allowed small room for church work. After the ordination of Mr. Drake, however, a great improvement came. The financial ability of the church must have been limited. Probably he cared for himself, as the custom was, when pastors lived on their own farms or having a parsonage farm, derived their support from it. Ordinarily, pastors then acquired a competency for their old age. Some of them had large estates. Missions and benevolences were few, the minister shared in abundant benefactions from their people. Then too, the habits of living were very plain. Preachers were not easily distinguished from their neighbors in either manners or dress. Rev. Benjamin Stelle followed Rev. Mr. Drake. He was born in New York City and was the son of a French Huguenot. Mr. Stelle was ordained when fifty-six years old in 1739. Mr. Stelle was an eminent pastor and judge in the courts. Even though one hundred years have gone by, his name is revered. While pastor for twenty years, until his death in 1759, at the age of seventy-six years, the church had continuous enlargement.

Under his ministry, Scotch Plains, in 1747, was constituted. His son, Isaac Stelle succeeded his father in 1752. Seven years before his father's death, he was assistant pastor to his father. Immediately upon his father's departure, he became pastor, continuing twenty-two years till his death in 1781, including the seven years in which he was assistant pastor, his pastorate was twenty-nine years. He died at the age of sixty-three years. Mr. Stelle was a remarkable man. Pre-eminent as a preacher, pastor and missionary to distant parts of the

country. Morgan Edwards said of him, and he was a most competent witness; "I need not publish the goodness of the man or the excellency of his preaching. He was remarkable for his travels among the American churches in company with his other self, Rev. Benjamin Miller of Scotch Plains church, lovely and pleasant were they in life and in death they were not much divided. The one, Pastor Miller, having survived Mr. Stelle but thirty-five days."

Rev. Reune Runyan followed Mr. Stelle. He also was of French descent; was born in Piscataway; was baptized and was licensed by the church in 1771. Mr. Runyan was a great grandson of the first pastor, Rev. John Drake. Called to Morristown, he was ordained pastor of that body in 1772, serving as pastor there, eight years, returning to Piscataway in 1780 and became pastor of Piscataway in 1783. Morgan Edwards says: "His ministry was with credit and success."

The colonies suffered in the Revolutionary War and long after its end a constant depletion of men and of means. Middletown by an inheritance of thousands of dollars from Jonathan Holmes, a grandson of Obadiah Holmes, Sr., alone escaped the exhaustion which imperilled our other churches. Piscataway on the line of travel and marches between Philadelphia and New York was ravaged by both armies as was all New Jersey in the line of their marches. Pastors and churches could do little more than "hold on." In 1785, the membership of Piscataway was only thirty-nine, one less than when he settled as pastor in 1783. Next year, however, a special revival was enjoyed in which seventy-eight were baptized and the year after, twenty-two were added to the church by baptism. In 1786, Henry Smalley was licensed to preach. Mr. Smalley became pastor at Cohansie and held the second longest pastorate charge of a Baptist church in New Jersey.

Pastor Runyan's oversight of Piscataway was the dividing line between periods of weakness and of growth. Up to and after 1800, the religious state of the nation was chaotic. A tide of continental infidelity that reached its flood in the French Revolution, overflowed into America. Jacobin clubs were formed among the people and Washington dismissed the French Ambassador, Genet, on account of his meddling with the Christian interests of the nation and purposing to introduce the infidelities of France. All the moral stamina of Presidents Washington and of John Adams was necessary to overcome the influence of France on our new nation. It was a period of the Divine keeping of the Christianity of the country, for what it was to be, in the relations of the nation to humanity. We cannot be too grateful for the elevation of the two presidents, George Washington and John Adams, in our early history, especially in their precedence

of Thomas Jefferson. The tone they gave to the country had matured so positively as to have continued in subsequent generations.

There was an intermission of the growth of spirituality in Piscataway church; when in 1795, the church observed four days of special prayer "on account of the coldness and barrenness of the affairs of religion." Following this special season of prayer, refreshing showers of grace visited the people and this pastorate of twenty-eight years closed amid revival blessings. Mr. Runyan died in 1811, seventy years old. Previous to his death, a house of worship was built in New Brunswick in 1810, where many members of Piscataway church lived and to whom Pastor Runyan ministered as often as his years and strength allowed. It must be remembered that pastors in these days were hard working men on their own, or on a parsonage farm and at seventy years, with pastoral duties and farm work, their natural strength was impaired as later, relieved of farm work they were not. These mission movements indicate aggression that the crises of recovery from the Revolutionary War and the anticipation of the war of 1812, which bespeaks the reality of vital piety and of financial ability.

On October 12th, 1812, Rev. J. McLaughlin. He was the first pastor of Piscataway who resigned before "God took him." Mr. McLaughlin lived in New Brunswick and made another change quite important. Preaching in the morning at Piscataway and in the evening at New Brunswick. Baptists in the town were thus associated with each other and having waited four years, organized a church in the city in 1816, composed of at least twenty constituents. Mr. McLaughlin supplied the church till the spring of 1817. His measures originated the New Brunswick church earlier than it probably would have been and is really the chief agency of its constitution. The necessity of a pastor wholly devoting himself to the church in the city induced Mr. McLaughlin to limit himself to Piscataway, and doing so, remained but a few months longer. A contemporary and deacon of Piscataway said of him: "He was a man of eminent piety, a good minister of Jesus Christ, grave in his deportment and unusually solemn in pulpit address." A successor wrote of him: "The memory of his many virtues and faithful labors, is still fondly cherished by those who were his contemporaries in the church."

Daniel Dodge became pastor about a year after Mr. McLaughlin resigned, entering on his duties October 18th, 1818. Pastor Dodge while actively in the ministry, was a foremost man. Not on account of being an eloquent preacher, nor educated or endowed with natural gifts of foresight and wisdom, but because "sound in faith," and having

a certain dignity of manner, which impressed people that he was not to be trifled with. The first year was a season of special blessing and many were baptized into the church.

But his pastorate, almost thirteen years, was full of troubles. Questions, questionable were insisted on by him. One, the lawfulness of marrying a deceased wife's sister. Another, the laying of hands after baptism, a Gospel ordinance. These were contrary to the usage of the church and grievous to many of the members. Mr. Dodge was not disposed to give up his opinions or to assent to any compromise with those who differed with him. He was a high-toned Calvinist, a pious man and in every way a consistent pastor and preacher. His manner and speech expressed self-sufficiency and while neither wholly conceited or arrogant, he was certain that he was right. Appeals to the Association were his dislikes and finally, by advise of a "council" the church yielded in the matter of "laying on of hands after baptism." The later years of his stay were peaceful. In fact, the people were amiable and consented to harmless traditions, rather than quarrel. Mr. Dodge was highly esteemed on account of his integrity. He answered to the Apostle's exhortation to be steadfast, immovable, always abounding in the work of the Lord, as he understood it. Mr. Dodge closed his labors at Piscataway in 1832.

Rev. D. Lewis settled as pastor in June, 1833. Good men differ on things essential to church membership. Mr. Lewis objected to "the laying on of hands after baptism" and to, "that the marriage to a sister of a deceased wife was incestuous." Discontent involved in these differences induced a spiritual drouth for the time. But in two or three years, seasons of refreshing cleared the skies, and showers of blessing were renewed. More than one hundred were baptized in an associational year. The beloved pastor died in 1849, at the age of seventy-three years, having served the church seventeen years. One who enjoyed his ministry said of him: "A plain man, unpretentious to learning or eloquence, modest and retiring, sound in the faith, seeking the honor of his Divine Master and the peace and harmony of his people." The writer knew him well. It could be justly said of him: "A good man and full of the Holy Ghost."

Pastor Lewis lived in Piscataway. After his death, the church bought a parsonage lot, some two miles distant from the church edifice and built a fitting residence for the pastor. It was occupied by them until 1869, when it was sold and a larger and much better one built near the house of worship.

In 1850, Rev. H. V. Jones late pastor of 1st Newark began as pastor in April. Mr. Jones was noted for his executive ability. With

his settlement, dawned an era of Baptistic life. At his coming, a new era began, realized not only relationship to the whole world, but the home field was infused with great activity. Seemingly, a calamity occurred on January 1st, 1851. The congregation was gathered for morning worship, when fire consumed the sanctuary. While the burning was in progress, a meeting was held and most of the money to build a larger and modern church edifice was pledged and within a few months the building was completed and dedicated at a cost of seven thousand dollars. A later pastor writing of Mr. Jones and of his pastorate says:

"The ministry of Mr. Jones was greatly honored of the Lord, both in adding souls to the church and in raising the membership to a higher standard of spiritual life and activity. At no time in its history had so much been accomplished towards awakening the spirit of benevolence and securing systematic contributions to the cause of Christ. Missionary societies were formed, and the whole parish was divided into districts with solicitors and collectors in each, so as to secure the co-operation of every member.

"Some time before the close of Mr. Jones's pastorate his health so greatly declined as to disqualify him for much of the labor incident to so large a field. The Church, cherishing a most hearty appreciation of his ministry, granted him from time to time indefinite periods of rest, in the hope that he might recover his strength and for many years continue to go in and out before them, but in this both he and they were disappointed, and in March, 1856, he bade a tearful farewell to a deeply attached people.

The first parsonage was completed in the first year of the settlement of Mr. Jones and a new church edifice was built in the second year of his coming and was paid for.

On October 1st, 1856, Rev. C. J. Page settled as pastor and continued for eleven years. His ministry was a continuous blessing. One hundred were baptized as the fruit of one revival. The patriotism of his people was shown in 1862, when the church voted to allow him to serve as chaplain in the Civil War for nine months and continued his salary while chaplain. Returning home, refreshings were enjoyed to the end of his charge in March 1867.

In March 1868, Rev. J. F. Brown entered the pastoral office. Physical prostration and not an appearance of recovery induced his resignation in September, 1878. Each year of his pastorate bore fruit of his labors, excepting the last, when he was so enfeebled as to be almost entirely laid aside by prostration. Mr. Brown was living in

retirement in 1900 at Mullica Hill, honored and valued, for both his work and for his personal worth.

From 1879 to 1895, Rev. J. W. Sarles held the pastoral office, sixteen years. The activities of the church were maintained; the Sunday schools were increased; the benevolence of the church was enlarged and with rare exceptions, converts were annually added to the church.

This second Baptist church that survives its planting, south of Rhode Island, has existed two hundred and fourteen years and has had twelve pastors. Four of them had been members of the church, converted, baptized, licensed and three were licensed and ordained for the pastoral office at their home. Four were pastors respectively, fifty, and twenty, and twenty-nine and twenty-eight years. The intervals of pastorates rarely exceeded a year and often only months; so that the church has had almost continuous pastoral oversight, a fact peculiar to itself and to Cohansie. When it is considered that in this period was included the settlement of the country; Indian troubles; the American Revolution; the flood of French infidelity; the War of 1812 and the Civil War, the appreciation by these people of the Gospel and of their Baptist faith, the wonderment is beyond expression. The like is equally true of Middletown and of Cohansie and it is not a surprise that such disciples should have endured persecutions, emigrant life, more than once, involving the loss of home and country for the truth of God and their faith; "not counting their lives dear unto them."

Including the pastors, whom they licensed and ordained to serve themselves, sixteen members have been licensed to preach, one of whom, Henry Smalley, was pastor at Cohansie forty-nine years and thus had the second longest Baptist pastoral oversight in New Jersey, which like to that of John Drake at Piscataway, for fifty years terminated only at his death.

The first House in which the Church worshipped, was built by the early settlers of the township. This appears from an item in the town records, taken from the official record at Trenton, Liber, 4, which we copy *verbatim*; "January 18, 1685-6. Att the Towne Meetinge then agreed yt there should be a meetinge-house built forthwith, the dimensions as followeth: Twenty foot wide, thirty foot Longe and Ten foot between joynts." This house stood in a small village now called Piscatawaytown, about one mile south-east of the present house of worship, and near the Raritan river. The village was for a long period of colonial times the seat of justice for a large extent of territory, extending over Middlesex and considerable portions of the counties now known as Union and Somerset. It was, doubtless, in this humble

building that the Church worshipped from its organization in 1686 till 1748. In the latter year, a house, 40 by 36, was built on a lot of four and six-tenths acres, bought of Alexander McDowell in April, 1731. Morgan Edwards speaks of this house as "a well-finished house, but wanting the necessary convenience of a stove." The records of the church do not state when this "convenience" was introduced. The house stood till 1825, the first year of Mr. Dodge's ministry, when it was taken down, and a new and more spacious one erected on the same site at a cost of \$3, 000. Its size was 52 by 42. This house, as already stated, was entirely consumed on the first day of January, 1851, and on the same spot was erected the present house. Its size is 68 by 52, having a gallery on three sides, three aisles, and a recess pulpit, with an addition for social meetings and the home Sunday school. These four sanctuaries, each larger and better, indicate the growth of the church.

Many efficient churches have gone from Piscataway and they have multiplied by scores. Houses of worship were built at Scotch Plains and at Samptown before churches were organized at these places. Piscataway has been a fruitful vine. Far back in the eighteenth century, members migrated into South Jersey, taking their Baptist ideas with them and there to they have had fruitage. Essex, Union, Morris, Middlesex and New York City may congratulate themselves on their Baptist relationship to this venerable body.

Even the far south shared in its benefactions, through Benjamin Miller and Isaac Stelle, who sowed Baptist seed in its wide fields, where in the Eatons and Hart of Hopewell, shared. New Hampshire Baptists lived anew at Piscataway; Piscataway renewed herself on the sea shore in South Jersey, as did Middletown at Cohansie and at Hopewell and in North Jersey, in the south and in New England. These Baptists of old times valued their convictions of truth and were vigorous in their dissemination, as the best and the only truth of the Christ and which the world must know to "inherit eternal life."

Scotch Plains was the first-born of Piscataway church, organized in 1747. Local mission work had developed Baptist strength in the neighborhood. Its name was given to the locality in 1685. A few Scotch families had moved there in 1684-5 and stayed a short time and the name has clung to it since. But few names characteristic of Piscataway are among the constituents of Scotch Plains.

At the organization of 1st Cape May church in 1712, an innovation is the names of women as constituents of the church. This was the first mention of women as constituents. Since then, there has been no exception of the names of wives and daughters as constituents. At

Scotch Plains, there were seven women and eight men and of them were the uncle and aunt of Rev. James Manning, the first President and founder of Brown University. Later, he was a member of the church, also, the immediate relatives of the five Suttons, brothers, all licentiates of Scotch Plains and students for the ministry as was Manning. John Sutton, one of the brothers, was an associate with Mr. Manning founding Brown University and a foremost man of his day. In 1847, Rev. Mr. Locke, pastor preached a historical sermon in which he names only thirteen of the fifteen dismissed from Piscataway to form Scotch Plains church.

In 1742, Baptists agitated the question of putting up a house of worship at the Plains, though the movement was local, it had the co-operation of the mother church. The plan was carried out in 1743. Tradition reports that "Scotch Plains lent a hand" to put up the building and that it was enlarged in 1758. Were young churches "set up in house keeping," the enthusiasm of their first love would be economized for growth and the wretched dwarfage, so often realized in the bitter struggle of sacrifice to live would be avoided. The Scotch Plains Baptist church accepted a fundamental Baptist doctrine of individual liberty to interpret the Scripture. Accordingly, at the first church meeting they chose deacons and "Ruling Elders."

Many Baptist churches in earlier days, held that "Ruling Elders" was a legitimate Scriptural office for churches. Since then, views have changed and churches manage their own affairs. "Ruling Elders" and the pastor was an executive committee, a kind of session, or consistory, doing business for the church. The notion was a graft from Presbyterian or Dutch Reformed churches. The church adopted two rules: I. That the office should be perpetual. II. Its duties were stated to be: To agree with the pastor about his annual salary; on his removal or death to call another on trial; to approve a gifted brother who may be a candidate for the ministry; to settle any differences among the brethren; to have the oversight of the meeting house and parsonage lot; to reserve, sue for, or recover any gift made at any time for the use of the church. Later the duties were increased for a time, to receive or dismiss members. Good people, these were and they must have had great confidence in their vestry and enjoyed some of the most vexatious business done for them and the church, must have been thankful that they had so many good men to trust these things to.

This plan continued for many years. Then, trustees were chosen for the conduct of the financial affairs. The "permanent council" is akin to the "Ruling Eldership." This "order" reached to

and was in Pastor Millers day. His many and long absences from home on misson tours may have induced him to assent to this arrangement for the relief of his anxieties when away.

The house built in 1743, was in use for fifteen years. It was too small for the congregation and was enlarged in 1758 and destroyed by fire in the winter of 1816-17. Soon after it was replaced by a larger and better sanctuary, which again was too small and in 1871, a beautiful building including all modern appliances for aggressive work and adapted in architectural furnishings and musical appointments, needed by refined taste and culture. Four houses of worship have been in use since 1743. A parsonage property was bought in 1775. The dwelling house on it was burned in 1786. Another, built of stone, a great improvement in all respects was built immediately. Through an increase of population and improvement in lines of travel to centers of trade the parsonage property became valuable. The sale of part of it made possible the large cost of the new church edifice built in 1871, judged necessary if the church would hold its place and command the influence essential to its best welfare.

The church has shared largely with other Baptist churches in the labors of eminent pastors, both as respects their culture, intelligence and spirituality. Rev. Mr. Miller, the first pastor, when a young man was said to be "wild and forward," which means that he was a forceful man and had in him the making of a man and all of his later life proved him to be a man among men. His career, young and old, shows that he had a "mind of his own." While yet "wild and forward," he heard a sermon by Rev. G. Tennent, stopped; turned about and was made a new creature. Morgan Edwards says: "Mr. Tennent christened him, encouraged him to study for the ministry." "But a sermon at the christening of a child set him to thinking and to Bible searching for authority for Infant baptism. He searched in vain. As do all. He became a Baptist, offering himself to Piscataway church in 1740; was buried with Christ in baptism." When twenty-five years old, the Scotch Plains church called him to be pastor and he was ordained in February 1748.

Mr. Miller was originally from East Hampton, where his family settled. After the English conquest, it declared for no taxation without representation. The first of the Millers in East Jersey was in 1700, coming from east end of Long Island in 1686. Under Whitfield, he was converted in the first Presbyterian church, New Brunswick.

This interim when baptized, in 1740, and his call to be pastor in 1748, was probably spent in preparatory studies, which he had begun before joining Piscataway church. He may have preached for Rev.

Benjamin Stelle at his out stations. His early associations with Isaac Stelle, son of Benjamin Stelle, of Piscataway began in this interval. It was a devotion so mutual, and real as bound the two men for life and death. If one left his home the other accompanied him. Living for and unto each other, and when death came to one, the other quickly followed. Scotch Plains was Mr. Miller's only pastorate, as was Piscataway Mr. Stelle's only charge. Mr. Miller was pastor thirty-four years. Mr. Stelle was pastor twenty-nine years. Mr. Miller was sixty-five years old when he died. Mr. Stelle was sixty-three years old at his death. A stone tablet covers Mr. Miller's grave. His people loved him and had this inscription graven on the stone:

If grace and worth and usefulness  
Could mortals screen from Death's arrest  
Miller had never lain in dust  
Though characters inferior must

The minutes of the Philadelphia Association attest his earnest, missionary labors going far, and for months from home on tours assigned to him. Isaac Stelle of Piscataway usually accompanied him on these trips. The love of these men, begun in early days was wonderful. Said Morgan Edwards of them: "Lovely and pleasant were they in their lives and in their death, they were not much divided, the one having survived the other but thirty-five days. Mr. Miller's character is hard to be delineated for want of originality (in Mr. Edwards): all that hath been said of a good, laborious, and successful minister will apply to him." Appointed with Mr. Van Horn of Penepack, Pa., by the Philadelphia Association, to visit the Armenian Baptist churches of N. C., to have them come into our fellowship. Their visit was a success.

John Gano and Mr. Miller were dear friends. Mr. Gano was a chaplain in the army and after the surrender of Cornwallis, at Yorktown, Va., he heard of the death of Pastor Miller and said: "Never did I esteem a ministering brother so much as I did Mr. Miller, nor feel so sensibly a like bereavement." His labors at Scotch Plains were very successful. Forty were baptized the first year of its organization, sixty-eight in the next year.

Inasmuch as Mr. Miller had an intimate relation to the beginning of the first Baptist church of New York City, it is fitting to quote from a historical sermon preached on January 1st, 1813, by its pastor, Rev. William Parkinson. Mr. Parkinson says: "Jeremiah Dodge, (originally of Fishkill Baptist church, later of New Brunswick, N. J.) settled in this city and opened a prayer-meeting in his own house. In 1745, (Error in date. Church of S. P., not organized nor Mr. M. ordained.

Mr. Carman possibly was first in N. Y., after 1745). Rev. Mr. Miller of Scotch Plains, N. J., visited the city (possibly on the invitation of Mr. Dodge, who had heard of him in his residence at New Brunswick, N. J.), and baptized Joseph Meeks. The prayer meeting was thereafter held alternately at the house of Mr. Weeks and of Mr. Dodge.

After 1750, Rev. J. Carman of Cranbury (Hightstown) visited them and baptized till their number was thirteen, when they were advised (by Mr. Carman?) to unite themselves to the church at Scotch Plains, so as to be considered a "branch" of that church and to have Mr. Miller preach and administer the Lord's supper once a quarter; that was in 1753."

Under Mr. Miller's labors, congregations grew, and they rented a "rigging loft on Cart and Horse streets (now William street) which they fitted up for worship and used for three or four years. The place was sold and as many as could be accommodated worshipped in Mr. J. Meek's dwelling for a year. Buying a lot, where the house stood in 1813, (Mr. Ayer's house in which Mr. Whitman, the Armenian Baptist minister preached) they built a small house of worship and opened it for worship March, 14th, 1760 and increased to twenty-seven members. Letters of dismission were asked for from Scotch Plains in June 12th, 1762 and they were constituted a Baptist church on June 19th, following Rev. Mr. Miller of Scotch Plains and Rev. John Gano of Morristown being present."

Virtually, Mr. Miller had been pastor in New York City for ten years and the place of worship was the second in which they had worshipped and if the house built by the Armenian Baptists is included, it was the third Baptist place of worship in New York City. For four years, after the death of Pastor Miller, "supplies" served Scotch Plains church.

W. Van Horn began as pastor in December, 1785. He was a man of recognized legal position and of social influence. He was a member of the convention to form the first constitution of Pennsylvania and had been a chaplain in the army of the American Revolution and thus, a suitable pastor to follow Mr. Miller. His pastorate of twenty-one years was happy and useful. Not alone in accessions of baptized converts, but in the re-organization of the internal affairs of the church. The "Ruling Elders" and the "vestry" were supplanted by "trustees." The parsonage was rebuilt and better adapted to the pastor's use. Once each month for fifteen years, Mr. Van Horn took long and lonely rides on bridle paths and preached at Morristown, maintaining the life of the church there, so that the Morristown people said of him: "that he was the father of the church." At last, broken in health, the pastor

yielded to necessity and resigned. Having bought a homestead in Ohio, he began the exacting, weary journey to it. But he did not reach it. He died in Pittsburg in October 1807, and had an abiding homestead in the Heavens.

After another widowhood of a year, the church welcomed Rev. Thomas Brown to be pastor. His relation to the church was a continuous blessing. His pastoral care was twenty years and his going away was a sorrowful parting. Only that he had committed himself, it is said that he would have reconsidered his resignation. Mr. Brown had been a member of the first Presbyterian church of Newark, his native place. As is so universal, the comparison of his Presbyterian views with the New Testament, left no alternative but to be a Baptist and united with the first Baptist church of Newark.

Nearly a year went by ere the church found in Rev. John Rogers, one, in whom they centered their convictions of his inestimable worth. A characteristic of the early churches was their wisdom in the choice of pastors. Mr. Rogers was a native of North Ireland altogether Presbyterianized from Scotland. Mr. Rogers was pastor of a Presbyterian church, succeeding his father in its charge. The New Testament, however, had "Baptist chapters." (See Pemberton history for an account of the coming of Mr. Rogers to the light. Page —). In the twelve years of his charge at Scotch Plains, the church shared largely in revival power. The pastor was in heartfelt sympathy with every good thing. Home and Foreign Missions were his delight and he was one of the constituents of the New Jersey Baptist State Convention. New Jersey and New York were united in the New York Association and Pastor Rogers was appointed to preach the first missionary sermon before the Association. His influence and ministry always developed Christian activity. The mantle of his benevolence and active piety has fallen upon his son, A. W. Rogers, M. D., of Paterson, N. J., than whom few excel in wise plans both for home and abroad.

When Pastor Rogers resigned, Scotch Plains had a new experience. The Divine Teacher himself had warned us against deceivers. A man who had been Methodist, Presbyterian, and now Baptist, won the office of pastor. Tried, exposed, and excluded, he ended a ministerial career of a "wolf in sheep's clothing." The independency of Baptist churches hastens the exposure of bad men. There is neither bishop, conference, or Presbytery to appeal to and delay judgement. Such are judged by "laymen," who are neither a class or an order, having dignities to maintain. Christians want to believe the best of the bad and are easily imposed on, and this explains why they often are.

Rev. W. E. Locke was pastor 1844-49. Affairs in the church were

disarranged by the disappointments and discipline of his predecessor. He was helped by his self confidence. His estimate of W. E. Locke and of his scholarship was sufficiently high. An illustration of his Rhetoric occurred in a sermon the writer heard before an association. Referring to the office of the Holy Spirit, he exclaimed with enthusiasm "and the *still small voice* of the Holy Spirit will come to him with the *roar of a lion.*" A historical discourse at the centennial of the church was a creditable history of the one hundred years it memorialized. Prior to his resignation, he preached on baptism and disposed of the errors of our Pedo Baptist brethren effectively and settled all questions of mode and subjects of baptism. Later he resigned and united with the Presbyterian Church. His sommersault following his assertion of conscientious conviction, had the effect at Scotch Plains, of regret that he had not first united with another denomination and then preached on baptism.

Rev. J. E. Rue, who followed Mr. Locke, settled in 1850. In the midst of a gracious revival, Mr. Rue was smitten with illness and only enough recovered to follow his companion to her burial. Both sickness and death, after four years of active and to the church, profitable service compelled him to resign and to seek a home in a mild climate, and some years later, when visiting near Hightstown, he was called higher.

Pastor J. F. Brown became pastor in April 1854. He had been born in Scotch Plains in the pastorate of his father. This was the second time he had followed his father. The ensuing six years were gladdened with many returns of his efficient labor.

On the eve of the Civil War, in December 1860, Rev. William Luke entered on charge of the church. All social and religious interests were affected injuriously by the excitements of the day. In the six years of his pastoral care, Mr. Luke was true to the calls of humanity and of country. Alienation due to the political conviction of the people pervaded every interest and it was most trying to endure and be faithful. On January 1st, 1867, Mr. Luke resigned and two years after entered on his reward on high.

Mr. J. C. Buchanan had graduated from college in 1866 and on July 1st, 1867, accepted the charge of the church in Scotch Plains and was ordained the next October. His father had been for many years an honored deacon of the Cherryville church. The new pastor was greeted with tokens of revival blessings. Since the end of the Civil War, time had soothed the animosities gendered by it; the way was opening for the activities of piety and the drouth induced by the strifes of former years was yielding to the hallowed influence of peace. In 1870, a large and beautiful house of worship was built. It was ded-

icated in 1872 and included modern appliances. Mr. Buchanan accepted a call to another church and resigned in 1878.

The succession of pastors to 1900 is: U. B. Guiscard, 1879-83; J. H. Parks, 1883-93; J. S. Breaker, 1894-98; G. M. Shott, 1899-1904.

Many members have been licensed to preach, mostly in the first seventy-seven years of the life of the church. Of these were five brothers, Suttons, descendants of a constituent of the church. Two of them, David and John, were licensed in 1758 and they were ordained at the same time in 1761. John was a foremost man and was appointed with James Manning, also of Scotch Plains, by a committee of the Philadelphia Association to go to Rhode Island to arrange for the founding of Brown University. James Manning, first President of Brown University was a son of a constituent of the church. Jacob F. Randolph was a deacon of the church and licensed in 1791. He was pastor at Mt. Bethel, then at Sampa town, led out a colony that became first Plainfield and was its pastor till he died. O. B. Brown, another licentiate, was pastor of the first Baptist church, Washington, D. C. In fact there ought to be no distinction by the mention of these names. All of them were most worthy men, who "hazarded their lives for Christ," and who counted not the cost of sacrifice and service for Christ.

This isolated country church has a large place in the educational records of our denomination in America. Two of her sons have had committed to them, the question of time, of place, of what and of how, the foundations of the educational interests of coming millions should be laid. In this particular, the Hopewell church only can be named in the same category. That church, having had first committed to her the same charge, which was so wretchedly wrecked for Baptist educational interests wrested by a foreign body, from the only colony that showed her concern for education, both by her institution of schools and by her legacies in and for their support and developement.

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#### JAMES MANNING,

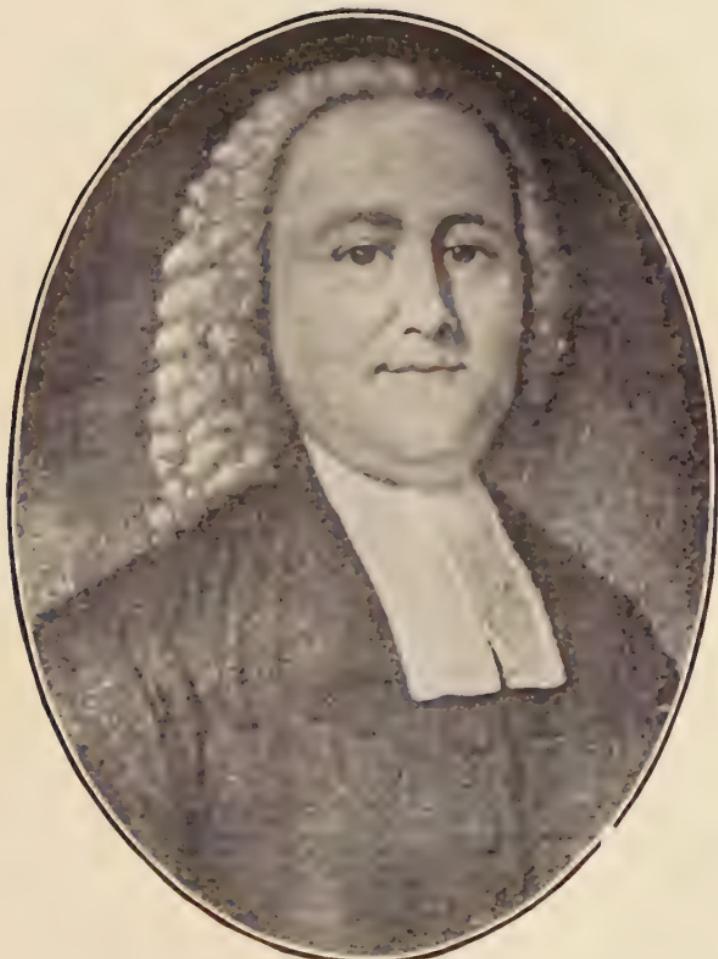
1738-1791.

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*By O. B. Leonard.*

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James Manning comes first into public notice during 1756, as a pupil at Hopewell. It will be remembered that this pioneer Seminary of learning, founded that year by Rev. Isaac Eaton, under the direction of the Philadelphia Association, was the first Baptist school in America for training young men in denominational lines for the ministry. Man-



Dr. Manning



ning was then a youth in his eighteenth year. His father, for whom he was named lived at the time on a farm a few miles south of Plainfield. All early references to Manning's birthplace were made as of "Elizabethtown." The playground of his childhood was on the level fields watered by Green Brook, Cedar Brook and Ambrose Brook, emptying into the Raritan at the town of Bound Brook. The associates of Manning's youth were children of Baptist neighbors, Fitz Randolph, Drake, Dunn, Laing, Martin, Stelle, Smalley and others.

From the day he commenced his preparatory course of mental training at Hopewell till he finished his classical studies at Princeton College, Manning was surrounded with excellent instructors and many earnest devoted students, who in after years attained prominent positions in church and state.

Besides these, and foremost of all helpful environments, was the spiritual influence of a religious home. His parents were James Manning and Grace Fitz Randolph. Both were worthy descendants of early pioneer settlers of Piscataway and connected with those who generations before planted the old Piscataway Baptist church 1686-89. The subject of this sketch was led to a serious religious life under the pious teaching and example of his instructor, Rev. Isaac Eaton, at Hopewell. At the time of his conversion about the close of his Academic studies, several of his relatives and family friends were connected with the newly organized Baptist church at Scotch Plains.

From his Academic studies he went to the College at Princeton. He graduated in 1762 with second honors in a class of twenty-one men. The next year on the 23rd, of March, 1763, he married Margaret Stites, a sister of Mrs. John Gano. The Stites homestead was a little hamlet four miles from Elizabeth City.

Manning had been authoritatively licensed to preach the Gospel in February preceding his marriage. On April nineteenth, a month after being married, he was officially ordained to the Gospel ministry. Both ceremonies were observed at Scotch Plains. His ordination services were participated in by his brother-in-law, Rev. John Gano, and Rev. Isaac Eaton, his first instructor, assisted by Rev. Isaac Stelle, pastor of Piscataway and by pastor Miller of the "Plains Church" where Mrs. Manning's parents were influential members.

Manning was connected with this church, probably from the date of his baptism until the winter of 1764, Nov. 25th, when he transferred his membership to Warren in R. I. Here he was instrumental in organizing a Baptist church and became its first pastor for six years. James Manning was never separated from his New Jersey relations of family and church. He remained identified with the Philadelphia

Association and nearly every year was in attendance at its anniversaries.

During the summer of 1763, Manning had introduced to several prominent Baptists in Rhode Island the proposition to found in the colony a "Seminary of Polite Literature" subject to the government of the denomination. After some opposition to the project from members of the established church order in New England, the Rhode Island Legislature granted a charter in February, 1764.

To James Manning more than to any other one person, should be awarded the distinguished honor of being the founder of "Brown University." While the scheme may be said to have originated in the Philadelphia Association, of which Mr. Manning was then a member, its development and full realization must be traced directly to his persistent and untiring efforts.

In 1770, Mr. Manning moved to Providence, where the college was transferred, and the following year he assumed the additional duties of pastor of the Old First Baptist church, "preaching with great acceptance to an increasing congregation with good satisfaction and success." For a period of twenty years he continued the stated minister of this church, while at the same time he discharged his varied and arduous duties in connection with the Presidency of the College. That he was able to perform such an unusual amount of labor is accounted for by the fact that he was gifted with a versatility and readiness which enabled him to accommodate himself with great facility to every variety of circumstance. Rhode Island honored herself in sending him as her representative to the U. S. Congress in 1786, at a time when the old confederation was about adopting the new constitution.

Dr. Manning represented the Baptist denomination, on that memorable occasion several years before in Carpenter's Hall, Philadelphia, to which all friends of religious liberty were invited. The convention was held October 14, 1774, for the purpose of preparing a memorial to Congress for relief from oppression for conscience sake and for the legal establishment of ecclesiastical liberty.

In the midst of his usefulness and at the prime of life he was stricken down by apoplexy. He died July 29, 1791, at the age of fifty-three years. His wife survived him twenty-four years, and died in her seventy-fifth year. They never had any children. Both lie buried at Providence, R. I.

He was symmetrical in form, with a commanding physique, graceful as a public speaker, with a melodious voice, and though weighing nearly three hundred pounds, his large proportions were not noticeable in the easy delivery of his full rounded sentences. In a memorial sermon preached by his successor, Rev. Dr. Maxcy, is this eulogy of

his character: "The loss of this worthy man will be felt by the community at large. Nature had given him distinguished abilities. His address was manly and engaging, his manners easy without negligence, and polite without affectation. His eloquence was forcible and spontaneous. His life was a scene of anxious labor for the benefit of others. He lived much beloved and died much lamented." Judge Howell, of Providence, who was an intimate friend of Dr. Manning, expressed as his opinion that the good order, learning and respectability of the Baptist church in the colonies were much indebted to his assiduous attention to their welfare. The credit of his name and personal influence among the denomination had never been exceeded by any other person.

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Seven churches have been colonized by Scotch Plains,: first, New York City in 1762; Mt. Bethel in 1767; Lyon's Farms 1769; Manahawkin, 1770; Samptown, 1792; Westfield, 1866. Another colony planted a church in Kentucky. In 1748, the year after the organization of the church, it was resolved, "That any brother belonging to this church and not praying in his family, shall be admonished and if he will reclaim well, and if otherwise, he shall be suspended." Has the vaunted life and progress of the nineteenth century bettered home life? The use of intoxicants at *funerals* was denounced in 1768. No councils have ever been called to settle troubles in Scotch Plains church, neither has any serious difficulty occurred. Nine hundred and forty have been baptized into the fellowship of the church.

## CHAPTER XXVIII.

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### MORRISTOWN, MOUNT BETHEL, AND MILLINGTON CHURCHES.

According to Morgan Edwards, Baptists settled near Morristown in 1717. He says: "The Baptist interest in this part of the country had its beginning in the following: "About the year 1717, one David Goble and family emigrated from Charleston, S. C., They being Baptists invited Baptist ministers to preach at their house; particularly Rev. Isaac Stelle of Piscataway. By his labors and the labors of some others, several were turned from darkness to light and went to Piscataway for baptism. Mr. Stelle and others continued their visits and began to have many hearers. To accommodate them the Gobles built a meeting house at their own expense, which was converted to another use when the present one was raised. The persons baptized who had joined Piscataway, were: John, Daniel and Isaac Sutton, Jonas and Robert and Malatia and Mercy Goble, Daniel Walling, Ichabod Tompkins, Sarah and Jemima Wiggins and Sarah Wiggins, Jr., Naomi Allen, Elizabeth Estell, Elizabeth Lines and Sarah Osborn. These sixteen persons, after being released from Piscataway were formed into a distinct church, July 11th, 1752."

Issac Stelle of Piscataway, B. Miller of Scotch Plains, Isaac Eaton of Hopewell endorsed their mutual fellowship and constitution as a Baptist church. What a wonderful trio of men! Their mark on the ages will never be effaced and their memory will ever be associated with the Nazarene. Like him is their memorial. The first meeting house was built by the Gobles and was located to accommodate the constituent members, who all lived on farms in the immediate neighborhood; none living in the village. In fact, the locality in question held at least as many inhabitants as Morristown itself, though a little more scattered. Not till a quarter of a century later could Morristown boast of more than fifty dwellings and a population of two hundred and fifty.

Pastors Stelle of Piscataway and Miller of Scotch Plains supplied the Morristown church for two years until a pastor settled in 1754. The church worshipped in the original meeting house for seventy years. But it was isolated from Morristown, with the result that its Baptist and spiritual influence was dissipated and more; Baptist teaching of

an open Bible and of the right of each person to think and to teach his own convictions of truth and of duty.

Rev. John Gano of Hopewell and graduate of its school was the first pastor of Morristown church, settling in 1754 and remaining three or four years, then removing to New York City and becoming pastor of the first Baptist church. Could Mr. Gano have remained at Morristown, its early history would have been different from what it is. Abel Morgan, Isaac Stelle, Benjamin Miller, Robert Kelsay and others lived and died in more retired places and God only can estimate their life work and so with Mr. Gano. All that region would have felt the influence of his presence.

The writer copied these minutes from the old minute book of first Hopewell church: "John Gano called to exercise his gifts, November 19th, 1752. He did so, January 20th, 1753. Licensed April, 14th, 1753, and ordained (at Hopewell) May 29th 1754." The secret of the abnormal condition of our Baptist churches in the early days was their steadfastness. Their contentions for the "faith once delivered to the saints;" sermons and disputations on baptism and on the terms of coming to the Lord's table were frequent and had the largest publicity whether in Rhode Island in Penepack, or in Charleston, S. C. Rev. J. M. Carpenter preserved these incidents of Mr. Gano. He knew them as facts.

Baptist churches, especially guarded against the admission of unconverted persons. The first happening at Morristown in Mr. Gano's charge was: An old colored woman asked membership in the church. Being very ignorant, her case was deferred and thus for six times. The last time, going down the aisle, she muttered, "Well, Kate is a Christian. By and by, she will die and then she knows she will go to Heaven and Jesus will meet her at the gate and say: 'Kate, where do you come from? 'From Morristown.' 'Have you been baptized?' No, I went to John Gano repeatedly and he refused me." Overhearing her, Mr. Gano called out: "Stop, Kate, come back here! You are not going to Heaven with such a story as that, about me." He baptized her and she was an ornament to her profession. Another was: Going from Jersey City to New York, crossing the river in an open boat, deeply laden with passengers in a fierce storm, the peril of sinking was great. The oarsmen were most profane cursing because a priest was aboard. Mr. Gano was quiet. Landing safely, he turned to the boatman, said: "Thank God, there is a Hell for sinners." At midnight, he was awakened by the man begging him to pray for him. In six weeks, he baptized the man near the place where he had been cursed. These preachers were not mealy-mouthed. They used language that signified the

coming doom of the unsaved. Our great denomination was not built up on platitudes of the Fatherhood of God and the choices of the natural will.

The first candidate Mr. Gano baptized was Hezekiah Smith, the New England Baptist Apostle. Later Mr. Smith removed to Hopewell and Mr. Gano was a chaplain in the American Revolutionary army and heard General Washington say at Newburg, in 1783, that "Baptist chaplains were the most prominent and useful in the army." A legend in the Gano family is, that: Mr. Gano baptized General Washington at Valley Forge in the presence of forty-two witnesses, about 1780. Later he moved to Hopewell, united with the church there and entered the school. The writer copied from the old minute book of the church as follows: "Hezekiah Smith, licensed October 22nd, 1762."

In the spring of 1758, Mr. I. Tomkins, who had been a constituent of the church and had been licensed to preach, became pastor. These early churches frequently licensed and ordained one of their members for the pastorate, evincing that they had foremost men among them, men of culture and of intelligence. This also had illustration in the administration of colonial, congressional and military affairs. In fact, the better sort of people, both for intelligence and education emigrated to and constituted the masses of the nations settling in North America. Baptists had their full share of men competent in all respects to manage and develop a nation, whether Huguenots of the South, English and Hollanders in the Middle States and Puritans of the North. Everywhere from the St. Lawrence, to the Gulf, the need developed the men. Mr. Tomkins served as pastor till he died, three years. It has been written of him "that he was a true man and an efficient pastor.

Six years passed ere the church called another pastor. Then again, one of the members was called to be pastor, whom it licensed and ordained for its service; John Walton, entered the pastorate in 1767. Rev. Samuel Jones, in his century historical sermon, preached before the Philadelphia Association, in 1807, names Mr. Walton as one of the eight pre-eminent men of the denomination, who, he says: "was a man of superior abilities, of refinement, of winning manners and exercised an influence of a high character." The type of the members of Morristown may be judged of from these men, chosen for their worth, from themselves. Like to his predecessor, Mr. Walton lived only three years and was called to his reward in three years, in 1770. Of great personal worth as a citizen and Christian, he wisely saw an imperative condition to the welfare of the church. While pastor, a lot was bought

in Morristown and a suitable house of worship built on it. He did not live to see it completed. It was dedicated in May 1771.

Six months after Mr. Walton's death, a licentiate of Piscataway was called to be pastor, Mr. Reune Runyon. He was ordained in 1771, and served the church eight years. In the American Revolution, there was not any report of the church for several years. But in those reported, thirty-four were baptized. While Mr. Runyon was pastor, the church doubled its membership. There was a kind of alliance between Schooley's Mountain church and Morristown in Mr. Runyon's charge, which was equivalent to a suspension at Schooley's Mountain. The matter is quite obscure.

After Mr. Runyon resigned, supplies ministered for the next eight years. Then, Rev. D. Loofburrow settled closing his charge in 1789. From then, until 1809, twenty years, the church had only monthly preaching. Rev. D. Jayne serving one year of that period, and Rev. Van Horn of Scotch Plains preaching for sixteen years, each month, till he died. Pastor Ellis of Mt. Bethel supplied Morristown two years of this time. In 1811, Rev. John Lamb settled for one year. At its end, Mr. Samuel Trott, a member of the church was licensed and ordained for the pastoral office in 1812. He continued pastor for three years. Then there was an interval in pastoral ministration for two years, when in 1817, Rev. John Boozer settled and was pastor for four years. Rev. S. Trott having returned from the West, was recalled in 1821, continuing till 1826. He was pastor at Morristown twice.

Mr. Trott's pastorate was an unhappy event. He was a Hyper Calvinist of an antinomian type. Positive and an absolutist as concerned his opinions. Like to other antinomians he knew all worth knowing about the secret purposes of Jehovah. The poison with which he infected the church caused a paralysis lasting eight years. Later, he was a leader in the Antinomian movement.

The "next eight years was a time of trial to the faithful few. It seemed as if the visibility of the church would end. The membership was reduced to thirty-five and these wide scattered. But Deacons John Ball, Ezekiel Howell, J. Hill and William Martin, four of the only six male members with some noble women" preserved the church. Deacon Ezekiel Howell was clerk of the church, thirty-six years and its deacon, twenty-nine years, until his death. His son, Edward was clerk forty years and deacon, forty-two years, closing his work at death. This son, Edward, was the only active male member of the church for several years. Deacon Ezekiel Howell withstood division and disaster as long as he lived and his son Edward, took his place with like courage and saved the life of the church until he was called

up higher, leaving children, who since lift on high, the banner of a New Testament church. The document appended, was found among the papers of Deacon Ezekiel Howell and indicates the man of God. It was sent to the writer by his son, Edward, but with no intent of this publicity. His own handwriting styles it "Covenant, August 11th, 1782," and signed "Ezekiel Howell."

"Eternal and ever blessed God, I desire to present myself before Thee with the deepest humiliation and abasement of Soul, sensible how unworthy Such a sinful Worm is to appear before the Holy Majesty of Heaven, the King of Kings and Lord of Lords, and especially on Such an occasion as this, even to enter into a Covenant Transaction with Thee. But the Scheme and the Plan is thine own, thine Infinite condescension hath offered it by thy Son, and thy Grace hath inclined my Heart to accept of it.

"I come, therefore, acknowledging myself to have been a great offender, smiting my breast and Saying with the humble Publican, "God be merciful to me a Sinner." I come invited by the Name of Thy Son, and wholly trusting in his perfect Righteousness intreating that for his Sake thou wilt be merciful to my Unrighteousness and wilt no more remember my sins. Receive, I beseech thee, Thy revolted Creature, who is now convinced of thy right to him and desires nothing so much as that he may be thine.

"This Day do I with the Utmost Solemnity Surrender myself to Thee. I renounce all former Lord's that have had Dominion over me; and I consecrate to thee all that I am and all that I have; the Faculties of my mind, the members of my Body, my worldly possessions, my time, and my Influence over others; to be all used entirely for thy Glory, and resolutely employed in obedience to thy Commands as long as thou continuest me in life; with an ardent Desire and humble Resolution to continue thine thro all the endless ages of Eternity; Ever holding myself in an attentive Posture to observe the First Intimations of thy will, and ready to spring forward with Zeal and Joy to the immediate execution of it. To thy direction I resign myself and all I am and have to be disposed of by thee in such manner as thou shalt in thine infinite Wisdom judge most subservient to the purposes of thy Glory; to thee I leave the management of all Events & Say without reserve "Not my will, but thine, be done," rejoicing with a loyal heart in thine unlimited government what ought to be the Delight of the Whole Rational Creation. Use me, O, Lord, I beseech thee as an instrument of thy service, Number me among thy peculiar people let me be washed in the blood of thy dear Son, let me be Clothed with his Righteousness, let me be Sanctified by his Spirit Transform me more & more into his Image,

impart to me thro him all needful Influences of the purifying, cheering & comforting Spirit, And let my life be spent under those Influences and in the light of thy Gracious Countenance as my Father and my God.

“And when the Solemn Hour of Death shall come, may I remember this thy Covenant well ordered in all things & sure, as all my Salvation and all my Desire, tho every other hope & enjoyment is perishing; and do thou, O. Lord, remember it too. Look down with pity O my heavenly Father on thy languishing Dying Child, Embrace me in the Everlasting Arms, put strength and Confidence into my departing Spirit, And receive into the abodes of them that Sleep in Jesus peacefully and joyfully to wait the Accomplishment of thy great Promise To all thy people, even that of a glorious Resurrection, and of Eternal Happiness in thine Heavenly Glory.

“And if any surviving friend Should when I am in the dust meet with this Memorial of my Solemn Transactions with thee, may he make the Same Engagements his own, & do thou graciously admit him to partake In all the Blessings of Thy Covenant through Jesus the great Mediator of it;

“To whom with Thee O Father and Thy Holy Spirit be Everlasting Praises ascribed by all the Millions who are thus Saved by thee and by all those other Celestial Spirits in whose Work and Blessedness thou shalt call them to share.”

Amen, So be it.

“May the Covenant that I have made on Earth be Ratified in Heaven.”

EZEKIEL HOWELL.

August 11th, 1782.

This covenant was made by Mr. Howell before he united with the church.

Toward the close of 1834, Rev. William Sym became pastor. An immediate change occurred in the church. From the outside, universal respect was given to it; the congregations grew; converts were added and life infused into the church. Mr. Sym was called to Newark and closed his work in Morristown in 1839. His pastorate gave an abiding impetus to the church. Antinomianism was cast out not by contention, for Mr. Sym was a high toned Calvinistic preacher, but he gave direction to the currents; faith in God, supplanted fatalism; his sovereignty inspired cheer in efforts for him. Thus as Bancroft has said of Calvinism what has been accomplished for the spiritual betterment of mankind and for progress of civilization has been done by men of Calvinistic ideas.

A call was given in 1839, to Rev. W. H. Turton. Ere long, he gathered a harvest at an outstation. At this time, came a complication, nearly fatal to the existence of the Morristown church. Most of the members were scattered in the country. It was proposed to move and locate the church in a village four miles distant from Morristown. The property in Morristown was ordered to be sold and a church in the town had arranged to buy it. But Deacon Edward Howell, living in the village where the church was to be located almost alone opposed going from Morristown. "A catch" about the lines of the proposed lot, gave Deacon Howell an occasion to balk the sale. President of the Board of Trustees, he withdrew the Morristown property from sale and spent the night driving to the homes of members in the country to get a church meeting to reconsider the vote to sell. The plan was dropped and the Morristown church is where it is. The meeting house had been in use about seventy years and was unfit for use. Another was built and dedicated in 1845. Two years after, in October 1847, Mr. Turton resigned. In the eight years of his pastorate, the church had made substantial growth. A new church edifice had been built. Mr. Turton was a very modest and unassuming of sterling worth and of "good common sense."

Months passed, and in 1848, Rev. W. B. Toland settled as pastor. He was useful and numbers were added to the church. He closed his pastoral care at the end of five years. An unhappy pastorate of eight months followed.

The next pastor's coming, Rev. Josiah Hatt, was a kind Providence. An amiable man, intensely earnest, of devoted piety, he soon won the confidence of even objectors. For three years he ministered and then a dark cloud overhung him and them and Mr. Hatt went into the worship of the Upper Sanctuary, on June 16th, 1857. The succession of pastors was: C. D. W. Bridgeman, 1857-60; J. B. Morse, 1861-63; A. Pinney, 1864-68; E. B. Bently, 1868-73; J. H. Gunning, 1874-77; J. V. Stratton, 1878-80. (These many short pastorates had one happy result, that of unifying the church by sinking individual preferences.) A. Parker, 1881-89; I. M. B. Thompson, 1889-95; S. Z. Batten, 1895-1900.

In 1857-1858, the house of worship was enlarged and improved. The agitation for a larger and better meeting house was begun under the pastorate of Mr. Parker was accomplished under the pastoral care of Rev. I. M. B. Thomson. A change of location was effected. The new sanctuary was in entire accord, both with the materials of construction within and without, and in architectural beauty and adaptation to public worship. In size it corresponded to the

growth of the church and to the increased population of the town and country. The place was dedicated in November, 1893. "The little one had become a thousand." Mr. Thompson closed his labors at Morristown in February, 1895, and was followed that year by S. Z. Batten.

Lessons of moment occur in the record of Morristown church. One, the ill effects of short pastorates. Another, the malaria of anti-nomianism. A third, the cheer of those who wait and have faith in God. A fourth the power of the individual for good. Ezekiel Howell and his son Edward are instances. What if the Morristown had been swept from its mooring on the Gospel by anti-nomianism! What if it had gone to a village four miles away from the center of population and business!

The year in which "the Gobels built at their own expense" the first meeting house is not known. The second in Morristown under Mr. Walton was dedicated in May, 1771. The third was built in Pastor Turton's charge in 1845. This building underwent several enlargements and improvements. The first house may have cost several hundred of dollars. The last edifice cost sixty-six thousand dollars and this was the measure of growth and of increase. Three pastors were members of the church, licensed and ordained at its call, Tompkins, Walton and Trott. Four pastors closed their ministry at death. One pastor had a second pastorate.

Rev. J. M. Carpenter gave to me the accompanying facts, which he caused to be published after Mr. Ford had died. I have the original letter of Mr. Welsh, which he wrote to Mr. Carpenter, containing facts as published. Mr. Ford was a resident of Morris county, and therefore the statement is made in connection with the Morristown church; also the obituary notice of Mr. Ford.

*BAPTISM OF A PRESBYTERIAN PASTOR.*—In one of the papers of Newark, N. J., there appeared some months ago an appreciative article upon the talents and worth of Rev. John Ford, for many years pastor of the Presbyterian Church of Parsipany, N. J. He was a man of abundant labor, of original genius, an intense student of Scripture, perfectly familiar with the inspired originals, and a profound theologian.

The circumstances of his baptism are related in a letter to Rev. J. M. Carpenter from the administrator, Rev. James E. Welch, now of Missouri.

He says As agent of the American Sunday-school Union I preached at Boonton and Parsipany in November, 1839, and spent the evening with Bro. Ford. At family worship he read his Greek Testament

with such facility, that I said to him, "Why, Brother Ford, you seem to understand the Greek language thoroughly," He answered, "Yes, I think I understand it as well as I do my own tongue."

"Well, Brother P., I believe you are a candid man, and will you allow me to ask you what you regard as the primary meaning of Baptizo?"

Said he, "It means to dip—to immerse, and nothing else."

"How do you reconcile your convictions with your practice of sprinkling children?"

"Oh, I have not baptised any children for years. When I learned any were expected for baptism, I made it a rule to change pulpits with some neighboring pastor, and get him to do the baptizing; and, Brother Welch, I have longed for an opportunity to get some Baptist brother to baptize me privately."

"Why, my brother, I could not consent to do that 'as in a corner.' "

"Then, had you been in Philip's place you would not have baptised the Eunuch?"

"Yes I would; were I traveling in the mountains and fell in company with a stranger who should tell me his Christian experience, and convince me that he was a converted man, and demand baptism, I would baptize him; but I would not *sneak* into the mountain for the purpose of doing it privately."

On Saturday morning, November 17, 1839, I left his house for the purpose of meeting my appointment at Whippanny and Hanover, when he said to me, "I believe I will ride with you a few miles, as I wish to go to the shoemaker's," without intimating to me any expectation of being baptized. After we had rode a few miles we came to a stream of water. He looked me fully in the face and said. "See, here is water. What doth hinder me from being baptised? And *I demand baptism at your hands.*"

"Well, I'll carry out my creed; I'll baptize you."

"But Brother W., I hope you won't say anything about it."

"I can make no promises; like as not I shall tell it."

"I leave it to your Christian kindness not to speak of it for a season at least."

"We alighted, and in preparing I found that he had an under pair of pants and shirt on. I rolled up my pants and shirt sleeves as far as I could, and into the water we went, and I baptised him."

After a time the transaction became known, there was a stir in the congregation and the Presbytery, but he continued in the same pastorate until over seventy years of age, when, according to a long settled purpose he resigned. His name is a household word, and his memory is cherished by many who knew him.

The incident is thought worthy of record among the materials of New Jersey Baptist History.

Mr Carpenter writes, "I communicated the baptism to *The National Baptist* (Philadelphia) July, 1876."

*REV. JOHN FORD OF PARSIPANY.*—This venerable octogenarian died on the evening of the 31st ult., and deserves more than a passing notice. He was a native of Morris county. He entered Princeton College, as we have been told, in the Senior year, and was regarded as the first in his class. He was graduated in 1812 with the second honor, missing the first because of his recent connection with the college. A few years after this he was installed pastor of the Presbyterian church of Parsipany, and remained in that position until he was seventy years of age, when according to a purpose, long before made, he retired from that pulpit. His mind was as vigorous at his resignation as it ever was, and he at once began to preach wherever there was an opening. His labors through life and until he was eighty years old were very abundant. It was for years his custom to preach four times each Sabbath, and occasionally five, at points widely distant. He was a rare scholar, having made great proficiency in the classical languages, as also in the French and Hebrew. When past seventy years of age he studied German with great interest and success. With the Scriptures in the original tongues he was very familiar, reading and quoting both Hebrew and Greek Testaments with entire ease. He was also a mathematician of no mean attainments.

He was a man of original genius often dashing away from the beaten track and delighting his hearers with new and brilliant thoughts. An intense student of the Holy Scriptures and of the Science of Theology, and at the same time not hampered with the manuscript in the pulpit, he often soared into the higher regions of true eloquence. He was a man of tender affections. There was no kindlier heart than his among all the contemporaries, who with him illumined the pulpits of New Jersey during the first half of the present century. His sympathies were as quick and responsive as those of children and they knew no abatement even down to old age. He was a remarkable man, a scholar, a preacher, a theologian, a Christian man, whose decease, although occurring when he was in his eighty-sixth year, will cause many hearts to feel sad. He did a great work and he did it well.

—*Sentinel of Freedom*, of Newark, January 7, 1873.

On the twenty-ninth of October, 1767, eighteen Baptists (ten women and eight men) were dismissed from Scotch Plains church to constitute themselves the Mount Bethel Baptist church, Somerset county.

These Baptists, Morgan Edwards states, "Members of Scotch Plains had settled here in early times." A meeting house had been built in 1761. Their genealogical relation to Piscataway and Scotch Plains is indicated by their names. Of them many were Suttons. The house of worship was moved in 1768 to a plot the joint gift of George Cooper, William Alward and Benjamin Euyart. Mr. Edwards continues: In "twenty-two years the church hath increased from eighteen to one hundred and one" adding, "It has been a nursery of ministers: Rev. Messrs. William Worth, Abner and James Sutton sprang up here." The extraordinary revival in 1786 began here and spread to neighboring churches. Pastors of Piscataway and Scotch Plains preached here very early. In truth, the early settlers here abouts were Piscataway and Scotch Plains people.

Rev. H. Crossley was the first pastor for two years; having removed and served another church, Mr. Crossley returned to Mount Bethel. Of the length of his stay in his second charge, we have no data. His successor was Rev. Abner Sutton. Mr. Sutton was a constituent of the church and was ordained in January, 1775. Mr. Edwards says of him: "He was a solid divine. The Sutton family were remarkable for producing ministers. There are five of the Suttons now extant, viz., Isaac, John, David, James and Abner. Their progenitor, William Sutton was one of the first settlers of Piscataway. He is mentioned in the town book as early as 1682." Again there is no data from which to know how long Mr. Sutton stayed at Mount Bethel. Pastor in other churches, he returned to Mount Bethel; died young, but forty-nine years old on Februray 26th, 1791. A great work of grace occured at Mount Bethel under his labors in 1786. Seventy-six were baptized that year. Considering the sparseness of the population, this was a great many. Still pastor in 1786, his pastorate must have been many years. Possibly his death terminated both his life and his pastorate.

J. Fritz Randolph followed Mr. Sutton and was ordained in 1791. Mr. Randolph had been licensed and baptized at Scotch Plains, where he was a deacon also. Mr. Randolph was a pre-eminently useful man. His remarkable career of blessing is written in connection with the histories of Samptown and First Plainfield of both of which he was the first pastor. Mr. Randolph stayed at Mount Bethel three years, accepting a call to Samptown his native place in the fall of 1793.

A succession of pastors was: L. Lathrop, 1794-1805; John Ellis, 1805-13; when a vacancy of three years occured; Mr. Elliott, 1816-18; J. Watson, 1818-26; M. R. Cox (ordained in 1827), 1827-48; E. C. Ambler, 1849-1851.

In the winter of 1850-51, a remarkable work of grace developed. Mr. Ambler baptized one hundred and fourteen into the membership of the church. Mount Bethel is isolated and a rural church. Distant from a large town, almost a mountainous region and this was an amazing work. In May, 1851, eighty members were dismissed to found a church at Millington, and having set their house in order called Pastor Ambler, who accepted the call. However, Mount Bethel church, in December, 1851, called Mr. Timberman and he was ordained in January, 1852. But Mr. Timberman closed his work the next year. Rev. T. H. Haynes settled in 1855, remaining till 1859. Several "supplies" ministered at Mount Bethel and a joint pastorate with Millington church filled up a period of many years till 1900. The location of Mount Bethel does not justify the expectation of a large congregation. There have been marked seasons of revival and refreshing. Such churches must be cared for by the stronger churches and the waste places supplied with means of grace. Mount Bethel has had sixteen pastors. Mr. Cox was pastor twenty-one years, and Mr. Gibb, the present pastor, is in his twenty-ninth year (in 1900). An early rule was that one member should not sue another without notifying the church of the facts. Another imposed discipline for the neglect of the monthly meetings. At first the church edifice was located near Plainfield on the land of Captain Dunn. But later was removed to a more central site. The life of the church has been peaceful. Independence implies the right of private opinion and yet means the best plans and various ideas of policy and plan does not imply intolerance, but the cheerful assent of a minority. Thus it is that congregational churches have more concord and harmony than hierarchical forms of government.

Nine members of Mount Bethel have been licensed to preach. If Mr. Carpenter's tables are correct, five hundred and fifty-seven have been baptized into the church. It may be that the mission of the Mount Bethel church may be to feed the city and town churches, not alone to keep them alive, but to make them efficient and benevolent.

The Millington Baptist Church was constituted with eighty members dismissed from Mount Bethel Baptist Church in May, 1851. Rev. E. C. Ambler being pastor. Millington is in Somerset county, near to the line of Morris county. Among those dismissed from Mount Bethel were seven Stelles, seven Runyons, seven Dunns, six Smalleys, and three Randolphs. These names link these people to Piscataway. The first meeting house built for use of Mount Bethel Church was on land of Captain Dunn, about three miles from Plainfield. Their Baptist faith and religious convictions have come down to present generations.

Rev. E. C. Ambler, pastor of Mount Bethel Church when Millington Church was formed, was the first pastor of Millington Church. Immediately after its organization he was called to be pastor and entered on its charge in May, 1851. Next year a house of worship was begun and dedicated. Mr. Ambler resigned at Millington in 1855 and was followed the same year by Rev. A. Hopper, serving as pastor till 1865. In 1858 a special work of grace was enjoyed. The venerable and beloved Z. Grenelle became pastor in April, 1865, continuing until January, 1871.

After him Rev. P. Gibb settled as pastor, in 1871, and was pastor in 1900—twenty-nine years. Affairs have moved on kindly and usefully in these twenty-nine years. Seasons of revival have been enjoyed, needful improvements to the house of worship made and a parsonage built.



## CHAPTER XXIX.

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### ELIZABETH CHURCHES

At a meeting in Elizabeth on June fifth, 1843, fifteen members of the Baptist Churches of Scotch Plains, Mount Bethel and Rahway assembled and constituted themselves the First Baptist Church of Elizabeth. Elkanah Drake, a member of Mount Bethel church, was the first Baptist resident in Elizabeth, who gathered Baptists into the town into a distinctively Baptist meeting, having in mind the organization of a Baptist Church.

Mr. Drake was one of those men, who impelled with the love of God and of his truth do not wait for some others to develop Baptist interests. Such experiences are an inspiration to seek out those of a like faith and to devise "ways and means" whereby they can establish their convictions of truth and duty. These Baptists met in a "select school room" on Union Street. Rev. John Wivill is believed to have preached at their first meeting to a congregation of seven or eight persons. When a church had been formed, the congregation numbered from twelve to twenty individuals, and these engaged "supplies" for regular worship. Steps were taken to obtain a place in which to meet. Eventually the "select school room" property was bought and reconstructed for a place of worship and was dedicated in 1843.

These Baptists do not seem to have been of the waiting sort. Already, Rev. C. Cox, Jr., was called and ordained in 1844, to serve as pastor. He continued one year, in which the membership of the church was doubled. Rev. E. Conover followed for a year, being predisposed to Arminianism his ministry was unacceptable, Mr. Tibbals, a licentiate succeeded. He became antinomian and was as uncongenial as his predecessor. These people knew the difference of arminianism and antinomianism and did not accept the teachings of the pulpit nor were led by their minister hither and thither. It has been true of Baptist churches that they know New Testament truth and accept it, but repudiate tradition and personal conviction, certain that Christ and His truth are of more worth than human opinions.

A safe, patient and good man, a Baptist, became pastor in 1848, and remained to 1850. Financial arrearages were paid; unity was realized, and wholesome influences were exerted and Mr. Turton's oversight was a period of growth in the elements of strength. Rev. J. H. Waterbury settled in March, 1850, and was pastor till 1855. Ill

with a sickness that laid him aside from his pastoral duties he resigned. But the church hopeful of his recovery, declined to accept it and retained him as pastor till his death in January, 1855. Previous to his illness Mr. Waterbury bought and paid for lots in a central location on which to build a larger and more suitable meeting house. His sickness, however, broke up the plans which had been arranged for with the Board of the New Jersey Baptist State Convention and they were laid aside.

By an arrangement with the Lyons Farms church, First Elizabeth united with that church in a joint pastorate of Rev. T. S. Rogers. This arrangement lasted two years and was marked by financial straits and discord, so much so that propositions of disbanding in Elizabeth were entertained. Rev. I. N. Hill entered the pastoral office in June, 1857, Premonitions of a harvest in the winter of 1857-8 cheered all and deferred action growing out of former fears. Christians of different names sympathised with each other in concerted plans. There was not a suggestion of the surrender of denominational convictions, but a mutual concession of the integrity of the views of each by the others and thus there was concert and mutual helpfulness, Mr. Hill became pastor at this time. Amid large and strong churches of different Christian names they gave welcome and co-operation and words of cheer for the new pastor and the disheartened Baptists. The Second Presbyterian Church offered the free use of their lecture room in the center of the town, to Baptists for their meetings and they shared in the universal revival interest. Several were added to the Baptist Church. Spiritual sunshine and refreshing showers of grace gladdened it. Later, a spacious lecture room was built and a house remodeled for a parsonage, etc., on the lots Mr. Waterbury had bought.

After two years of successful labor, Mr. Hill resigned and was succeeded by Rev. G. W. Clark in 1859, who was pastor for nine years. Despite the revival and the refreshing of the former years, affairs were uninviting. A debt had been incurred by the erection of the chapel and parsonage of nearly their cost, besides the parsonage was a small and indifferent building. In fact the outlook of the church was discouraging. The President of the convention advised Mr. Clark not to settle in Elizabeth because the church was at an adverse crisis. Nevertheless, he did become pastor. In his charge the membership increased, the debt was paid and the first general revival the church had known was enjoyed. A mission was established at Elizabethport in 1862, where weekly social meetings and later in 1877, Lords day afternoon preaching was established. The Broad Street Baptist Church was constituted in 1866 of forty-eight members dismissed from the First Elizabeth church. Pastor Clark resigned in 1869. Under his

pastorate, Baptist interests in Elizabeth were put on a firm foundation.

Rev. T. A. K. Gessler took pastoral charge of First Elizabeth in 1869, continuing until 1880. A larger and better church edifice had become a necessity. The position and influence of the church had for a long time been impaired by lack of a house of worship, corresponding to those of other denominations and becoming the city in which the church was located. Through the offer of Deacon Amory of the grounds and of a generous subscription for its building, a church edifice was built costing scores of thousands of dollars, nearly half of which was a debt, imperiling the property and a bar to the prosperity of the church. The location, in a suburb, was a mistake. The congregation was virtually ostracised. The house was dedicated in January, 1872. In 1871, thirteen were dismissed to constitute the Elizabethport Church. The mission had been established by Pastor Clark in 1862, and a Sunday School later by Mr. Peter Amory.

After Mr. Gessler resigned Rev. J. C. Allen settled in February, 1880. In his second year the entire debt, forty-five thousand dollars, was paid, indicating the great change that had come in the financial resources of the church. Having served the church nearly six years, to its satisfaction and profit, Mr. Allen closed his labors in Elizabeth in 1886.

The same year in which Mr. Allen resigned, Rev. C. H. Jones entered on the pastoral duties. In three years he retired from the pastorate and within a short time Rev. W. H. Shermer held the pastoral office. He also gave up his charge at the end of three years. In April, 1894, Rev. W. E. Staub accepted a call to be pastor and is now (1900) serving in the office.

Thirteen pastors have ministered to the church. The longest charge was ten years, another nine years. Two were erratic in doctrine, and one, while he may be blameless for a temper with which he was born, was thereby disqualified for the largest usefulness. Three church edifices have been in use. A property remodeled for its use; second, one built in 1858 and a parsonage; third, that now in use. Three churches have been colonized from the home body: Broad Street in 1866, with forty-eight membership; Elizabethport, in 1874, with thirteen members. This body was known as East Elizabeth. Central Elizabeth was constituted in 1877. Its relationship is, however, indefinite. Central Elizabeth being composed of the debris of the Broad Street Church, when it was scattered, and some other Baptists living in the city. The original elements of the Central Church were really and truly Baptists, men and women to whom misfortune had come, entirely independent of their personality or relationship.

The rail roads from New York City in New Jersey brought the families and business men in large numbers to the towns and villages within reasonable access of business in the city. Some of them had accumulated fortunes; a sudden revulsion, lost as quickly as made the wealth that had been gained. Elizabeth shared in the gains and losses of the other localities to which families came. Various denominations had their proportion of these migrations. The Broad Street Baptist Church originated with such influences. Men with sudden large wealth part with it easily and for schemes that appeal unexpectedly and has a promise of ample returns, the more so, if being good men they seek opportunity to do good.

The First Baptist Church was said to be "slow." It may be their experience had taught them its value. Forty-eight of their members caught the infection of "push," not having as yet learned that motion is not progress. Receiving letters of dismissal they organized the Broad Street Baptist Church. A brother doing business in New York identified himself with them and gave choice lots and a house of worship which with its grounds claimed to have cost one hundred thousand dollars was built. Other expenses corresponding were also incurred. For a time money was as in Solomon's day when "the King made silver to be in Jerusalem as stones." Ere long the straits came, mortgages were put on the property, and the end soon came. A Baptist in Newark bought the property to hold it for the church for redemption. But that time did not come and it was traded for some cheap church properties.

In 1867, Rev. D. H. Miller became pastor of Broad Street Church and was such to April, 1872. On the next October, Rev. H. M. Gallaher was thrust under the load. His call was a dernier resort. It was hoped that his peculiar pulpit gifts could command financial resources. Temporary relief justified the hope, but with his retirement in 1876, the end came and in 1877 the church disbanded.

In the order of age or beginnings, Elizabethport is entitled to be considered. But as inasmuch as "Central Elizabeth" inherits a kind of succession to Broad Street probably it may follow with its history. There is some confusion of dates, when Broad Street was disbanded. It was not represented in the Association after 1872 and it is supposed to have had a nominal existence until about the time of the organization of the Central Church, in 1877.

Elizabethport mission was begun in 1862 by the First Baptist Church, while Rev. G. W. Clark was its pastor. Deacon Peter B. Amory of the First Elizabeth Baptist Church in 1870 built a chapel there in memory of his daughter. For this reason the chapel was called

the memorial chapel. Deacon Amory before his death had been snared in a financial panic that involved his estate including the chapel, so that it had to be redeemed at nearly its original cost.

In 1872, a renaming or reorganization occurred in which members of Elizabethport Church took part, involving confusion of dates and of organizations and obscurity overhangs Baptist movements in Elizabethport. Rev. H. W. Jones became pastor, and accomplished happy results, retiring from the field in 1876. The church edifice proved too small to meet the needs of the congregations and the membership increased from thirty-six to one hundred and fifty-six. Within a year W. H. Marshall settled as pastor. On account of the death of Mr. Amory in 1878 and the nontransfer of the "deed" of the chapel property to the church, serious trouble arose and marked changes occurred.

Rev. A. Chambers succeeded Mr. Marshall. At this time a new name for the church is supposed to have been chosen, Elizabeth East, and a reorganization about 1881 also; a virtual suspension for about two years. Two or three, however, held fast and maintained the visibility of the church. Rev. T. Outwater settled as pastor in 1883 and the new meeting house was furnished in 1885. Mr. Outwater closed his work at East Elizabeth in 1888, after a happy and successful pastorate.

A call to be pastor was given to J. M. Hare in 1888. He held the office two years and was followed by F. Gardner in 1890. A work of grace adding many by baptism to the church and the payment of all indebtedness for their new house were characteristics of 1891 and 1892. Mr. Gardner resigned in 1893 and the next Lord's day, W. H. Shermer took the pastoral charge, which he gave up in October, 1896. D. B. Patterson followed, 1897-99; J. V. Ellison, 1899-1900. Deacon Amory's neglect to give the "deed" of the property to the church, having built the house of worship, nearly proved to be a blight on it, and changed its prosperity to discouragement.

Two houses of worship were built by East Elizabeth Church: The first designed to be a gift, but redeemed by them; a second, built by themselves and paid for. Nine pastors have served the church under its various names.

In its last public statement of its membership, in 1872, Broad Street Church reported one hundred and seventy-two members. Central Elizabeth in 1878 reported sixty constituents. Letters of dismission no doubt were granted to its members when Broad Street Church disbanded. Some may have united with the First church, others joined Elizabethport, some united with churches of other denominations, and as is usual, the indifferent to church membership stood aloof; in the event of one-half having thus associ-

ated themselves and probably others, waited to see if the Central Elizabeth Church would sustain itself, and presuming that in five years discouragement would largely reduce the members of Broad Street Church.

There is evidently an intelligent integrity to Baptist convictions of truth and to duty, both in those who constituted the Central Elizabeth Church and in Broad Street membership, since nearly the entire membership of that body is reasonably accounted for. It speaks well for the conscientious piety of these Baptists, that so many under the depression of the conditions and disappointments were ready to begin anew and to lay foundations in Central Elizabeth for a Baptist Church. They knew the cost of the patience, self-denial and devotion to build up a Baptist Church in a staunchly pedo-baptist community, both by the denominational caste of the first settlers and in the centuries of education in which the children had been trained in the faith of their fathers.

At the sale of the Broad Street property another church property had been exchanged in part payment for it. A Sunday-school had been formed in the old building months before the Central Church was constituted and the Sunday-school was called the Central Baptist Sunday-school. The Central Baptist Church met for worship in the same old structure. At a meeting in this house on June 13th, 1877, steps were taken to get the names of those who would constitute the new church. In another meeting, sixty names were reported and in this meeting Mr. John McKinney was called to be pastor of the church and a council was called to recognize the church and to ordain Mr. McKinney, who entered on his pastoral duties in October 19th, 1877.

Few things in Elizabeth Baptist history have happened in which God's hand was more manifest than in the coming of Mr. McKinney at this juncture to Elizabeth. Young, winsome, intelligent, prudent he left an indellible mark on Baptist interests. In 1882 the church bought and paid for the property they occupied. He continued Pastor ten years. Under his oversight the church attained a high position, the membership grew, the mistakes of former years were forgotten.

It is doubtful if a better choice to follow Mr. McKinney could have been made than the choice in July, 1888, of Rev. E. T. Tomlinson, who in 1900, is filling the office of pastor. As much as in the first pastorate, the Divine hand was directing in the choice of a pastor, so also in the second pastorate, few instances occur in which there is more Providential direction. Strength and wisdom have characterized the second pastorate and the church has reached an enviable position of influence. The house of worship that had been the home of the church since its

organization, was in use until the last Lord's day in 1900, then the church moved into the new and the foremost sanctuary in the City of Elizabeth. Other houses of worship were larger. Another was venerated for its antiquity and preserved beauty of former ages, but this new Baptist house of praise, with its massive stone walls and choice architecture, its multitudinous comforts and conveniences and adaptations for worship was a "thing of joy and a beauty forever." and indicated the flight from youth to maturity. The dedicatory service being deferred until all indebtedness for its erection was paid. This sanctuary is in the central of the city and notifies all that Baptists are in Elizabeth, not an adjunct, but in the forefront. Under Pastor Waterbury in 1854, this had been an aim, but his death disappointed it. The Board of the New Jersey Baptist State Convention had co-operated with him in putting our denominational interests on a broad, safe and sure basis and though disappointed, the true men and women on the field preserved their Baptist integrity and despite adversity, and discouragements rarely equalled, have attained their end. A lesson is, that there is no field so hard but that Baptists will take permanent root and stay. Nor a "creed" so fixed and universal that the New Testament teaching will not overcome and make Baptists despite education and prejudice. Eight houses of worship have been in use by Baptists in Elizabeth and twenty-five pastors have ministered in the several Baptist places of worship.

Two Afro-American Baptist Churches have also grown up in Elizabeth: Shiloh, organized in 1879, and Union, organized in 1891. Both own their houses of worship with large membership. Pastors (1900) N. A. Mackey of Shiloh; J. H. Bailey of Union.



## CHAPTER XXX.

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### LYONS FARMS, NORTHFIELD, LIVINGSTON AND MILBURN.

Eleven members of Scotch Plains Church received letters of dismission to form the Lyons Farms Church. One other, a member in New York City, united with them, making twelve constituents, who on the 16th of April, 1769, organized the Lyons Farms Baptist Church. Of these, four were women and eight were men.

A house of worship had been built in 1768. A constituent of the church, Ezekiel Crane, gave the lot on which the meeting house was built. The church took its name from the owners of the tract of land on which the meeting house was built. At the end of twenty years, the members had increased to but three more than at the first. Two reasons were given for this small growth: One, that a colony of thirteen had been dismissed in 1786 to constitute the Canoebrook Church (now Northfield). Another, that the church was destitute of a minister depending on Scotch Plains and converts were added to that church.

Rev. Ebenezer Ward was the first pastor at Lyons Farms and was ordained at Canoebrook in May, 1779. Morgan Edwards says: "and on the same year entered on the pastorate at Lyons Farms." Mr. Ward resigned in 1782. For the next seven or eight years, Pastors Miller of Scotch Plains and Gano of New York City and John Walton of Morristown occasionally visited the church. Jacob Hutton was apparently pastor at Lyons Farms. He is spoken of as in charge in 1783. How long he was pastor is unknown. Several years passed when he removed before a pastor settled. It is not sure that Rev. Mr. Guthrie was pastor at Lyons Farms. He taught school at Canoebrook and often preached at Lyons Farms. Under his labors there were baptized accessions to the church.

From March, 1792, Mr. P. Bryant supplied the church for six months and was ordained in Septemper, 1792, and was pastor for sixteen years. His impaired health compelled his resignation in April, 1808. But the Church was unwilling to part with him and employed an assistant pastor, Deacon James Wilcox, whom Mr. Bryant had baptized in 1793. The pastor's health failed rapidly and he prevailed with the church to have Mr. Wilcox ordained in July, 1808. There is no record of when Pastor Bryant died. He was a man of intelligence and of culture. While pastor he did some important literary work.

"Father Wilcox" as he became to be known by his loving people was a fitting successor of Mr. Bryant, who nominated him to succeed him. Mr. Wilcox was a farmer and continued to be while pastor for the ensuing thirteen years, till August, 1821, when oppressed with infirmities he resigned. The title by which he was known, "Father Wilcox", indicated the place he had in the love of his people. Having means of his own he ministered to the church "at his own costs." This was a great mistake, palliated, however, by the limited resources of the church. "Mr. Wilcox was a pillar in the church and dearly beloved. He died in 1843."

The succession of pastors was: Thomas Winter, 1821-26; Peter Spark (ordained September, 1827,), 1826-36; James Stickney (ordained, May, 1836,), 1836-38; B. C. Morse (ordained March, 1839,), 1839-41; Jackson Smith (ordained April, 1841,), 1841-43; (An extensive revival under Mr. Smith's labors.); William Leach, 1842-46; E. Tibbals, 1846 (three months, till November); Rev. Jos. Perry, March 7, 1847 to January 16, 1848; then Rev. Thomas Rogers labored as "supply;" R. T. Middleditch (ordained, September, 1848,), 1848-50; J. E. Chesshire, 1851; J. W. Gibbs, 1853-55 (Mr. Gibb's second pastorate.); 1857-58; B. Sleight, 1861-63. A long period of discouragement.

But for the interest of Rev. D. T. Morrell of Newark and a licentiate of his church, W. H. Bergfells, the church might have disbanded. In the winter of 1866, several young people of Lyons Farms had been converted and baptized in a revival in the First Baptist Church of Elizabeth. In April, at a meeting called to decide the future of the church, two converts offered themselves for baptism, in a few days others offered themselves for baptism. Letters from residents were given in from Elizabeth and other baptisms occurred, with the result that Mr. Bergfells was called and ordained in November, 1866. While pastor a new house of worship was built. The frail constitution of Mr. Bergfells, however, made it necessary for him to take long intervals and at last to give up pastoral work, which he did in June, 1872, having won a "good report during the nearly six years of his pastorate.

More than a year passed when Rev. S. L. Cox became pastor in June, 1873. Inability to support a pastor led to his resignation in 1874. Next year, in February, Mr. J. G. Dyer was called to be pastor and was ordained. He continued two years, to 1877.

Rev. Mr. Bergfells entered the pastoral office the second time in 1878, and remaining to 1887, when again his health failed. A vacancy in the pastoral office occurred for two years and in 1891, Rev. G. C. Shirk accepted a call for a year and for the same period Rev. J. W. Turner was pastor till 1894. For the third time, Mr. Bergfells. But

in the third year of this third charge of the same church his health gave way and he closed his work in 1896. The church owes an immense debt to this devoted man and he is an instance of how real the love of God is in a converted soul. The Lyons Farms Church had not in any of Mr. Bergfells pastorates been able to give their pastor a "living salary."

In 1897, Rev. T. E. Vasser became pastor. The successful ministry of Br. Bergfells continues in Mr. Vasser's labors up to 1900. A brighter and happier outlook cheers the people. Few churches have had a more severe test of their faith and a longer endurance of hardship and more discouraging. Their history is an instance of "the perseverance of the saints and their geneology, Piscataway, Scotch Plains and Lyons Farms explains in part their tenacity of life and their unyielding maintenance of their Baptist integrity.

Three houses of worship have been in the use of the church: One built in 1768; the second in 1792; a third in the second charge of Mr. Bergfells. They speak of the aid given to them by the churches of Newark with special appreciation. First Newark was a colony from Lyons Farms and though an exception to the apostolic rule (2 Cor. 12: 14.), it is fitting in church life that the children should lay up for their parents.

Lyons Farms Church has had, excepting pastors of Piscataway, Scotch Plains and Morristown, twenty-seven or twenty-eight pastors, one has had two charges, another has been pastor three times. Lyons Farms has been pastorless many years. Rev. Mr. Bryant had the longest oversight, his successor thirteen years. Pastors Bryant and Wilcox served at their own "cost." A gospel that costs nothing is usually the most expensive and exhausting. It is not said that other of the church members had been licensed than "Father." Wilcox. Two colonies have gone out of Lyons Farms, Canoobrook, 1786; (Northfield); and First Newark, 1801.

We are indebted to Morgan Edwards for an early account of Northfield. First known as Canookrook as stated by Morgan Edwards, who adds: "The familes are about thirty whereof thirty-five persons are baptized and in the communion, here administered the third Sunday in every month. No temporality, no rich persons, no minister; salary uncertain, but they talk of raising twenty or thirty pounds could they get a minister to reside among them. They meet in a school house having as yet no meeting house. The above is the present state of Canoobrook, December 14th, 1789." and adds:

"The rise of Baptist interests in this part of Essex was as follows: About the year 1780, Mr. Obed Durham moved hither from Lyons Farms

(where he was a member) and invited Rev. Reune Runyon and others to preach at his house. After him succeeded Rev. Messrs. Guthrie, Grummon, etc., the means took effect and the following persons were baptized in Canoebrook, viz.: Moses Edwards, Timothy Meeker, Thos-Force, Timothy Ward, Desire Edwards, Sarah Cook, Mary Cory and Cantrell Edwards. They joined the church at Lyons Farms, but finding the distance too great to attend the mother church, they obtained a dismission and leave to become a distinct society. In the dismission was included the said Obed Dunham and wife. These eleven persons were constituted a Gospel church, April 19th, 1786. One of the constituents was a soldier in the American revolution. He and his nine sons and two sons-in-law were soldiers in the war. Another constituent, Moses Edwards, was a deacon from the organization of the church for twelve years and was called then to be pastor and held the office seventeen years, until he removed to the West.

Mr. J. Price was the first pastor of the church, from 1787. His successor preached at Lyons Farms. There is a contradiction of dates relative to these pastors and it is vain to try to reconcile them. At first the church worshipped in a school house, later a property was bought on which was a dwelling house that was remodeled into a place of worship. When this was done is not written. After this it was voted "whereas, three places have been proposed in which to build a meeting house; Resolved, that three subscriptions be circulated for a building at each locality and that the house be built at the place for which the largest sum is subscribed and the other subscriptions be void." This structure was dedicated in December, 1801. Deacon Ball was making ready to build a house for himself at this time and he gave the material he had provided for himself. This house was in use till 1868.

Rev. C. C. Jones was pastor, 1792-94; Messrs. Bryant and E. Jayne are said to have ministered, 1794-98; then, Deacon Moses Edwards was called to be pastor and he is said by some authorities to have been the first pastor of the church. A successor has said of Moses Edwards: "He had little learning, read but few books, except the Bible, but possessed eminent natural gifts; working in the week at his double calling of farmer and blacksmith, and on the Lord's day, preached. The prosperity of the church under his labors and the warm affection with which he was regarded, has not been equaled since" He had no stated salary, believed to be a man of ample "means." An instance is not recalled in which this policy was not a success. Silas South-

worth, Peter Wilson, Robert Kelsay, Job Sheppard, Isaac Stelle, Benjamin Miller, Reune Runyan, James Carman, and John Walton and others are instances.

In 1815, John Watson, having been called, was ordained and became pastor for three years. Mr. Watson stood very high abroad and at home. Rev. A. Elliot followed in 1821 and was in charge to 1834. Mr. Elliot was seventy years old at his resignation. Elisha Gill settled in the pastoral office in 1835, holding it till 1838. An unworthy man was pastor for one year and was followed in January, 1842, by Rev. Rev. I. M. Church.

A remarkable work of grace occurred in the first year of Mr. Church's settlement from which ninety-six were added to the church by baptism. Mr. Church remained four years in this, his first, charge at Northfield. In the interim of five years of his first and second settlements at Northfield, Rev. J. F. Jones and Rev. J. H. Waterbury ministered to the church. In 1851. Pastor Church returned and closed his second charge in 1853. William Hind ministered, 1855-65, whose infirmities compelled his resignation and who died September, 1871, seventy-six years old. The following pastors served the church: J. T. Craig, ordained, September, 1867-70; J. L. Davis, supply, 1870-75; A. C. Knowlton, 1877-80; A. S. Bastain, 1881-93; E. B. Hughes, 1894; M. F. Lee, 1895-96; W. H. Gardener, 1896-1900.

Mr. Davis began an identity of interests and mutual pastorates between Northfield and Livingston churches, serving both churches. Rev. William Hind united with Northfield, was licensed and ordained in 1855, and pastor ten years. On account of age and sickness, he closed his work at Northfield in 1865. Matters are mixed in the historical remnants of Northfield and Livingston churches. Pastor Craig erected a new house of worship which was dedicated in 1868.

There is an indifference to dates that discourages attempts to understand events. Nineteen pastors have ministered to Northfield Church. One had been a deacon of the church twelve years and pastor seventeen years. Mr. Elliot gave up his because of his advanced years. Mr. Hind also for illness and age. Before the institution of Livingston Church, Northfield was somewhat isolated and of limited resources inducing a change of pastors not congenial to the people. Had the members been able to care for a pastor, there is no question but that his needs would have been fully met. Instance of this is that Mr. Edwards received only the "gifts" which his kindly people insisted upon as a testimonial of their love for him. Two licentiates of the church were called to be its pastors, Deacon Edwards and Mr. Hind. These held long pastorates.

Northfield has sent out three colonies. In 1810, sixteen were dismissed to constitute a church in Jefferson village, which disbanded in 1848. Seventeen members were dismissed in 1851 to form the church at Livingston. The church formed at Milburn, constituted in 1858, received eight or ten members from Northfield. The account of Northfield must not be dismissed as that of a small and out of the way place. Its membership included some of the noble and most devoted men and women. Such as Obed Dunham, Moses Edwards and Deacon A. Ball have few compeers and belong to the companionship of Richard Leonard, Henry Ely, Matthew Morrison, Enoch Allen, the Wilsons, Runyons and others, whom the All-Seeing-Eye has noted as those whose five talents have won the other five. G. W. Clark, though a licentiate of the First Baptist Church of Newark, was baptized at Northfield in 1843 and for nine years was a member of this church.

Jefferson Village Baptist Church was a colony of Northfield Church constituted in 1810 with sixteen members. It survived thirty-eight years. It had two pastors according to associational report, and two others not reported. One of whom, Rev. Joseph Gildersleeve seems to have served them for a number of years. They had a good house of worship. If in their early days they had had foreign help, as a "State Convention," to have supplied the means of sustaining a pastor of the church could it possibly have survived. Some are reported baptized among them. The largest number (if we are correctly informed by the minutes of the New York Association) reported in one year was twenty-five. The Jefferson Village Church was disbanded in 1848. Very often the minutes of the Association said, "no report." The house of worship a few years later passed into Methodist hands and was removed to Maplewood and enlarged.

A colony from the Northfield church constituted the Livingston Church in June 1851. Seventeen were dismissed from the mother body. Rev. J. B. Waterbury first ministered to them, then G. G. Gleason was called to be pastor and later was ordained. His stay was six months. The church built a meeting house which was dedicated in October, 1853.

In that year Rev. Thomas Davis became pastor in April, 1853. Mr. Davis was widely known in New Jersey and was eminently adapted to new fields. Northfield and Livingston united under his ministry, the pastor preaching alternately in these churches and afterwards had a common pastorate. The succession of pastors has been: G. G. Gleason, six months; T. Davis, 1853-55; William Hind, 1855; T. M. Grenelle, 1856-7; H. W. Webber, 1859; J. B. Hutchinson, 1860-62; S. C. Moore, 1865-67; J. T. Craig, 1868-69; J. L. Davis, 1870-78; A. C.

Knowlton, 1879-80; A. S. Bastian, 1881-92; E. B. Hughes, 1893-95; M. F. Lee, 1895-96; W. H. Gardner, 1896-1900.

There have been fourteen pastors. Nine of them pastors of both Northfield and Livingston churches. One of them was licensed, ordained and minister to both churches. A parsonage was built in 1872. Northfield and Livingston are each in Livingston township and not far apart.

On October 18th, 1858, the Milburn Church was constituted with nine members and, inasmuch as Northfield Church dismissed eight to ten to unite with others in its organization, Milburn is included as having maternity in Northfield Church. In the next December, Mr. H. C. Townley was ordained and became pastor. A Sunday School was begun in May, 1859. Usually worship was in a hall, but the large congregations in suitable weather made it necessary to hold the Lord's Day meetings in a grove, so that a church edifice was a necessity. Mr. Townley resigned in 1860, having prospered in his labors.

In October, 1861, Rev. Kelsay Walling settled and labored under great discouragement on account of the large indebtedness on the church property. The house of worship was dedicated in October, 1861. On the next December, Mr. Walling resigned to take effect February first, 1863, but the church prevailed with him to remain till September, 1864.

In 1865, Rev. J. D. Merrell became pastor and occupied the office till 1869. Under Pastor Merrell a work of grace occurred and ninety converts were baptized. In January, 1870, Rev. A. Chambers entered the pastoral office continuing until June, 1873. Pastors following were: A. B. Woodward, 1873-76; C. A. Babcock, 1876-77 (ordained in October, 1876). A colony was dismissed to unite with others to form the church at Summit.

H. Wescott settled as pastor in 1877-82. Happily he did not depend on a salary and thus was a relief to the church. The improbability of the church meeting their financial obligations, led the church to transfer its property to North Orange Baptist Church by which the debt was paid. W. E. Bogart was pastor one year, 1883; I. M. B. Thompson, 1884-89. The house of worship in this term was thoroughly repaired at its original cost and paid for. Rev. F. E. Osborne became pastor in 1890 to 1900. The Milburn congregation is in full ownership of its house of worship, which is unencumbered with debt.

## CHAPTER XXXI.

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### NEWARK CHURCHES.

On June 6th, 1801, nine members of the Lyons Farms Baptist Church, resident in Newark were dismissed from that body to constitute the First Baptist Church in Newark. The minute of the Lyons Farms Church was: "At a church meeting held at the Lyons Farms, July 24, 1800, we whose names are undersigned, being members of the church at Lyons Farms and residing at Newark, obtained liberty of that church to open a place of worship there in the town of Newark and to attend the same at all times, except on their communion seasons, and to consider ourselves a branch of that church." William Ovington, John Ransley, Kipps Baldwin, George Hobdey, Michael Law, Mrs. Ransley and Mrs. Law, five men and two women.

An inkling of the ideas of those days in this record is that these seven say that they have obtained "liberty of that church." We would hardly ask "liberty" to do a good thing. The liberty to do for Christ is conceded as an inalienable right of every disciple. A most commendable feature of the above asking was liberty to attend the mission service at "all times" and thus avoid the appearance of harming the mother church by absence from its worship, save at its communion seasons. These seven disciples had a clear sense of both their obligation to the church of which they were members, as well also to the locality where they lived. Evidently they were of the right stock to lay foundations.

There was nothing to encourage them in the religious predilections of Newark. It had been settled by a colony of Connecticut Congregationalists, whose anti-Baptist views had expression of the intollerance of New England Puritans. The proprietors of Newark patent resolved that "none should be admitted freemen or free burgesses save such as were *members of one or the other of the Congregational churches.*" And they determined as a fundamental agreement and order that "any who might differ in religion from them and *who would not keep their views to themselves, should be compelled to leave the place.*"

The Presbyterians by 1801 had supplanted the Congregationalists and got possession of their properties. They did not like Baptists more than the Puritans. A leader among them said in 1644: "Of all heretics and schismatics the American Baptists ought to be most carefully looked

unto and severely punished, if not utterly exterminated and banished out of the church and Kingdom." (Cramp's Baptist History, page 306.) The prosepct was not cheering to the seven Baptists proposing to plant a Baptist Church in Newark. However, Baptists had secured a guarantee of civil and religious liberty in the Constitution of the United States that made it safe for Baptists even in Newark. These seven Baptists hired a school house for one year, agreeing to repair the plastering and finish painting "ye gable end," as compensation for the use of the building. In June, 1801, two women, Joanna Grummon and Phoebe Hadden joined to the seven and these nine constituted the First Baptist Church of Newark. The growing town implied increase not only from nearby churches, but by converts. Added numbers and corresponding strength forced upon the church the necessity of a meeting house. Lots were bought in 1805 and in September, 1806, a house of worship was dedicated.

Rev. Charles Lahatt supplied the church soon after its organization. In 1802, he was called to be pastor, remaining until 1806, having the confidence of the church and a happy pastorate. "Supplies" ministered until March, 1808, when Rev. P. Thurston became pastor. Under his charge numbers of converts were added to the church. Rev. Daniel Sharp settled as pastor and was ordained on April 9th, 1809. His oversight continued two years and more. A larger house of worship was built while Mr. Sharp was pastor and his pastorate was shortened by dissensions on account of which he resigned. With his removal, the troubles developed very seriously and in the next two years the church was brought to a low estate by factional differences. In 1812, Rev. John Lamb was chosen pastor and for a year had very little of a "lamb-like" experience.

In 1814, Rev. David Jones entered the pastorate. His coming was a benediction to the church. Harmony was restored, converts were multiplied and the membership was increased. The seven years of his charge was a period of loving and prosperous service. Mr. Jones is more widely known by his pastorate of Lower Dublin (Penepack) Church, near Philadelphia, and the high place he had in the councils of the denomination. His successor for two years was Rev. D. Putman and after him for six months, Rev. E. Loomis.

Trouble and sorrow again befell the church. The causes of its adversities have not wisely been made public. Larger towns then as now absorbed the disorderly element in the churches. Baptists emigrated to America unfamiliar to our ways and quite naturally suggested their ways as an improvement and with a persistence that involved trouble. Their ideas of religious liberties also were very crude. To

many it meant license to have their own way and a limitation of their liberty to do and to teach their notions was accounted an infringement of their "rights," ignorant that "rights" had their limitations of truth duty and honor.

That day was also an era of change. Antinomians and Arminians were each in search for a crevice in which to get hold. Missions, Sunday Schools, temperance, education and religious activities inspired opposing parties with great concern for the glory of God and the welfare of the church. Few of our churches but have had these contending elements in either country towns and cities,. Of necessity, therefore, they were brought face to face with sharp disagreements. It is a surprise not that so many of our churches had troubles, but that so few had and that when they arose, they were so quickly removed.

Two years passed ere another pastor settled. In 1828, Rev. J. S. C. P. Frey was ordained to the pastorate. He remained two years. Mr. Frey had become a Christian among Pedo Baptists, but the New Testament made him a Baptist. He published a book on baptism in 1829. In its preface he states: "At the christening of one of my children, the minister exhorted us, observing: 'These *children are now members of the church, adopted into the family of God, etc., etc.*' These declarations appeared to me at that moment inconsistent. \* \* \* I resolved not to present another child of my own, nor to baptize the children of any others before I had investigated the subject, comparing the best books on both sides of the question with the word of God. I came to the conviction that believers are the only subjects and immersion is the only Scriptural mode of baptism. Therefore, I offered myself to the Baptist Church in New York under the care of Rev. A. MacClay, by whom I was baptized August 28, 1827."

Rev. P. L. Platt followed Mr. Frey in 1830 and at the end of the year went with a colony to form another church, which movement proved a failure. For more than six years from August, 1832, Rev. Daniel Dodge was pastor. Under his labors the membership of the church was nearly doubled. Concord and mutual confidence were restored. Mr. Dodge was a man of influence in Newark, both in his church and in the city, and eminently useful. After he resigned, Rev. William Sym entered the pastorate in April, 1839. He was the same type of man as Mr. Dodge. The church grew in number and in influence. Revivals characterized his pastorate, one of which was of especial power. The house of worship was much improved at the cost of thousands of dollars. Both of these pastors were men of high toned Calvinistic preachers and proved that Calvinism built up strong and active churches. It was feared that both of them would slip into the night

of antinomianism. but they were graciously kept. Neither of them made pretense to collegiate study, nor even to academic. They were Bible students and knew experimental piety. Their lives accorded with their preaching of "temperance, righteousness and a judgment to come" and "knowing the terrors of the Lord persuaded men," alike the old and the young. Preaching of its kind won men and formed a religious character in the Pews which was "salt" and "light" of piety.

Rev. H. V. Jones succeeded Mr. Sym. Pastor Jones was a man of sterling good sense and had a clear idea of the needs of the Baptist cause in Newark and of the means essential to its largest development. The church clerk in an historical sketch in 1876, having summed the data of the growth of the church at the end of the second quarter of the centennial period says, "The secret of this advance was a more correct idea of the mission of the church, it was, when this body particularly under the ministry of Rev. H. V. Jones in the colonization of the South church in February, 1850, really apprehended and began to act upon the Gospel idea of enlargement by activity, that it began to grow." A fitting recognition of the special service of Pastor Jones in Newark. Under the wise administration of Pastors Dodge and Sym the church had accumulated strength, both in men and in "means," and needed most of all a man capable of developing its efficiency. Mr. Jones comprehended the people and their opportunity. He was an inspiration and his plans commended him to the strong men of his church as a wise and safe leader. His pastorate was from September, 1843, to April, 1850. During that time three hundred were added to the church, among whom were foremost men in the city, men of wealth of large business pursuits, masters in professional and in political circles. As the roots of trees in the Spring send out shoots, so to a vital church.

In the fall of 1849, he (Mr. Jones) said to the writer: "The mother church should build and pay for a becoming house of worship and then appoint some of her strongest and best members to go out with a colony that in its beginning could care for itself and be an aid to the First Church to do city work." As he said this, we came to the building now occupied by the South Church, then nearly finished, and added: "We do not propose to establish a "mission" here, but a church which will be our helper in like enterprises." Those familiar with the constituency of the South Church and its record in Baptist city missions of Newark, well know how practically Mr. Jones carried out his ideas of church expansion and whether the South church has justified his policy. Conducting the writer thence to a corner on Broad street, and pointing to an angle on that street, seen for a long distance, Mr. Jones said: "That is the most prominent place in Newark. We are assured that

when its title is perfected we will own it. The meeting house of the First Baptist Church will be built there." It has been said to the writer that the Peddie memorial building is on that site. If so, the forecast of Mr. Jones was remarkable. The historian of the First Baptist Church of Newark has truly said, that Mr. Jones left the church "harmonious and highly prosperous." His removal would be a mysterious providence did we not know that Rev. H. C. Fish would follow him, whose memory and work will be an everlasting remembrance at home in New Jersey.

The same year in which Mr. Jones resigned, 1850, Rev. E. E. Cummings became pastor, remaining only a year and resigned for the same reason as had Mr. Jones, ill health. Rev. H. C. Fish began his charge in 1851 with eminently favorable conditions. Under Pastor Jones foundations had been laid, inspiration acquired, direction of local activities attained, men of power, of wealth and of appreciation had been added to the church, all of which under the executive force of and direction of such a man as H. C. Fish would be put to the highest and best use. The event proved that the right man had been put in the right place.

Rev. G. W. Clark was asked by the writer to prepare a memorial of Mr. Fish, and with some abbreviations is inserted: "H. C. Fish was born in Vermont, his father, Rev. Samuel Fish was pastor for more than forty years, of the Baptist church in the town in which he and his son, H. C. Fish, were born. When sixteen years old, the son united with his father's church in 1836. Of studious habits and academic training for teaching, the son came to New Jersey in 1840 and taught for two years. Impressed that he ought to preach, Mr. Fish entered Union Theological Seminary in 1842. Graduating in 1845, the next day he was ordained for the pastorate at Somerville on June 26th, 1845. The church at Somerville prospered under his labors at and the end of five years, first Newark called him, (Mr. Cummings having resigned) and Mr. Fish became pastor there in January, 1851. His intense activity had a result that in almost every month of his long pastorate converts were baptized and great revivals were enjoyed in 1854, 1858 1864, 1866, 1876, in these revivals there were baptized 106, 236, 125 152, 224. In other years, scores were baptized. In the nearly twenty-seven years of his charge in Newark, more than fourteen hundred were baptized and the membership was increased from 340 to 1199.

In 1851, there were three Baptist churches in Newark (one a German Baptist, the other the South church, both originated under Mr. Jones). These three had a membership of five hundred and thirty-five in 1877, the year in which Mr. Fish died there were ten churches

with three thousand and fifty-five members. Mr. Fish had a large part in the origin of these churches, that were located in the central points of the growing city.

Pastor Fish's plan of increase differed widely from that of Pastor Jones. Mr. Jones would build a substantial roomy house of worship as in the case of the South church and colonize a strong church that would be an immediate helper in evangelization. Mr. Fish proposed cheap chapels for temporary use, to be supplanted by a substantial meting house. The first plan commanded attention; invited membership and returns were immediate. The last involved delay, repelled membership by the prospect of large future cost. The South church was quite as efficient at the first church, in the promotion of Baptist interests in Newark, if not more so.

The increase of the membership and of its congregation of the first church required a larger church edifice. A new location was bought in 1858 and the house begun. It was dedicated in 1860 and paid for in 1863. During the Civil War, 1861-65, the first church was a center of patriotic interest. Mass meetings were held in its house and one hundred and seventy-two of its members and congregation enlisted in the armies. The pastor was drafted and the church sent a substitute in his place.

The denominational, educational interests of the state had a large place in the work of Pastor Fish. He was secretary of the New Jersey Education Society for twenty-three years and had a primary part in founding the German department of Rochester University. Denominational schools in the state shared fully in his labors. He was one of the most devoted friends of Peddie Institute and in the last twelve years of his life gave to it, his best thoughts and plans. Through him, the foremost members of his church were identified with the school. Two deacons, D. M. Wilson and Hon, T. B. Peddie, were presidents of its Board. To Mr. Wilson is due the erection of the spacious and beautiful building Peddie Institute occupies. Mr. Peddie followed as President at Mr. Wilson's death, from whom also, its endowments of one hundred and fifty thousand dollars came, having previously given to cancel arrearages fifty thousand dollars. The nearly last words of Mr. Fish were said to Mr. Peddie: "Brother Peddie, take care of Hightstown."

Pastor Fish was a busy writer, publishing as many as nine volumes. Some were prize essays, published by the Boards of other denominations. He contributed also, frequent articles to the daily and religious press. The two last years of his life were intense in their activities. In July, 1877, physical prostration compelled him to stop. His last hours

corresponded with his life. "Don't say death," he exclaimed: "I shall soon be on the other side. H. C. Fish is nothing; the grace of God is everything." Of the service at his funeral he said: "Let it be a plan of victory, the shout of him that overcometh through the Blood of the Lamb." As passing away, friends could only catch in broken words, "I have fought," and he was gone October 3rd, 1877, in his 58th year. The sense of loss in Newark was universal. It is stated that ten thousand people looked upon the silent one. More than one hundred clergymen were present at the burial. Mr. Fish had preached over four thousand sermons and addresses, and had made twenty thousand visits. We know that the fruitage of these labors, none of it will be lost.

Rev. Thomas Rambaut entered the pastorate in 1878 and remained three years. He was an able preacher and had attained a high place in the ministry. But whoso follows a successful pastor, enters on a serious task. Reaction invariably follows. Unfavorable contrasts are made and disgruntled ones talk, if perchance the new pastor makes a misstep or in any wise gives occasion for remark. In 1883, Rev. E. G. Taylor became pastor. His labors for three years were profitable for the church.

After him, Rev. W. W. Boyd settled as pastor in 1887, and closed his labors in 1894. The spacious house of worship, which had been dedicated in 1860, was sold and lots in a more public place bought and a new edifice built. The church edifice is a nondescript affair. It cost about two hundred thousand dollars, of which Mr. Peddie was the chief donor. Soon after, the name of the church was changed to Peddie memorial. It is said that Mr. Boyd had more to do with the change of name than Mr. Peddie. Mr. Peddie was a very modest man, upon whom such a name must needs be thrust. The house sacrificed convenience and comfort for display and the man who planned and built would be surely asked for and his folly would be his memorial. Happily, the structure is never likely to be imitated. Pastors and churches preferring convenience and suitability to show. This house was dedicated in 1890.

Within a short time after Mr. Boyd's resignation, Rev. C. H. Dodd was called to be pastor and is now (1900) holding the office. First Newark church and first Paterson church have been much alike in their aggressive work in the cities in which they are. In Newark, the pastors were the inciting force. At Paterson the membership did not wait for pastoral impulse. But, A. W. Rogers, M. D., son of the revered Rev. John Rogers, lived in Paterson and was an impelling influence. There was however, mutual co-operation in both places.

First Newark is not credited with colonizing others than the "South church" and the First German Baptist, and yet, all of the Baptist churches there owe their existence substantially to the mission work which was sustained by the first and by the South churches of Newark. Especially Pastor William Hague and Deacons J. M. Davies, at whose home, the Newark city Mission was formed, and H. M. Baldwin, all of the South church, were constant and devoted in sustaining local missions.

First Newark has had eighteen pastors, of whom H. C. Fish continued twenty-six and more years. Three, David Jones, D. Dodge, and H. V. Jones served the church, each about seven years. Four meeting houses, one in 1805; a second in 1810 or 11; a third in 1860 and a fourth in 1890. Twelve members have been licensed to preach. Two thousand, six hundred and forty-four have been baptized into the membership of the church.

The conditions under which the South Church originated have been given in the history of the First church, while Rev. H. V. Jones was pastor of it. The house of worship had been built and paid for by the First church before the South church was formed. Then a colony was appointed by the mother church to compose the South church of sufficient strength to take an equal place with itself and to sustain a pastor quite equal in all respects to any other in the city. An estimate of the strength of this body may be made by the fact that from its organization up to 1883 the average of its benevolent contributions was seven thousand dollars annually and in 1870, its benevolent gifts abroad were eleven thousand, eight hundred and sixty-six dollars.

The Baptist City Mission of Newark was formed in December 1851, at the home of a member of South Newark (J. M. Davies), deacon H. M. Baldwin was also a constituent. Whether in social life, in spiritual and church relations or in financial, he was foremost in Baptist growth in Newark, until his death in January 1882. Every newly organized Baptist church in the city shared in his counsels and in his generous gifts. In the effort to found the school at Hightstown (now Peddie Institute), he was the first donor and then (unsolicited) of one thousand dollars for it. Deacon Baldwin did not need the example of others to comprehend his opportunity nor his duty. An immediate resultant benefit of this action to the mother church was an increase of the salary of its pastor to a sum more befitting his position and the dignity of the church. Another benefit was, the general welfare of the cause of righteousness especially in its local promotion, the means of its advancement being doubled.

Only occasionally pastors propose to their churches the removal of their best and most influential members to build up another church, as did Mr. Jones, who himself was a man of rare type. The policy which originated the South church is a marked contrast to that usually followed. Commonly a few devoted disciples longing to do more for the cause of Christ, take upon them the responsibility of founding a church, with great sacrifices, and self denials, known only to those who have had experience in such an undertaking. The end is at last attained; not, however, in many cases till most of those who began the enterprise have gone to their reward on high. Few appeals to our helpfulness have a better claim to it: coming from a little company, who having done what they could ask help, not for themselves, but for a common cause.

The South Baptist church was organized on February 18th, 1850 with forty-five constituents. Their house of worship was so nearly completed, that on the 14th of April, they worshipped in the basement and in the next July dedicated the sanctuary worshipping in the upper room. Pastor William Hague had previously accepted a call to be pastor. He was one of the foremost men of the denomination. At the end of the first year, the membership had grown to one hundred and twenty-eight, verifying the wisdom of the mother church, as also, attesting the efficiency of the new body and giving assurance that it would be a helper in every good work. Pastor Hague closed his ministry in Newark in 1854, in accord with his life long habit of short pastorates. Despite the protests of his people, Mr. Hague persisted in his resignation.

Rev. O. S. Stearns followed, remaining two years; whom Rev. E. M. Levy succeeded and broke the record of short pastorates, continuing until 1869, more than ten years. After Mr. Levy came Rev. John Dowling for three years. Mr. Dowling was known as a champion of Protestantism. Rev. G. A. Peltz succeeded Mr. Dowling and was pastor of the church four years until 1876. Months later, Rev. C. Y. Swan became pastor. His labors were attended with constant and large blessing. In about four years, an illness cut short his earthly work. He died in August 1880, Mr. Swan was beloved. He had many of the lofty qualities of his father, Rev. Jabez Swan, a remarkable man as an evangelist in New York and contemporary with Jacob Knapp, evangelist as widely known. To hear Mr. Swan pray or preach was an everlasting remembrance. Illustrative of the fervency and piquancy of Mr. Swan's preaching: preaching on the evidences of conversion, he said: "Put a hog out of his pen and he will go to his wallow. Put a sheep out of the fold and he will bleat around its walls and gates till he

gets in" The son and pastor in Newark, having had the polish of college training was in manner and speech, unlike his father.

In November 1880, Rev. T. E. Vassar became pastor and until 1888, had a happy and welcome ministry to the church and congregation. Mr. Vassar was followed by Rev. J. B. English for one year. Next year 1890, Rev. R. M. Luther settled as pastor. During the coming eight years, he ministered to the entire satisfaction of the people of his charge, closing his pastorate in August 1899. On the first of January, 1900, Rev. W. G. Fennell entered the pastorate and is now holding its trusts.

The house of worship, with needed renovation and enlargement is the same as that originally built by the first church in 1849. Those who subsequently constituted the South church in Newark will be understood as having borne their full share of the cost of its erection. Some clearer judgement of the policy of sending out the South church may be gathered from these data. Pastor Hague suggested that the Lord's Day morning collection be devoted to some special benevolence. Since its organization up to 1900, the benevolence of the church sums up one hundred and eighty thousand, nine hundred and sixty-five dollars. The number of licentiates is not stated publicly. While Mr. Vassar was pastor, one member was ordained and two others were licensed to preach. Many churches, north, south, east and west, have had such men as constituted South Newark. Only the detail of church life reveals them. Those who look at Christianity in the gross, have but little conception of its power over the whole man.

The Noahs, Abrahams, Daniels, Pauls and Barnabases still live in the men and women, who illustrate the higher and holier consecration of one's self to the King Immanuel, with which he endows them.

North Newark Baptist church derives its name from the North ward, where it is located. Originally, it was a mission, established by the Newark Baptist city Mission, when that society was formed in December 1851. On the evening of its first meeting at the home of J. M. Davies of the South church. The society resolved to begin two missions, one in the North ward and one in the Fifth ward and to employ a missionary to look after the missions. At the next meeting of the Society a Board consisting of an equal number from each of the churches, the first and the south church, was appointed. Rev. C. W. Waterhouse was secured as a missionary and meetings were appointed in a room over a store in the North ward and in a hall in the Fifth ward. Thus the date of the organization of the church does not indicate the beginning of work on the field.

In April 1852, a company of disciples united themselves for special service in the North ward mission. They had so much encouragement that in 1853, a chapel was built for their use. Desiring to effect permanent results, these Christians decided on the 10th of July 1854, to call a council to organize and to recognize them as a Baptist church. The Council met on July 26th, 1854, and recognized the church as the "North Baptist church," having forty-nine constituents.

Before this, however, Rev. Mr. Waterhouse had retired from the North ward mission and Rev. Mr. Wright supplied his place until illness compelled him to retire from the field. The Rev. L. Morse was the first pastor, beginning his labors November 1st, 1854. Under his charge, the church prospered. He closed his work as pastor April, 1858. The membership had increased from forty-nine to one hundred and forty-two, seventy-four of whom were added by baptism.

Rev. Robert Atkinson followed on May 10th, 1858. Ground was bought in December, 1859, for a larger meeting house, but only about 1862-3 was the building undertaken, the City Mission Society giving the church efficient aid to effect their aim. Mr. Atkinson closed his labors January 1st, 1868, nearly nine years. A new church edifice had been built and three hundred and ten persons had been baptized. Rev. G. E. Horr became pastor in November, 1868, and resigned about the end of 1871, withdrawing with twenty members, who with others, organized the Roseville church in 1871.

In October 1872, Rev. J. Day was called to be pastor. The church had undergone serious losses. Propositions were made for consolidation with another church, but the North church declined these changes. In fact, the Baptist city mission Society had undertaken too much for their resources. Under Pastor Day, a marked change came to the North church. Both the congregations and the membership grew so large that it was necessary to enlarge the house of worship, which was completed in November 1874. Mr. Day resigned in 1876. His charge proved to be a turning era in the history of the church. After Mr. Day Rev. Lansing Burrows settled as pastor in June 1876. His ministry renewed the prosperity enjoyed while Mr. Day was pastor. In the spring of 1879, he resigned.

The next six years, December 1880, to 1886, Rev. H. H. Barbour was pastor. Almost immediately in December, 1886, that great helper of needy churches, Rev. S. J. Knapp became pastor and while pastor for four years, large congregations and plenteous prosperity were enjoyed. In this time, the meeting house was partly burned up. The damage was speedily repaired and the financial loss was fully met. Mr. Knapp closed his pastorate in February 1890. The next June, Rev.

D. T. MacClaymont entered on his pastoral service. After nearly six years of successful labor, he resigned, at the end of 1896. Rev. A. MacGeorge followed in April 1897 and now (1900) ministers to the church.

Interests at home and abroad are cared for. The house of worship has been renovated. Two missions have been established, one of which, Harrison, begun in September 1868, has long since become a church. Another at Port Morris, where a missionary is in charge, who has been licensed by the church. Numerous debts have been paid and all indications point to continued prosperity. A colony of the pastor and twenty members with other Baptists of other churches went out in 1886 to form the Roseville church.

Besides the two missionaries employed by the city Mission Society, nine pastors have served the church. The North church has grown into an efficient helper in mission enterprises characteristic of Newark. Special mention is due to J. M. Davies and H. M. Baldwin of South Newark church for their large helpfulness in financial needs and for their council and cheer, to the members of North church.

Fifth Newark Baptist church is in the Fifth Ward and is therefore known as the Fifth Baptist church. Its beginning was contemporary with the North church. The Baptist City Mission Society started Sunday Schools in both wards at the same time in 1852. Rev. C. M. Waterhouse was put in charge of both fields, and the immense work involved in his labors was too great for one man. His health failed and he retired. Rev. T. G. Wright took the North Ward in 1853 and preached in the Fifth Ward on the Lord's Day afternoon. It was, however, decided to employ Mr. D. T. Morrill for the Fifth Ward and he was ordained on March 23rd, 1854.

Tokens of the Divine blessing appeared in the next winter. Fifty-six Baptists, thirty-one members of the First church and twenty-five members of the South church, united and agreed to constitute the Fifth church. These Baptists pledged five hundred dollars toward the support of a pastor and on the 23rd of March, organized the church. On the first Lord's Day of the meeting of the new church, six were baptized.

In August, 1855, steps were taken to build a house of worship. Deacon H. M. Baldwin gave two lots on condition that a meeting house, costing at least ten thousand dollars should be built and paid for. An attempt to comply with these conditions was made at once. The City Mission Society pledged its aid, and on July 5th, 1857, the lecture room was dedicated. A work of grace broke out and one hundred and twenty-three converts were baptized into the church. The house itself

was dedicated in April 1858. All arrearages on the cost of the church edifice were paid by the City Mission Society in January 1860 and Mr. Baldwin transferred the lots to the church with the payment of all claims due from them, the church assumed its own support and since, has done its part in co-operating with the city Mission Society. Mr. Morrill closed his labors on the field in October 1862; resigning to become a chaplain in the Civil War. For nine years, he had been a faithful missionary and pastor and his labors had been continuously accompanied with tokens of Divine blessing. His resignation was "laid on the table" until the time of his chaplaincy expired.

In 1863, he was called back, and returned to his charge. Refreshings from on high, sealed his return. Within two years, one hundred and twenty converts were added to the church. A parsonage was built in 1867 and 8. Again Mr. Morrill resigned in April 1869, having been called West. His people parted with their only pastor with great grief, whose ministry for fifteen years, had been signally crowned with Divine blessing.

In the next June 1869, Rev. D. C. Hughes became pastor, remaining till 1874. Rev. G. A. Simonson followed in May 1874 and served the church for eight years, baptizing while pastor, one hundred and forty-two converts. His resignation took effect in April 1882. A successor, Rev. H. B. Warring settled as pastor in January 1883. A debt incurred by the former renovation of the house of worship was a serious burden. Deacon H. M. Baldwin had left a legacy to the church, conditioned upon the payment of the debt, within a given time. Col. Morgan L. Smith of the South church assured its payment by subscribing one thousand dollars toward its payment. Mr. Warring held the pastorate seyen years, closing his ministry as pastor of the chruch in February 1891.

In 1891 Rev. C. E. Lapp settled as pastor, who resigned in February 1895. Special seasons of revival were enjoyed while Mr. Lapp was pastor and there were many baptized additions to the church. Three months later, Rev. T. A. Hughes entered the pastorate. Needed repairs were done on the meeting house and a spiritual cheer was diffused on church and congregation. But the next year, a change came. The pastor removed and clouds cast shadows upon the church. An improvement occurred in the summer and fall of 1898 under the temporary ministry of Rev. C. C. Luther.

In February 1899, Rev. C. F. Stanley became pastor, cheering indications inspired the church with hope. A general financial crisis in business circles had passed and Newark being a manufacturing center was sensitive to commercial variations: the employment or non-

employment of its masses affected for better or worse its masses.

Seven pastors have served the church in its life of forty-five years. Mr. Morrill the first pastor, held the office one third of the time. Pastor Simonson, eight years; Mr. Warring, seven years; the two included another third of the period. One member has been licensed to preach, worshipping first in a hall. One meeting house has been erected and if the renovations and enlargements are included the number may be said to be two. An item of note in Newark is the large number of men of ample means, loyal to Baptist convictions in the First and South churches in Newark; chiefly under the pastorate of Rev. H. V. Jones, who made possible the gains, through the Newark Baptist City Mission Society. The influence in the pulpits to draw and hold such men is to be recognized as a special feature of Newark City Mission work.

There was in western Newark, an empty chapel that another denomination had used for mission purposes. A member of the Fifth church, Samuel Clark, called the attention of his pastor, Rev. Mr. Morrill and of Pastor Fish, to the religious need of the locality and the opening for Baptists in the unused chapel. Such men as Pastors Morrill and Fish only needed to know of an opening for work for Christ, to enter upon it at once. They brought the matter to the Board of the City Mission Society and they immediately investigated the conditions of the case. Afternoon meetings were begun in May 1859. A Sunday school was opened on the next Lord's Day and preaching appointed by the Baptist pastors of the City in the afternoon.

In August 1859, a student, Mr. Charles W. Clark, was engaged to preach, whom the City Mission Board, later appointed their missionary. He began his work there, that fall and in January 1860, was ordained. Converts were multiplied. On June 29th, 1860, a church of forty-four constituents was organized, which named itself, the Fairmount Baptist church. Mr. Clark became pastor. A work of grace was enjoyed in the winter of 1860-61, and seventy-three joined, forty-eight of whom whom were baptized.

The growth of this new church induced the Board of the city Mission Society to advise them to build a larger house of worship. A more central site was bought and in May 1867, the lecture room was opened. That year, the pastor resigned and the membership that had increased from forty-four to one hundred and sixty, were left at a critical period. Since his coming in 1859 to 67, was eight years. The succession of pastors has been: W. D. Siegfried, 1868-70; J. D. Barnes, 1870-72; H. Angel, 1872-75; J. C. Allen, 1875-79; G. F. Warren, 1881-86; H. F. Barnes, 1887-92; E. J. Millington, 1893-96; C. S. Tinker, 1897-1904.

Mr. Siegfried lost his health and retired. The new church edifice was dedicated in September 1868. Mr. Siegfried and Mr. Barnes were very successful in winning souls. Mr. Angel's health made his resignation necessary. Mr. Allen also was eminently useful. Unity and efficiency were restored under Mr. Warren. The church suffered a great trial in Mr. Millington; his removal was essential to its welfare and his name has disappeared from among us. A great change in the population of the locality, from a home and congenial class, to one foreign and strange in its sympathies to the church, came in at this time. Many of its staunch members removed elsewhere. The house of worship was larger than was needed and was encumbered with a heavy debt. Besides these discouragements, was a vacant pastorate. Happily, Rev. G. F. Warren became pastor; unity was restored- the debt was paid and a work of grace enjoyed. Amid uninviting and unfertile surroundings, Pastor Warren did a good and essential work in maintaining the church from extinction. Mr. Tinker is very useful.

An unquestioning faith is required to hold fast in some localities in our large cities, where a foreign population locates; speaks an unknown tongue and is alien to Protestant and American ideas and occupying the homes to which we had free access, but from which we are excluded. The church in its forty years of life has had nine pastors and with a single exception, good and true men. This body of Baptists does not claim maternity of either of its sister churches in Newark; but relationship to all.

At a meeting of the Baptist City Mission Society, in November 1865, a mission for the eighth ward was considered. Brother W. S Hedenburg made a statement of the interests there. A committee was appointed to buy a lot for a chapel. They did this in January 1866, and in the next November, the chapel was dedicated. A Sunday-school was begun in December. Rev. C. E. Wilson was appointed by the Board of the City Mission Society to the new field.

In November, 1867, thirty-three Baptists were constituted Mount Pleasant Baptist church. Twelve were members of the First church, twelve of the North church and others of distant Baptist churches. Mr. Wilson was called to be pastor and remained as missionary and pastor for two years. Other pastors were: Rev. S. Siegfried, from 1869 to 1872; Rev. William Rollinson, from 1872 to 1874; Rev. B. F. Bowen from 1875 to 1876; G. Guirey, 1876 to 1878, who welcomed many converts; Rev. A. B. Woodward, 1879 to 83; Rev. F. C. A. Jones, 1883 to 1898.

The outlook for the future was bright and it led to an outlay far beyond the ability of the church and involved it in serious financial

difficulty; the nation was also suffering from a panic that cut off the resources of the City Mission Society and other denominations had located in the ward and built attractive houses of worship. Their unattractive chapel put the church at great disadvantage and the financial depression made the future very dark.

In 1886, however, a member of the North church, Mrs. Sarah E. Morgan, left a legacy of one thousand dollars to the church for a new house of worship. Two years later, 1888, the chapel property was sold, and subscriptions were made by which a new location was bought and a new church edifice was begun in July 1889 and was opened for worship in October 1890. These events transpired in the pastorate of Rev. F. C. A. Jones. But despite these years of tax upon the resources of the church, there was a surplus in the treasury for current expenses and the benevolent gifts were the largest in the past history of the church.

Two members have been licensed to preach and two women have gone one to the West and the other to Burma, on mission work. Two missions were established, one on "Prospect Hill," where a chapel was built, and a church is organized. Another, known as "The Garside Mission," where also a chapel was built. Pastor Jones resigned in 1898, having served the church more than fourteen years. In December 1898, Rev. E. A. Hainer became pastor, and is now (1900) pastor. The church has had eight pastors. It has had two meeting houses. Two chapels were also built, one for each of the missions.

For the origin of the Clinton Avenue Baptist Church, we quote from *The History of the Newark Baptist City Mission Society*: "In the spring of 1860, members of the Fifth Church canvassed the tenth ward to gather children into their Sunday school." They were affected by the moral waste they met and were led to devise ways for its remedy. Accordingly, they hired a small room in a private house and on May 27th, 1860, opened a Sunday-school. Eight scholars were present. When the school was closed, the teachers remained for prayer. The hour for which the room was hired having passed, they went to the street and under the shade of a tree, elected officers. An increase of number made necessary another room. Other helpers from the South church offered their services. At the monthly meeting of the City Mission Board, the mission was reported to be approved; to secure funds for its support and put it under the supervision of the Board.

The influence of the school was seen in the personal cleanliness of the scholars and the good order of the vicinity. Sabbath breaking and other forms of evil diminished and souls were converted. The lowly accommodations of the Mission limited its usefulness. But the laborers

in it, pressed its claims on the Board. At length, Deacon H. M. Baldwin of the South church bought the house in which the school was held and also, the adjoining lots and gave to the Board of Missions so much of the property as was needed for a chapel, adding a large sum for the chapel. Other collections were made and the chapel was dedicated in July 1864.

Preaching was begun on the Lord's Day morning and the day devoted to religious service. Social meetings were also held in week evenings. Mr. Samuel Baxter, who had been active at the mission, was a member of the South church and was licensed by that body to preach. The City Mission Society appointed him to that field and appropriated five hundred dollars to carry on the work for a year.

On the eighth of March 1868, the Pilgrim Baptist church was constituted with twenty-eight members of the South church, five of the Fifth church and two of the Fairmount church, in all thirty-five. Mr. Baxter was pastor until 1870. Active in the mission and as pastor about eight to ten years. In 1870, Mr. McGonegal ministered to the church.

The location of the chapel was a hindrance to the church. A foreign element had occupied the vicinity and the native population were leaving. The Pilgrim church changed its place and built a new church edifice on Sherman avenue, near to a Baptist Mission. The union of the two interests was effected and the Pilgrim church changed its name on December 28th, 1871 to Sherman avenue Baptist church. Rev. F. Johnson settled as pastor in May 1872, from which he retired in May 1875.

In February 1877, Mr. A. W. Bourne became actively pastor. He had been called nine months previously, but illness detained him. In the meantime, the church obtained a supply, paid his salary and that of the supply. On Mr. Bourne's return, he was ordained in April 1877. Pastor Bourne served the church eight years and was followed by Rev. F. E. Osborne in March 1885, remaining till March 1889.

In 1888, an agitation arose for a change of location and lots were bought on Clinton Avenue. Rev. B. D. Hahn is reported to be pastor in 1891. Measures anticipating the new house of worship occupied the people during Pastor Hahn's short term. Closing early in 1893, his labors are referred to as very acceptable. On September 1st, 1893, Rev. J. B. L'Hommedieu entered the pastorate. The building of the new sanctuary engaged the interest of the church as of chief moment. The lecture and Sunday schools were occupied in 1896 and the audience room in 1897. A change of location involved a change of name to that of Clinton Avenue. By this second pilgrimage it is hoped the church

has reached the "Promised Land." However, in a growing city, there is no assurance that any location is abiding. At the end of the year 1899, Pastor L'Hommedieu terminated his charge of the church, which was more than seven years. Only shorter than that of Mr. Bourne. Why each had not been longer is an unsolved enigma.

Clinton Avenue church has thus had three names, three houses of worship, eight pastors, of whom Mr. Bourne remained longest, eight years.

A natural succession to the history of the North Baptist church of Newark, is that of Roseville Baptist church. Not that it was an exclusive gift of the North church to the world and to its native city. Since nearly as many constituents were from other Baptist churches in Newark, as from the North church. But that body spared at least half of them, yielded its pastor, Rev. G. E. Horr and his family to become pastor of Roseville. Pastor Horr was universally beloved. He and his companion were a "host" of themselves, bringing with them assurance, fitness, wisdom, strength and influence.

Few young churches could have secured a pastor more eminent for choice gifts of mind, character and piety. Roseville could well congratulate itself, both upon their pastor, and on an appreciative people amid whom they were located. No less, also, in having, as they say: "The business ability of D. M. Wilson, President of the New Jersey Baptist State Convention, also of the Board of Peddie Institute and prince of Newark Baptist working men." Companies of Baptists, resident in the district of which Roseville church was a center.

Baptists had been maintaining cottage prayer meetings. An unexpected of two of these bands at one place, led to a concert and to the establishing of a Sunday school and to preaching. These services lasted eight months until March 26th, 1871. On that day the Sunday school and congregation were locked out of their place of meeting. After a street prayer meeting, the Presbyterians of the vicinity offered the Baptists the use of their chapel; even changing the hours of their service to accommodate their Baptist friends. This arrangement continued for six months. Evincing thus, the verity of Christian sympathy. In the meantime, ground had been bought by the city Mission Board and funds collected to build a place of worship.

On October 18th, 1872, the Roseville Baptist church was organized with forty-four constituents. The services being in the meetig house of the North Baptist church. Rev. Mr. Horr, previously pastor of the North Baptist church at once became pastor and when he resigned, six years after, the membership had increased to two hundred and fifty-four.

The succession of pastors since has been: J. E. Gault, December 3, 1887 to December 31, 1881. A. J. Steelman, Jaunary 27th, 1882 to 1887; C. M. Brink, 1888-1891. Supplies ministered until the settlement of Rev. A. Foster, July 1st, 1892. Mr. Foster is now (1904) pastor. The church has grown into a large and efficient body where many worship and are glad.

In later years, a mission Sunday school has usually born the fruit of an organized church, when established in a community where there was room for a Baptist church. It was so with the Mission Sunday school planted in Harrison. Harrison lay across the river from Newark. The river being the boundary of the corporate limits of Newark. Although thus separated from the city, Harrison was really a suburb of Newark and naturally a mission field of its Baptist churches. Mr. Burton was a member of the North church and looking for a field to do good in. Harrison caught his attention as affording room for a mission Sunday school. Halls, were not to be had, but finding a room in a factory, he got consent to use it, and in September 1868, started a Sunday school there.

Mr. Hagell of the same church succeeded Mr. Burton in the superintendency and he was followed by Mr. Peloubet in charge of the school. An explanation of these changes is not given, nor is one needed. The mission was in the hands of good men, who care most of all to do good, at any needed cost for the spiritual welfare of those whom they would uplift and save. Growth made it necessary to build a chapel and G. W. Lawrence of the first church became superintendent, indicating the interest of the Newark City Mission Society in the mission at Harrison. In 1884, Mr. Lawrence asked his pastor, Rev. E. G. Taylor, to find a missionary for Harrison and he sent a student, J. E. Beach. Mr. Beach could spare only his vacations on the field, but continuous labor had become necessary and upon insistence Mr. Beach consented to be present each Lord's Day and hold evening service.

The organization of a church forced itself upon the men and women at work on the field and on October 10th, 1886, a council met and advised the organization of a church in Harrison. There were fourteen constituents. A neat building was erected and dedicated in May 1888. Mr. Beach was called to be pastor and was ordained on June 17th, 1889. His health compelled him to resign in March 1894. Returning from the West apparently restored, consumption closed his work at Harrison in 1897, having spent thirteen years on the field to which he had come in 1884, and upon which he had been most useful.

Rev. J. H. Dudley was pastor for six months from June 1st, 1894, In January 1895, the present pastor, Rev. Robert Holmes, (1900)

entered on his duties. Enlargement of the meeting house was needful and the work was accomplished in the fall of 1896 and paid for within a few dollars. This young interest has had but little financial help from abroad and maintains itself.

In July 1892, Rev. O. Von Barchwitz of the South church, Newark, began a mission at Fairmount Avenue. It had unwonted prosperity. "A tent sufficed temporarily for worship, when, on account of the season it was necessary, a building was secured, into which the mission service was removed on October 1st. On the 23rd of December 1892, the Tabernacle Baptist church was organized with supposedly forty-nine constituents to which twenty-five were added by baptism and eleven by letter and within six months had increased to eighty-five members. They had a mission elsewhere in Newark, to which an industrial department was attached and in which fallen men and prisoners released from jails are employed. They employ eighteen people; two trained women missionaries are constantly engaged. All the money for the support of the enterprise comes from voluntary contributions. Lots are bought and paid for on which to build a church edifice."

This is a remarkable record, illustrating how much can be accomplished when the heart is set on it. In 1894, the church property is reported to be valued at ten thousand dollars and an arrearage of four thousand dollars. During the winter of 1893, and 4, the church had provided, seven thousand, two hundred lodgings and three thousand, eight hundred meals for the needy. Later the church suffered with others in the financial crisis, which cut off their resources. The pastor resigned in 1895 or 6. Rev. O. Von Barchwitz' plans and ideas were not congenial to some and involved a cost not wholly approved.

Rev. W. W. Ludwig followed in 1896, remaining about two years, and was succeeded by Rev. A. E. Harris, who is now (1900) pastor. There have been three pastors since the organization of the church. A house of worship, it is supposed, has been built. The church has been conducted on some European plan of special adaption of ministry to the needy and dependent..

Data of Emanuel church, Newark, is very meagre. It was organized in 1894. Associational digests give but little information of its origin, agency and outlook. Its first pastor is only known by allusion to his death, Rev. H. G. Mason, who, it is said, died while pastor. They occupied their own meeting house in 1895. Whether encumbered with debt or not is not stated. In 1896, the membership was eighty-five, almost double that of 1895. Their pastor then, was Rev. W. G. Thomas. Mr. Thomas resigned in 1898, having had a useful pastorate of two years. After Mr. Thomas, was Mr. E. O. Wilson, who preached

for them while a student and was welcomed to be pastor after graduating in 1899, and is now (1900) ministering to the church.

There are in Newark, two German Baptist churches and five Afro-American churches, in all, seventeen Baptist churches. The First German was organized in 1849; the second German in 1875; of the Afro-American Bethany was organized 1871; Mt. Zion, 1878; Galilee, 1896; Bethsaida, 1898 and Christian Tabernacle, 1895.



## CHAPTER XXXII.

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### SAMPTOWN, PLAINFIELD AND NEW MARKET CHURCHES

As early as 1666, New Englanders emigrated to a tract of country lying between Rahway and the Raritan river, including the section in and around Samptown. The motive of this emigration was to get away from the intolerance and persecution of the "church order" of New England, especially that of Massachusetts and of Connecticut. A motive of coming to New Jersey was the guarantee in this province of unrestricted freedom in religion and of political opinions. Provision for education was also in advance of all other American colonies. The first free school on the continent was in New Jersey and ordained by its Governor.

The West India Company of Holland, chartered in 1629, enjoined on their colonists here and in New York State "in the speediest manner to find out ways and means whereby they might support a minister and a *school master*." Quite unlike the "English East India Company" which forbade missionaries to enter their territory or to distribute Bibles in them, compelled Carey to be clerk and drove Judson to the protection of a heathen King. The "Friends" (Quakers) built first a meeting house and built a school house adjoining it. These early settlers were largely Baptists, as the rolls of Piscataway, Scotch Plains and Samptown plainly show.

In 1742, a house of worship was built at Scotch Plains, which mitigated the inconvenience of those who were far distant. A house of worship was built at Samptown in 1792. Twenty-one members of Scotch Plains were dismissed in August of 1792 to constitute the Samptown church. Supplies ministered till the fall of 1793, when Rev. J. Fitz Randolph became pastor for half the time. Mr. Randolph was a native of Samptown. An older brother was a "ruling elder" (a custom of some early Baptist churches) and a younger brother was a physician and a deacon of the church. Mr. Randolph was called annually until 1798; when he was chosen "permanent pastor as long as was mutually agreeable." He was pastor till 1818, almost twenty-five years.

The meeting house was enlarged in 1812 and in that year R. F. Randolph, M. D., the pastor's brother, was ordained. The pastor was the means of the conversion of many. At nearly every church meeting for thirteen years, some were added by baptism. Fifty-three adults

were baptized in 1808. On October 7th, 1818, Mr. Randolph notified the church that his pastorate would close on November 1st. At the same time he asked for letters of dismission for himself and thirty-one others to form the First Baptist church of Plainfield. Mr. Randolph had been baptized and licensed at Scotch Plains, where he was a deacon. He was one of the most useful of men. His career of blessing is written in connection with histories of Samptown and first Plainfield of both of which he was the first pastor.

The outgoing of the pastor with a colony resulted in Rev. Lebeous Lathrop settled as pastor on February 14th, 1819 at a salary of two hundred fifty dollars per annum and his firewood. In the meantime, the meeting house was repaired, enlarged and another stove put in it. On the 4th of March, 1840, Mr. Lathrop having been pastor twenty-one years and then seventy-nine years old, resigned. Even though so old, his people protested against his retirement.

Mr. Lathrop had come from an earlier era, in which hyper-Calvinism was dominant. He had the courage of his convictions, but did not know that his day was a period of change from the radicalism of high-toned Calvinism to that more tempered offer of the Gospel, which called sinners to "repentance toward God and faith in the Lord Jesus Christ." He did not accept the doctrine of the great sermon of Pastor Holcombe on the "attainableness of faith" with which Mr. Holcombe had startled the Baptist world of his times.

The caste of Mr. Lathrop may be known by these incidents, which the writer has verified. The pastor, who followed him, visited him in his illness, before his death and asked: "If he was consciously ready for the change so near?" Turning his keen black eyes on the questioner, he sharply exclaimed: "Do you think I have been preaching the Gospel for fifty years and don't know where I am going when I am dying?" Assurance is a characteristic of such men. Being an extreme Calvinist, a young minister preached for him and expressed liberal ideas. Asking Mr. Lathrop to pray after the sermon, whereupon he said in a loud voice: "Pray for your own stuff." A young pastor was preaching at an Association. Mr. Lathrop was in the pulpit, rising he said to the preacher: "Stop! Sit down! and called to Pastor R. next to Mr. W.: "Come up here and finish this sermon." Each declined; then Mr. Lathrop said: "I will do it myself." Still there was in Mr. Lathrop a residuum of lowly piety, which despite his stern ideas of truth, conformed him to the mind of the Son of God.

These facts illustrate the bitterness of opposition to men of the stamp of Zelotes Grenelle, G. S. Webb, the Teasdales, Barrass brothers, M. J. Rheeze, J. M. Challis, C. Bartolette, John Rogers, Peter Wilson and

a host of men raised up in the missionary era, who endured the extravagance of good men, rather than drive them into Antinomianism, which then threatened to sweep the state; men who by a quiet Christian influence shut the Antinomian tendencies into narrowing bounds. Only those who have gone through the fire can have any conception of the worth of the men who saved our churches from the on coming flood.

There is a vast difference in the men and in their preaching, seventy years ago, and in the men and in their preaching of to-day. Not in brains, nor moral stamina nor spirituality. It is only evil to impeach the integrity and piety of the men of to-day or of those of former times, by comparisons injurious to either. We esteem alike, those whose memories come to us from amid the shadows of the past and our own associates, with them, as with us, there are wide differences in personalities and in associations. It is perhaps, natural for us, familiar with the wider thinking, the larger speech and the free dealing with the standards of truth, an outgrowth of our free institutions, to be pessimistic in our opinions of our contemporaries. In the former age, men had a positiveness of doctrinal conviction; an absoluteness in their assurance of Divine truth; boldness in the assertion of denominational belief, a *sui Genesis* of character that showed them self-poised and not ashamed if called bigots, if they insisted on the limitation of opinions to the Bible and yet none more sternly asserted the absolute right of every one to the unmolested enjoyment of his own opinions of truth and of duty. It is not claimed that the many sects in the centuries since Pentecost were Baptists because they had adopted our view of the mode and subjects of baptism; but it is insisted that they recognized the Scriptures as the only authority for a religious duty and for an article of faith and also that it was their distinction to claim the right of men and women to their opinions and to disseminate them.

Rev. E. M. Barker followed Mr. Lathrop in about a year. Pastor Barker's settlement was most suitable. Kind, patient, "sound in the faith." Prosperity attended him and his ministry in the eight years he was pastor. In a special work of grace he baptized one hundred and the church was responsive to every good cause despite Mr. Beebe's influence. Mr. Barker had fanciful notions of home amusements. Once he came upon a mother amusing her flock of little ones with croquet balls and checkers, affording them pleasure and herself relief. Months later he alluded to that mother as training her children for evil. At the earliest moment after that sermon, he hastened to the rear of the church edifice and lighted his *pipe*! None of us are perfect and some of us are inconsistent though with the best intentions. When Mr. Barker had resigned, Rev. W. D. Hires followed.

Again the church had a renewal of their experience with their first pastor. Pastor Hires and a number of members constituted the New Market church in March 1852, with fifty members and built a house of worship which they occupied in 1854.

Samptown church called Rev. William Maul in 1853, who remained until 1858. The succession of pastors was: J. J. Baker, 1858-68; C. G. Gurr removed after several months' stay; S. L. Cox, 1869-71; W. H. Burlew, 1873-78; was ordained. The location of the meeting house was such that first Plainfield and New Market churches reduced the congregations so seriously that disbanding or removal to a central place was a question of life. In 1876, it was decided to remove the church edifice to New Brooklyn.

In August 1878, Rev. A. Armstrong became pastor. A spark from a passing engine on a near by railroad, kindled a fire and the house of worship was burned. A beautiful house of worship was built in a village of New Brooklyn, entirely free from debt and was dedicated in January 1880. Congregations were renewed. The Samptown church took a new departure. A parsonage was built in 1881 and the name of the church changed to New Brooklyn. Mr. Armstrong resigned in December 1890.

The name of the church was again changed to South Plainfield in 1891-3, and Rev. E. Thompson settled as pastor in 1891-95. Toward the end of 1895, Rev. J. A. Cubberley became pastor and is now (1904) ministering as pastor. A neighboring city has absorbed the church, but it is no less a vigorous body. Its loss of strength was not by exhaustion but by giving. The going out of two strong colonies had the full assent of those who remained to bear added burdens. How many meeting houses Samptown has had part in is not known. Not less than four. As many as three members have been licensed to preach. Twelve pastors have served the church. The first for twenty-five years; the second, twenty-one years. Two colonies have become strong and influential bodies, first Plainfield and New Market.

Baptist families identified with Piscataway and Scotch Plains churches distributed themselves far and wide and impressed their faith upon people far from their home centers and Baptists were numerous in many rural districts and in the later centers of population. First Plainfield instances this. Pastors of these churches were men of large mould and made a lasting impression wherever they appeared. In a country so new, instead of villages and towns, settlements took their place. The first house built in Plainfield, was in 1735, amid Indian wigwams. At the organization of the First Baptist church, in 1818, there were about two hundred and fifty residents in the place.

Samptown, a Baptist settlement, was more or less two miles away and a convenient locality for a Baptist church.

In 1812, Baptist families in Plainfield met for worship in their homes. But an Academy was built that year and Baptists worshipped in a hall there for several years. Rev. Mr. Randolph, pastor of Samptown church lived in Plainfield. A meeting was called at the hall, in January 1818, to discuss the organization of a Baptist church. They decided to constitute a Baptist church. A subscription was made and nearly twenty-five hundred dollars pledged for a meeting house. During the next summer, 1818, a house of worship was built on the site where the first Baptist church is now, and later it was decided that certain members of the Samptown Baptist church be allowed to occupy it and the house was dedicated at the end of October, or beginning of November. Baptists dismissed from Samptown and Piscataway met at the home of Rev. J. F. Randolph on November 7th, and constituted the first Baptist church of Plainfield. Rev. Mr. Randolph, pastor of Samptown church was elected pastor. At a later meeting November 25th, 1818, the church was duly recognized. In December the salary of Mr. Randolph was fixed at two hundred and fifty dollars per annum.

The constituents numbered thirty-four. The growth of the church was slow. Its increase was but to forty-one to 1819, and in 1822, reported fifty-two members. Mr. Randolph died January 18, 1828, having been laid aside the year before, with paralysis. When licensed to preach he was thirty-five years old and when he became pastor at Plainfield, was sixty-two years old and was pastor for nearly ten years, till he was seventy-two years old, and left the memory of a good name and the fruits of a devoted life.

Rev. D. T. Hill became pastor in August 1828, resigning after eleven years, in 1839. Mr. Hill was an aggressive preacher. Strangers knew that he was a Baptist. The people appreciated a man of convictions. The house was packed and converts knew what they were converted from and what to. Under his charge, the church increased to two hundred and seventy-four members. A Sunday school was established in the second year of Mr. Hill's charge (1829), to which many members objected as an innovation on the established means of grace. The house was enlarged and yet too small. In 1837, one hundred and ten were baptized and the first Plainfield Baptist church became the foremost church in numbers and in influence in the town in which it was.

In May 1839, Rev. S. J. Drake was called. He began his pastoral care in August 1839. Special seasons of religious interest frequently

occurred under his ministry of twenty-three years. The house of worship was enlarged and vastly improved. Pastor Drake was called from active business life into the ministry. True, while he lacked book knowledge and the training of a college, he had the Bible, and more, the teaching of the Divine Spirit. Converts were constantly added to the church. The wavering were stayed; the unlearned were taught; mission schools were established. Pastor Drake was a blessing to all, in his personal life, his ministry and by his business habits, until "God took him" in April, 1862. Mention of Mr. Drake's duties of Secretary of the New Jersey Baptist State Convention for fourteen years ought not to be overlooked. He brought to this office the business tact and judgement that characterized the man in all departments of his life and of his pastoral affairs.

A year passed till a new pastor was chosen, D. J. Yerkes, who entered on his duties in the fall of 1863 and retained his pastorate till and later than 1900. Shortly after Mr. Yerkes settled, a new sanctuary became a necessity. Accordingly, the lot or ground on which it must be located was arranged for its accommodation, and the new house of praise was begun and completed and was dedicated on November 25th 1869. The edifice, sixty by one hundred feet of Romanesque architectural design and costing seventy-five thousand dollars, constitutes one of the most beautiful and complete church edifices in the state.

The church beginning with thirty-four members, numbers now, nearly one thousand members. Pastor Yerkes to 1900 has with unflinching fidelity, maintained for thirty-seven years, the position of his church as foremost in the city and is, himself, deservedly revered and honored in all the churches and by all of the Baptist pastors and ministers in the state. A most remarkable fact of first Plainfield, is that it has been eighty-two years since it was founded and yet, that it has had only four pastors. The shortest term was ten years and closed with the death of the pastor at the age of seventy-two years. The second pastor served the church eleven years. The third pastor closed his labors at death in 1862 and the fourth, lasting almost forty years. Two houses of worship have been in use. Repeated enlargements and amendments were made to the first meeting house. Of the first pastor it is due to state that he had ministered in Plainfield for some time before the constitution of the church. How long is not known.

In 1842, on the first of September, the second Baptist church was formed with fifty-six constituents. Rev. D. T. Hill returned to Plainfield in 1842 and used his influence as an old and successful pastor, who

had baptized very many into the church, to constitute a second church. His adherents in that year, built a good and spacious house of worship and called Mr. Hill to be pastor. The Association in 1843, appointed a committee to reconcile the difficulty caused by Mr. Hill's return to Plainfield and the organization of the second church. A settlement of the trouble was claimed by the second church. Mr. Hill resigned in 1852, having been pastor ten years. He was the first pastor of the second church. The succession of pastors of the second church was: C. C. Williams, 1852-56; H. G. Mason, 1856-59; J. Duer, 1859-68; C. E. Young, 1869-70; T. R. Howlitt, 1871-75. This year the second church disbanded.

It was said another church was to be formed of which the second was to be a nucleus. Subsequently, data reveals that the second Plainfield church was absorbed in the Park Avenue Baptist church, which was constituted in March 1876. Piscataway, Cohansie, and Scotch Plains alone can compare with first Plainfield the length of their early pastorates.

Central Plainfield or Park Avenue church organized in 1876, was naturally an outgrowth of first Plainfield. Pastor D. T. Hill had enjoyed wonderful prosperity in Plainfield and is believed to have had assurances of like successes upon his return. But he had been misinformed of the temper of the people, of their unwillingness to forsake a pastor of their choice for an old friend, whose plans did not commend them to either their judgement or to their piety. Besides they knew that their old pastor was impulsive; while Mr. Drake could be depended upon as not subject to "fits and starts."

In the digest of the letters of the *Eastern Association* for 1875, page 23, Plainfield second says: "Initiatory steps are in progress looking to the organization of a new church, of which this shall be a nucleus." Under the leadership of Rev. Robert Lowrey, (resident at Plainfield) meetings were held in the Seventh Day Baptist house of worship at the beginning of 1896 in anticipation of such a movement. Second Plainfield disappears from the minutes of the Association after 1876 and the Central Plainfield Church organized on March 15th, 1876 is represented in the Association in 1877 and Rev. Robert Lowrey as pastor with having one hundred and twenty-four constituents. Elsewhere, it is learned that ninety-five of these were from the second Plainfield Baptist church, fifteen from the first church and the others of other Baptist churches. Thus the forecast of the letter of second Plainfield church had a real basis and the second church of Plainfield endorsed the new arrangement. The removal of Mr. Howlett made the way clear for the transformation of the Second Church into the Central.

On March 15th, 1876, when the Central church was constituted, steps were taken to secure Mr. Lowrey as pastor of the Central church. Worship continued for several years in the Seventh Day Baptist church edifice; but the growth of the Central church made it needful to build a house of worship for itself. At this time, a citizen, Mr. James E. Martin offered the gift of a lot to the church and the house of worship now in use was built at the cost of forty thousand dollars. Begun on October 4th, 1879, it was dedicated in December 1880. This house is a memorial of Pastor Lowrey, having worshipped four years in a rented place. In Mr. Lowrey's pastoral care, two members were licensed to preach. One, the pastor's son. Mr. Lowrey resigned in February 1885, having been pastor nine years. A constituent of the church, he continued a member of it till his death, November 25th, 1899. Then he exchanged his own sweet songs of earth for that of redemption in the upper sanctuary. Rev. A. R. Dilts became pastor in October 1885. An event of this pastorate was the reduction of the debt on the house of worship from fifteen thousand dollars, to three thousand dollars. In other things it was a useful pastorate. Mr. Dilts resigned in April 1892. A third pastor, Rev. J. W. Richardson entered on his official duties in November 1892, and is now (1900) in charge. One member has been licensed and ordained. The church is a substitute for second Plainfield and for union of Baptist interests in Plainfield. A change of location of the church edifice involved a change of name from Central to Park Avenue effected about 1880. The church has had three pastors, each of them very acceptable. Their resignation, which was wholly voluntary with themselves. Each pastorate was useful and happy.

New Market Baptist church originated under much the same conditions as did first Plainfield. The going out from Samptown church of a pastor and a colony to constitute it. A minute of the Samptown church book reads: "With the cordial consent of the Samptown church forty-five of its members were granted a general letter of dismission for the purpose of forming a separate and independent church at New Market on the 25th of February 1852." The New Market church was subsequently recognized at Samptown in the meeting house of the Samptown church. Rev. William D. Hires, pastor at Samptown, led out the colony. A house of worship was built the first year of the constitution of the church and soon after paid for. Large additions were made by baptism in the two years in which Mr. Hires was pastor.

Rev. G. W. Clark was ordained for the pastoral charge of the church in October 1855. Mr. Clark was pastor four years and enjoyed a happy

and useful pastorate. For five years, from the fall of 1859, Rev. I. N. Hill was pastor. The nation was preoccupied with the issues of the Civil War in the period of Mr. Hill's charge of the church. Despite its diversion, the church grew and enjoyed a good measure of prosperity. Rev. L. Grenelle settled as pastor in November 1865 and resigned in September 1872. As was his usual pastoral care, the church improved in all lines in his charge. On April 1st 1873, Pastor E. E. Jones settled His charge was the longest the church had known, nearly ten years. The succeeding pastors were: A. C. Lyon, 1882; J. A. Cubberley, 1885-93, while pastor, the meeting house was improved; F. Fletcher, 1893-1900. New Market has had eight pastors. The first house is still in use, but has undergone several amendments and improvements and serves its use well. The mother church has been constrained by the churches planted in Plainfield and New Market to change her location and her name, but retains her vigor amid her prosperous children.







Dr. Webb

## CHAPTER XXXIII.

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### NEW BRUNSWICK, GEORGE'S ROAD AND SOUTH RIVER

New Brunswick is about two miles from the Piscataway Baptist church. Why did not the mother church plant a Baptist church in the city of New Brunswick much earlier than 1816 is, to us, a marvel. But the trend of population in earlier days was to the country, as now it is, to the city. Then too, distance was not as now made of much account. Also the city was built along the river and the ground was low. The town was known as "Prigmore's Swamp." Only when the canal and the railroad brought travel and business to the town, was there assurance of its future.

Members of Piscataway, however, were resident in the town and when about 1810, the Hon. J. Parker of Perth Amboy, offered a lot to a denomination that would erect a house of worship on it, Baptists, members of Piscataway seized on the offer and collecting funds from Piscataway, Scotch Plains and Samptown, built a meeting house, which in the fall of 1812, was opened for worship. Additional grounds were bought. The congregation was known as a "branch of Piscataway." War with England in 1812 was in progress and the financial outlook was dark. In September 1812, Piscataway church called Rev. J. McLaughlin with an arrangement to preach in Piscataway in the morning and in the afternoon in New Brunswick. This order continued till September 1817.

Mr. McLaughlin residing in New Brunswick, Baptists multiplied in the town. Deacon Asa Runyan of Piscataway church lived in New Brunswick, where he was a foremost citizen, and more, a devoted and active Christian. Before the erection of the meeting house, he held Baptist prayer meetings in his home. His business tact and large gifts assured the building of the first Baptist church edifice. How great results come from the apparently small doings of a man of God! First New Brunswick Baptist church grew out of Deacon Runyan's prayer meeting. Jeremiah Dodge, a Baptist attended them, and when he moved to New York City, doubtless influenced by the proceedings in New Brunswick, he also began a prayer meeting in his house and the first Baptist church in New York City grew out of that prayer meeting.

Deacon Uria Smith of Central New York visited his children settled

near Milwaukee, Wis. During his stay, he gathered a few Baptists into a prayer meeting and laid the foundation of the first Baptist church in Milwaukee. Deacon Crosbey of Freedonia, N. Y., emigrated about 1837 to Northern Ill., waiting only to get a roof over the heads of his wife and children; he went from house to house for miles on the prairie and said to them: "Our community will be what we make it; moral, honest, kind and desirable to live in; or Sabbath-breaking, horse racing, swearing, drunken, dishonest, one which we would not live in. Which shall it be?" Giving notice of a meeting at his house for prayer on each Lord's Day, he laid the foundation of the Belvidere church and other large churches, within a radius of ten or more miles, additional to this, he gave moral and religious taste to all that section from Chicago to west of the Rock river far north into Wisconsin and as far south in Illinois.

The New Brunswick church has an influence for good not only in New Jersey and is a limitless blessing to the world. Mr. Asa Runyon was the first choice of the church for a deacon. Asa Runyan and the meeting in his house, may to men and the world be insignificant. Yet like to the river in Ezekiel's vision "every thing lived whithersoever the river came." In September 1816, twenty-four members of Piscataway constituted themselves the first Baptist church of New Brunswick. They retained the pastoral oversight of Mr. McLaughlin one year. Mr. J. Johnson followed, falling into disrepute, he closed his work in August 1819. Supplies served the church for nearly two years.

In 1820, Rev. G. S. Webb was called to be pastor, but he declined. The next December, negotiations were renewed, resulting in his becoming pastor in April 1821. Mr. Webb's coming to New Jersey was a special blessing to the state as well as to New Brunswick. He was pastor in the city more than twenty-two years and but for a summons for special work in behalf of one of our national societies, would doubtless have continued to the limit of his natural strength. His charge of the church was a constant harvest. Accessions to it were numerous, including men and women of social and financial strength and of spiritual power. Church and pastor were pre-eminent in good things.

In 1836, the railroad was located in front of the meeting house, so as to cut off safe access to it and extensive improvements in it had just been completed at large cost. The railroad company needed and bought the property involving the removal of the dead from the cemetery about the house and the erection of a new church edifice. Railroads then were a new thing and not as generous as now, in allowing for all possible losses. The new house of worship was dedicated early





Judge P. P. Runyan

in 1838. In the interim of a removal, a remarkable work of grace occurred which spread to each church and to nearly every house in the city. One hundred and sixty additions to the Baptist church was an immediate result of this refreshing.

Pastor Webb resigned in 1843 and Prof. G. R. Bliss entered the pastoral office the same year; later was ordained and in six years after, resigned. Pastors following were: S. S. Parker, 1849-51; G. Kempton, 1853-58; T. R. Howlett, 1858-60; ordained in 1858. M. S. Riddell, 1860-68; unable longer to preach. T. T. Devan, 1868, became stated supply. H. F. Smith, 1869-82. He was secretary of New Jersey Baptist state convention, 1865-79; H. C. Applegarth, Jr., 1883-90; M. H. Pogson, 1891-94; L. H. Wheeler, 1894-1904. Rev. G. S. Webb having completed his engagement, returned to New Brunswick and made it his home till he died in 1886, nearly 97 years old. Deacon Asa Runyon has been alluded to, as an original Baptist. A deacon of Piscataway before New Brunswick church was constituted and the first choice of the New Brunswick church for its deacon.

Judge P. P. Runyon has a large place in the history of New Jersey Baptists. He was the first superintendent of the Sunday school in New Brunswick Baptist church. He was a constituent of the New Jersey Baptist State Convention till his death in December, 1871, 1830-1871, forty-one years. Mr. Runyon was absent from only one annual meeting and one quarterly Board meeting in forty-one years, on account of illness. He was also treasurer seventeen years of The New Jersey Education Society. In New Brunswick he had held nearly all important offices and for thirteen years had been a judge in the town. He was a peace maker. Parties coming to him in suits were reasoned with and if possible prevailed upon to settle their differences out of court. His last birth-day, when eighty-four years old, was spent in Chicago in his duties as a member of the Board of the American Baptist Missionary Union. In the service of his Lord, no place was too small nor work too lowly. The missionaries of the State convention always had a sympathetic counselor in him.

Another member of first New Brunswick church, whose practical piety and large giving put him in a foremost place in New Jersey, was Simon Van Wickle, who succeeded Judge Runyon as treasurer of the State Convention. It is known of Mr. Van Wickle that when the treasury of the State Convention was in arrears five hundred dollars he paid it himself. Such were the men whom G. S. Webb trained for God and humanity. It may, however, be said of them that they had it in them to train and they had. Of Pastor G. W. Webb, it must suffice here to say: that as Esther came to the throne in the emergency of captive

Israel, even so G. S. Webb came to New Jersey under Divine influence to effect the great change in which he had so eminent a part. The change in the temper of the State from then to the present order and unity is inconceivable to one who has not known both regime.

North and East Jersey; and south and West Jersey drawing apart as two foreign peoples. Divergence instead of concert, seemingly a fixed law unlike any other of the thirteen colonies. The process of divorcement in all Baptist affairs was in full progress. It was for the oneness that now exists which Mr. Webb wrought so efficiently and was so nobly sustained by his church and by Piscataway. Four churches have come out of First New Brunswick church and have shared in her sympathies and care.

In 1843, the George's Road church was constituted. At South River, the Tabernacle church was established in 1871. The Livingston Avenue church was organized, as Remson Avenue church, in 1872. An Afro American church was formed in 1876 in the city. There is a reasonable assurance that the First New Brunswick Baptist church maintains its foremost place as a fountain of hallowed good, not merely in New Jersey and as a local center of power and of blessing; recalling its venerable mother, Piscataway, to which a large cluster of churches will ever look with reverence and gratitude. For itself, the church has had two houses of worship, both of which have undergone repairs and improvements involving very considerable cost.

The churches that have gone from it, have had generous aid in the erection of the buildings from the mother church. That at South River and the house for Ebenezer church were erected chiefly by the First church. Twelve pastors have ministered to the church. Of these, one only was a disappointment; evil reports about him led to his resignation. Mr. Webb remained twenty-two years and in his relation to the church, in its destitution of a pastor, in 1857 and 8, one or two years may be added to his pastoral charge. H. F. Smith was pastor thirteen years. Mr. Riddell continued eight years in charge as pastor. Mr. McLaughlin was joint pastor of Piscataway and of New Brunswick. His resignation at Piscataway terminated his pastorate at each place. Under his charge, the Baptist church in New Brunswick was constituted.

Of the Ebenezer Afro American church, special mention is made of it in the chapter of such churches. A lot for its house of worship was given to them by S. C. Ballard and the meeting house was chiefly built by the First church. Rev. William Wallace was its first pastor and served several years and resigned in 1880. A. G. Young followed in 1880 and was pastor in 1900.

George's Roads is a hamlet about five miles south and east of New Brunswick in Middlesex County. Possibly from its proximity to Washington, South River, there were resident Baptists in its vicinity, inducing the New Jersey State Convention to appoint Rev. J. B. Case its missionary on the field. The first Baptist church of New Brunswick also took interest in the locality. Pastor Webb and some of his members held social meetings; sustained a Sunday school and Mr. Webb preached there, long before a church was formed, converts were added to New Brunswick church. An interest may have been quickened on account of the antinomian clement there. Some of the sisters used to walk to the city to attend service. At last, a meeting was held at the house of Mr. J. T. Bennett on January 20th, 1843 to organize a Baptist church and on January 23rd, a council met and recognized the associated members as a Baptist church.

Thirty-three constituents, of whom thirty were from First New Brunswick church. Mr. J. B. Case became pastor, remaining two years. The subsequent pastors were: D. P. Purdun, 1845-47. Mr. Purdun was a man of limited means, but he left a legacy of three hundred dollars to the church, which proved to be of far more worth than the gross sum, both as a memorial of his love and as an inspiration to others. Mr. Purdun was wholly uneducated and saved out of a pittance of a salary, the great sum he left to the church. For great it was, to a man who had never owned a thousand dollars. In the two years of his pastorate, Mr. Purdun baptized fifty persons into the church. The house of worship was built in the first year of his charge and dedicated in March 1847.

Rev. B. Steele followed Mr. Purdun and resigned in 1853. Other pastors were: Morgan Cox, 1854-60; C. E. Cordo, 1862-63; C. Brinkerhoff 1865-68; L. Selleck, 1869-74. In his charge a parsonage was built. J. Babbage, 1875-83; A. Millington, 1884. Many baptisms in this charge. G. T. McNair, 1886-89; when he died in March, aged fifty-nine years; C. J. Wilson, 1890-92; G. F. Love, 1892-98; M. T. Shelford, 1899-1900. Twelve pastors have ministered to the church. One of whom died. On account of the location of the church it is never likely to be strong. It must needs be a feeder to towns and cities. The worth of rural churches for the men and women they give to the world cannot be estimated. Not only ministers, but deacons and business men, whose benevolence and influence for good is beyond estimate. Women, also, whose influence for good is a limitless blessing to humanity. Such fruits pay a thousandfold for an expenditure of mission funds to sustain them.

The following is a minute extract from the Hightstown church

book: "Persons principally members of our church, were regularly dismissed and constituted into churches at the following places: Squan, October 20, 1804; South village, Washington, September 21, 1805; Lamberton (First Trenton) November 9, 1805." The church at Washington, South River was thus formed in 1805. Baptists had settled there in an early day. As evidence of their strength, Peter Wilson of Hightstown was their pastor in 1820-23. J. C. Goble, an apostle of Antinomianism was pastor from 1826 to 1839, with the usual result, a withering life. The name of the church and those of three other churches disappears from the minutes of the Central Association in 1835. All infected with the plague of Antinomianism. Mr. Goble was a taking man and an able preacher till he became a captive to drink.

Thirteen of the members of South River, withdrew in 1840 and constituted the Herbertsville (Old Bridge) church. Others, residents, quietly repudiated the teaching of Mr. Goble and waited for help from without. The First Baptist church of New Brunswick built a meeting house in Washington, South River, in 1870. Anticipating that the time for a regular Baptist church was not afar off. When the house was built in 1870, other Baptists repudiated the antinomian church and other Baptists at a distance, uniting with the Baptist elements at South River, composed a strong force, and first New Brunswick Baptist church made arrangements to constitute a regular Baptist church. This was effected in 1871, with thirteen constituents to whom thirteen others united themselves.

Rev. M. Johnston was the first pastor who gave up his charge in 1874. H. D. Doolittle became pastor in 1875, and retired from the pastorate in 1878; C. H. Woolston settled as pastor in 1880 and closed his labors with the church in 1885. F. C. Overbaugh entered as pastor in 1885 and closed his ministry in South River in 1886. G. H. Gardner was ordained in February 1888 and gave up his charge at South River in 1896. S. D. Sammis followed in 1896 and removed in 1898 and E. I. Case accepted a call in the same year and was pastor in 1900.

The church has had seven pastors. Cloud and sunshine have interchanged in the history of the church. Growth where antinomianism has root is slow and emigration from abroad is not expected in such retired sections; ruthless and bitter opposition is a sweet morsel to antinomianism and the South River church has had it abundantly. The house of worship has been enlarged and improved as occasion demanded and a parsonage has added comfort to the pastor.

Livingston Avenue church was first known as Remson Avenue church. A change of name occurring, as it often does in cities, by change of location. This was the third church that had colonized from

the first Baptist church. A second Baptist church in the city had long been under consideration. Positive action, however, did not take place till 1870, when Deacon Simon Van Wickle offered the gift of three lots on Remson avenue on which to erect a church edifice for the use of a second Baptist church in the city. A building committee was appointed by the First church of which Deacon Van Wickle was chairman.

In March, 1872, the lecture room of the new building was ready for use and was dedicated. On the next day, the 17th of March, the Sunday school was organized and on the 9th of April, eighty constituents nearly all of them dismissed from the First church, became the Remson Avenue church. For almost a year, Rev. T. T. Devan, M. D., a constituent of the new church, ministered as pastor. Already, the house proved to be too small and it was decided to enlarge it. The enlarged building was dedicated on the 29th of May, 1873. Mr. A. E. Waffle had been called to be pastor and was ordained on the day in which the house was re-dedicated. 1874 was a year of revival influences. One hundred and thirty-five persons were baptized into the church. In 1880, Mr. Waffle retired.

W. H. H. Marsh on the ensuing December settled in 1880, and resigned in 1885. M. V. McDuffie became pastor in 1886 and in 1895, removed. Plans for a new house of worship involving a change of location and of name, on Livingston Avenue were perfected in the pastorate of Mr. McDuffie and the new house was dedicated in 1894. Rev. C. A. Jenkins entered the pastoral office in 1895 and closed his labors at Livingston Avenue in the middle of 1900. The church has occupied two houses of worship, the first built by the first church; the second by itself. It has had five pastors, if the labors of Rev. Mr. Devan is included. Special mention may be made of the superintendent of the Sunday school, Mr. John T. Morgan, chosen in 1872 and remaining until 1899, twenty-seven years. No public statement is made of his resignation, death or infirmities compelling his retirement.

## CHAPTER XXXIV.

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### WANTAGE, WESTTOWN AND HAMBURGH.

In 1883, Deckertown was adopted as a substitute for Wantage which was the name of the church since 1790. In 1756, the church was named Newtown. These changes of name were caused by change of location of its house of worship. The first and second names were those of the township. The third that of the village. The Newtown church built two meeting houses, one in the vicinity of Hamburg, another, near to or at Augusta, both in the same township. That near Hamburg was taken down in 1772 and rebuilt in Wantage township and hence the second name. But the new name did not appear in the minutes of the Philadelphia Association till 1790.

When Rev. L. O. Grenelle was pastor of the Wantage church, despite fierce opposition, he succeeded in getting a house of worship built in Deckertown. Centers of population change often. Churches that grow must needs be where the people are. In the early times the population was from all nations. Emigrants flocked to New Jersey, because of its pre-eminence in civil and religious freedom and its foremost educational advantages. It had the distinction of a high-toned and cultured class of settlers. So that from New England and from the south, the better sort of residents sought and found in the colony the companionship of refinement, wealth and culture. Clannishness disappeared. Centers of trade were begun and churches had the alternative of change or die.

New Jersey became like to Pennsylvania, a refuge for all peoples and all religions. Even citizens of Rhode Island, par excellence, a colony of civil and religious freedom, preferred a home here, to remaining there. Colonists from Pennsylvania where a Baptist judge, the second son of Obadiah Holmes, the Massachusetts martyr had protected people from persecuting Quakers. Another reason influenced men and women. Every foot of land had been bought from the Indians on their own terms. The Indians had reserved the right to fish in the waters of the state and to hunt in the enclosed lands. They had gone west and they sent their chief in 1832 to ask the legislature to buy their reserved rights for two thousand dollars. In acknowledging the receipt of the money the chief said: "Not a drop of our blood have you spilled in battle; not an acre of our land have you taken but by our consent."

Is there a parallel to such a transaction in any colony or nation past or present? Other colonies have their dreadful record of massacre, of burned homes, of fleeing settlers and their flight hastened by the midnight war whoop. But the colonists in New Jersey laid down to sleep in security; went unarmed to their fields and into the faraway woods, unfearing for themselves, their homes, wives and children. An added reason for assurance, was, that "the House of the Stewarts" was under obligations to the Quakers and to the Welsh for kindnesses shown to Charles I. which Charles II. dared not ignore and repaid in part to William Penn and to his own brother, the Duke of York for New Jersey. Injustice and evil doing is charged against the Stewarts, and there was much of it. It is to their credit, that when returned to power, they remembered the friends who had befriended them in adversity.

The charter of New Jersey guaranteed special and religious liberties. True, this was a right under the Dutch rule in Eastern New Jersey. But it became universal and once enjoyed, could not be denied; thus safe from the savage, safe from the whipping post, safe from the gail and safe from the unhallowed taxes for the support of a state hierarchy; why should not the feet of such aggrieved people gladly come to a haven of rest and of freedom?

All the world knows the story of Roger Williams and of the baptism he received of Ezekiel Hollimen and of the baptism by Roger Williams of Hollimen and of eleven others. This was repeated in the winter of 1752-3 in the township of Newtown, Sussex County, New Jersey. Elkanah Fuller baptized Rev. William Marsh and others.

The history of this church will be, partly, the history of an independent church; partly of a church consisting of pedobaptists and adultbaptists; and partly of a church that is altogether Baptist; under the first distinction, it originated in Mansfield, in Connecticut, about the end of 1749 or the beginning of 1750: the constituents were William Marsh and wife, Joseph Pomeroy and wife, Wiliam Southworth and wife, Joshua Engard and wife, John Slate and wife, Elizabeth Lathrop, Mary Nicholas, Elkanah Fuller, Rudolphus Fuller and David Chapman and wife: These withdrew from the established worship of Mansfield, and therefore were called separates. The above sixteen persons were formed into an independent church at said Mansfield as above specified.

As soon as they were pronounced a gospel church, they proceeded to choose Mr. Marsh for their pastor, who was ordained the same time, by two separate ministers whose names are not remembered. But the next year (1751) they agreed to quit Mansfield, Conn., and go in

a body to New Jersey. The part they pitched upon for residence was the said Newtown, in the north border of Sussex County. They had not been long in their new settlement before some (who had scruples about infant baptism at Mansfield) declared openly for the baptism of believers. But now the same question puzzled them which had puzzled others in both England and Germany, etc., viz: "Whether baptism administered by an unbaptized person, be valid?" for they considered infant baptism a nullity: however, they resolved the question in the affirmative from the consideration of necessity; accordingly Mr. Marsh was baptized by Mr. Elkana Fuller, and then Elkana Fuller was baptized by Mr. Marsh; this was in the winter of 1752; for it is remembered that the ice was broken for the purpose, in the form of a coffin.

Next year, were baptized by Mr. Marsh, Joshua Cole, Capt. Roe, Daniel Roberts, Hezekiah Smith and wife, and Rudolphus Fuller. These eight persons were, November 14, 1756, formed into a Baptist church by a new covenant which is still extant, though the records of prior transactions have perished. Two years, after, they joined the association.

We have mentioned some remarkable things already; to which may be added (1) That Newtown may be considered as an original church, having sprung from no other Baptist church. (2) It has increased in 34 years from eight to seventy-four. (3) Mixed communion continued in this church after it became Baptist, which the Baptists excused from the consideration of necessity. (4) In 1761, Mr. Marsh took it into his head to introduce the economy of the Moravians, viz: to have all things in common. About thirty-six persons came into his measure, but being chiefly poor people, the project failed in less than two years. What, with this project, and Mr. Marsh's altering his preaching to the manner of the Separatists and his turning speculator in traffic and quitting them in 1763, the church had well nigh come to nothing, for when Mr. Cox came among them in 1771, there were but seven members remaining.

Some of the lay brethren used frequently to stand up for prophesying or exhortation, while the spirit of the New England separators was warm at Newtown. But the first minister of the church was Rev. William Marsh.

We have said much of him already, to which may be added, that he was born at Wrentham in Connecticut; ordained at Mansfield in the same state, by ministers of the separate order, which ordination served him when he became a Baptist; that he left the church in 1763, and went to Wyoming, where he was murdered by Indians. He (as before observed) turned his attention to traffic, buying horses, cattle etc.,

and selling them for gain. The last drove ruined him and hurt his neighbors. When he had turned his drove into money, he was returning home, but had occasion to stop on Society Hill in Philadelphia. When he came out of his friend's house, his saddle-bags and money were gone.

The idiosyncrasies of Mr. Marsh reduced the membership to seven and the church was nearly extinct. But Mr. Constant Hart, one of those from Connecticut and a constituent of the church, became an exhorter and leader. Under his labors, there was a recovery from its low condition. After a little while, Mr Hart went to New England and was ordained. The nearest Baptist church was Scotch Plains, a vast distance in these early days. On the return of Mr. Hart to Newtown, about 1769, a reorganization of the church was made and its name was changed to Baptist church of Hardiston, Wantage and Newtown. Its members living in each of these localities.

Mr. Hart was pastor, the last time, from 1770 to 1777 and the church grew in number and compactness and became a thorough Baptist church. A house of worship was partially built near the site of Hamburg. Rev. N. Cox settled as pastor in 1777. Already many members had removed to Wantage and the unfinished building near to where Hamburg is, was taken down and rebuilt in Wantage which name the church eventually adopted. The meeting house near Augusta accommodated that part of the church and congregation resident nearer there. The pastor preaching alternately in these houses. Mr. Cox resigned in 1783. In his pastorate the membership increased to one hundred. Mr. James Finn followed and was ordained in 1783. He resigned in two years. Mr. Silas Southworth succeeded and was ordained in 1786. He was pastor till he died on February 20th, 1814, more than twenty-seven years. He was brought an infant of months to Sussex County, by his parents, who were constituents of the church. Mr. Southworth was licensed, ordained and pastor of the only church of which he had been a member. His charge was one of eminent usefulness and the church grew rapidly and enjoyed great prosperity. In 1809, Mr. Southworth resigned, but next year was recalled. In 1804, the church voted to raise one hundred dollars for the pastor and that "*the money be levied on the male members, according to their ability.*"

When recalled in 1810, the salary was increased to one hundred and twenty-five dollars annually. Twenty-three members were dismissed in 1797 to form the church in Westtown, afterwards second Wantage. In 1800, Baptists living in Newfoundland, asked that the Lord's Supper be observed there twice a year. The request was granted

and thereafter Mr. Southworth preached in Newfoundland, each month. Four years after, Baptists in Newfoundland received letters of dismission and the Newfoundland church was constituted in 1804. Pastor Southworth has come down to us, and is known by the fruits of his ministry and is deservedly esteemed as one of those worthies entitled to a foremost place in our memories as one of the men who laid the foundations of our denomination on the basis of the New Testament.

Rev. L. Hall became pastor in November 1815 and had a successful service for six years, when in August 1821, he entered on the reward of the righteous on high. (Warwick Association, 1822, Page 7, item 17).

From March 1822 till in 1824, Rev. John Hagan was pastor. Under his labors the membership of the church was largely increased. Data written by Deacon S. McCoy in 1841-54 gives us an insight of the movements of years previous. Rev. L. Fletcher in 1825 was laid aside by illness in Sussex and preached in March, 1825. Later, he was called to be pastor that year. The deacon writes: "A thorough reformation took place and Antinomianism was voted out. First it was moved to withdraw from the Warwick Association." In the winter 1829-30, a revival crowned the labors of pastor and people. One hundred were baptized into the fellowship of the church. A new house of worship was built in 1830 on the old site. Three members were licensed to preach.

Two of them, John and Thomas C. Teasdale in 1828 and 1829. These brothers were associated with Zelotes Grenelle and were an irresistible force for truth and righteousness against the miasm of antinomianism. In the great revival in the winter of 1829-30, Deacon McCoy says: "It was common at the prayer meetings to see and hear the venerable father, Deacon H. Martin, his son, his grand son, and his great grand sons, all engage in prayer. Four generations." Deacon Martin filled his place at all meetings of the church till the end of the summer of 1853, when his great age and infirmities prevented him from going to the sanctuary. Nearly an hundred years old, his name is in the minutes of the Association in 1858.

Mr. Fletcher closed his pastoral charge at Wantage in December 1831. Rev. T. Jackson followed for three years resigning in 1835. Pastor I. Moore was in charge, 1836-40. One hundred nearly were baptized in his ministry at Wantage. William Fay was pastor, 1841-42. Rev. Sandford Leach was pastor about this time. Mr. D. F. Twiss settled in 1845 and was ordained, resigning in 1849. Rev. Thomas Davis entered the pastoral office in 1850, resigning in 1854. He was recalled in 1855, serving the church nearly ten years. The succession of pastors was: J. Beldon, eighteen months; J. F. Love,

1861-65; D. T. Hill, 1865-69; J. F. Love, second charge, 1870-73; E. Jewett, 1874-77; I. G. Dyer, 1878-82; L. O. Grenelle, 1882-1885. This period was a crisis period. Movements had been made to build a new house of worship and a parsonage. A strong and active element wanted to build in Deckertown, but failed in their object. The meeting house built in 1830 was a mile or more from the village, uninviting, out of repair and discreditable within and without.

Other denominations honored God in the use of modern places of worship where the people were and were growing, while Baptists were losing place in the sympathies of the people and hold, on their convictions of truth and duty. Pastor L. O. Grenelle, like to his father, Zelotes Grenelle, was endowed with the gift of "bringing things to pass." To the surprise of onlookers and to the chagrin of opposers who had previously blocked all former attempts to reach an end essential to the existence and prosperity of the church; ground was bought and a house of worship, built in Deckertown, with his usual tact and management. The success of this measure aroused bitter hostility to the pastor and having accomplished his object in going to Wantage, wisely resigned, showing thus, both his intelligence and his love for the cause of Christ; leaving the church a unit and by going away, removed the only cause of dissent.

Mr. A. B. Wilson settled in 1885 and resigned in 1887. His erratic course excited comparison to the wisdom of his predecessor to the harm of Mr. Wilson. Rev. C. C. Lathrop followed in 1887. Mr. Lathrop was a remarkable man. Few stood higher in the opinion of the U. S. government and of President Lincoln for his political and religious integrity. President Lincoln gave to him, very important interests in the South, during the Civil War. While a member of the New Jersey legislature, he secured the most important temperance legislation ever enacted into law, which has the endorsement of all political parties. Mr. Lathrop was ordained when sixty-seven years old and became pastor of Wantage church when sixty-nine years of age. A Presbyterian from his youth, he obeyed the convictions of truth and duty and joined a Baptist church, when fifty-five years old. Pastor of Wantage church for eleven years, he died December 23, 1897, within two months of being eighty years old. His pastorate at Wantage was a continuous blessing. Physically and intellectually, it could be said of him, as of Moses: "His eye was not dim, nor his natural force abated."

Rev. J. Bristow entered the pastorate in March 1898 and is now in 1900, holding the trust. The church has had four names. Newtown, 1756, Hardiston of Newtown and Wantage about 1770; Wantage, 1790;

Deckertown, 1883. Twenty-three pastors have ministered to the church. Two of them have been pastors twice and two of them have closed their work in death. One pastor, Mr. Southworth, served twenty-seven years. He was the son of a constituent; was baptized, licensed and ordained by the church in which he was brought up.

Morgan Edwards had quite an indifferent opinion of Mr. Southworth, saying of him: "He is one of those lay ministers, whothink they may be wiser than they already (studious) or that ordination and Reverend Sir, have made them." (Mr. Edwards is mixed in this expression). How mistaken human judgements are! How educated men stumble in their conceits! It is wise to suspend judgement of men whom God calls into the ministry; till we have seen the use he has for them and the use he makes of them.

As many as eight members were licensed to preach. Among them not only Silas Southworth, but John and Thomas Teasdale, both of whom accomplished vast good for Christ and truth in a day when coveteousness and antinomianism were allied to war on the Kingdom of God. The Newtown church, under its several names has built for itself, five meeting houses. Two, one near Hamburg and at Augusta; two in Wantage and one at Deckertown. Two colonies have gone out and constituted churches. In 1797, a colony of twenty-three members organized Westtown church. Baptists in Newfoundland were united with Wantage in New Jersey and with Warwick church in New York State. Those connected with Wantage received letters of dismission and united with those of Warwick and constituted in 1804 the Newfoundland church. The Wantage church through Pastor Fletcher and the brothers, John and Thomas Teasdale, brought to naught, the antinomian efforts to sweep the Baptist churches in Sussex County into antinomianism. The Warwick Association accepted antinomianism in 1833. Wantage was one of the three churches that withdrew and formed the Second Sussex Association. Lafayette and Newton churches derived their elementary strength from the original Newtown church. Nor only these, but Vernon that was absorbed in Hamburg. Hamburg also, Delaware and Mansfield. Were the facts attainable, Baptist interests in Warren County would also be identified with the original Newtown church.

The church originally known as Westtown, afterwards changed its name in 1804, to second Wantage; was constituted with twenty-three members dismissed from first Wantage. Among them was Thomas Casad. He was licensed by first Wantage to preach. When Westtown was organized, Mr. Casad was ordained for its first pastor. At the

end of ten years, he ended his labors in death, in 1808. There was a vacancy in the pastoral office until 1811 when a member of the church was called to be pastor, Mr. Winter Mote, who was ordained. He was pastor six years and baptized one hundred and forty-seven. In 1818, Zelotes Grenelle was called and ordained in August 1819. Mr. Grenelle wrote an account of his ordination, a part of which is incorporated here. He says: "The examination was in a room in a shell of a meeting house in a place called Meadville and the ordination was on a Sunday afternoon. A two horse lumber wagon was drawn into a large grove near the meeting house. This wagon served as a pulpit and contained all the ministers present. The congregation, about one thousand, were seated around." The ordination of Zelotes Grenelle out doors illustrated the career of this wonderful man. A man of assured health and force, he was foremost every where in the champion-ship of truth and duty and though universally esteemed by the antinomian leaders, he was the most feared by them as an opponent of their theories.

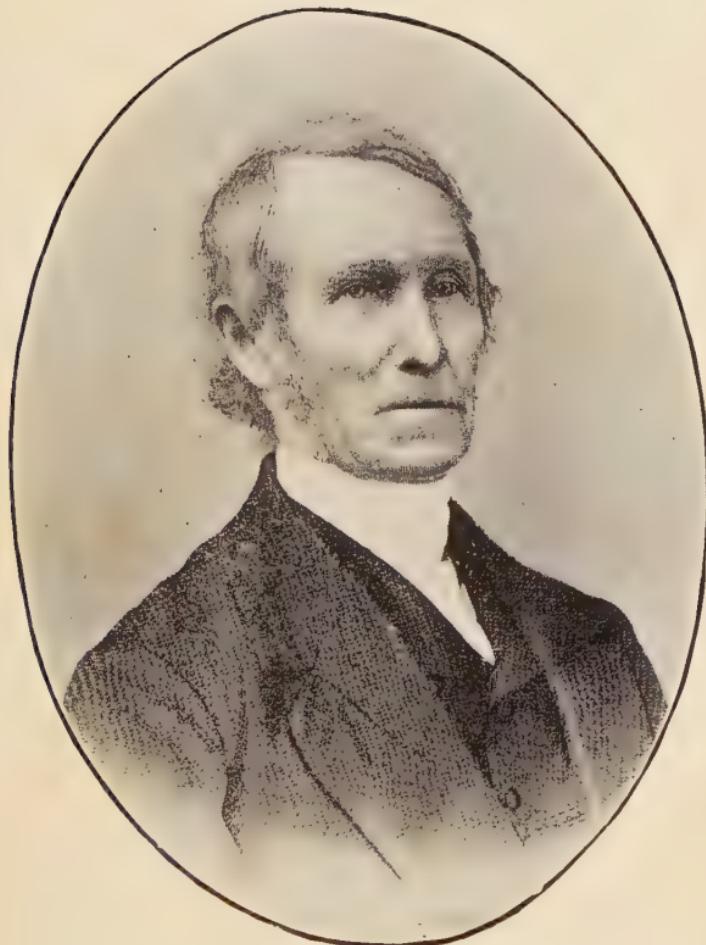
Mr. Grenelle wore a loose fitting jacket of Calvinism and yet none more fully maintained the doctrine of the Divine Sovereignty; total depravity; regeneration essential and the blood of the cross the only way of salvation. Mr. Grenelle was pastor of second Wantage till 1822. That year, one hundred and twenty-three members, including the pastor, were dismissed to form the Orange church in the state of New York. This withdrawal resulted in the extinction of Second Wantage church.

Still three pastors served the church after the dismission of so large a number of its members. In 1870, the name of the church was dropped from the list of churches. A letter from the church not having been received since 1865. A house of worship was built while Mr. Casad was pastor. Its pulpit had longer vacancies than supplies.

1798 is claimed as the date of the organization of the Hamburg church. August 1811, would be a more exact statement of its beginning. The Vernon church formed in 1798, was six miles from Hamburg and its pastor was Rev. Thomas Teasdale. Members of Vernon church lived in Hamburg and decided in 1811 to constitute a church in that village; an organization was made in 1811. Mr. Teasdale was pastor of both of these churches, of Hamburg till 1814, and of Vernon till 1819. Then, Vernon church disbanded and its membership united at Hamburg. The Hamburg church formed originally of members of Vernon and later, absorbing that body adopted the date of the mother body. One good of this action is that the history of early Baptist movements in Sussex County is preserved.

Some of the longest settled Baptists in Vernon township have lately said that they did not know of any other Baptist church in the township than the Glenwood church, organized in 1862. The Hamburg church is virtually the Vernon church in a changed location. A house of worship was built in Hamburg on a lot given by Mr. Ryerson for the use of all denominations. Baptists and Presbyterians, chiefly occupied it. Pastor Thomas Teasdale died in 1827, seventy-four years old. He had been pastor at Vernon since 1811. How long before that is unwritten. It is believed that he was the first pastor at Hamburg, retaining his charge in the removal of the church to Hamburg and died while pastor. He was greatly lamented by the church and community. Himself and his brother John did a great work for the Kingdom of God in North New Jersey. The Teasdales and Zelotes Grenelle were strangers to schools but they had one teacher, the Holy Spirit, and one class book, the Bible. Rev. L. Fletcher was called to be pastor in 1827, while pastor at first Wantage and preached for three years part of the time. In March 1831, Rev. John Teasdale first as supply, then as pastor, ministered to the church. His labors had reward in the ensuing winter by the addition to the church of eighty baptized converts. Mr. Teasdale closed his pastoral care in 1833. Rev. C. C. Park followed in November, 1833, and resigned in 1835. Rev. James Spencer was called and was ordained in December 1837. The minute book of the church speaks of him as an "humble, earnest and devoted minister of Christ." In the autumn of 1837 began what is called "the great revival." One hundred and thirty-six were baptized that year and in three years, two hundred and seventy-three were added to the church by baptism. Since the great Teacher preached, it has been that "Many from that day went back from following him." Thus also, it was that many drifted with the religious current and were deceived in themselves. In the summer of 1838 Rev. William H. Spencer settled as pastor and concluded his ministry at Hamburg in October 1845.

Next month, Rev. John Davis entered the pastoral office and continued till 1849. His ministry of instruction and training the lately added disciples for usefulness, was a great blessing to them and to the church. Upon his removal, a temporary arrangement was made with Rev. J. M. Hope to preach as his health permitted. This lasted till the spring of 1851, when his health failed. Then, Rev. Thomas Davis, pastor of first Wantage, consented to preach in an afternoon service which continued one year. A call was given to J. S. Christine as pastor and that lasted three years. Rev. J. M. Hope had recovered his health and in 1856, became pastor. The church edifice was out of repair, and Mr. Hope set about its improvement and the house was rededicated



Zelotes Grenelle



in 1858. Mr. Hope also secured a parsonage. Eight years were occupied on lines of labor essential to the permanent usefulness of the church. In 1864, he resigned. Next year, 1865, Rev. D. Silver settled as pastor and was ordained in February 1865, and was pastor fifteen years. The succession of pastors is: A. Millington from 1881, three years; E. D. Shull, from 1884, two years; E. J. Cooper, 1889, two years; E. J. O. Millington, 1891, two years; A. S. Bastian, 1894, two years; A. S. Thompson, 1895, three years; H. J. Roberts, 1900. Five members have been licensed to preach. The first of these, M. Quin, in 1831, was one of the most efficient ministers. He gave himself to labor in destitute fields and in weak churches. He and John Todd of Cedarville were favorite missionaries of the Board of the New Jersey Baptist State Convention. In 1823, the antinomian element in Hamburg, numbering twenty-two, called for letters of dismission. Instead of complying, the church called a council for advice. Upon its recommendation, the applicants were excluded. These, constituted themselves into an antinomian church and located in the village of Franklin. This body has long since become extinct. There has not been colonies from Hamburg church. The church has had eighteen pastors. One, A. Millington, has been pastor twice. One, the first, has died, having been pastor seventeen years and another six or seven years. How many houses of worship, if more than one, does not appear. Two parsonages: the first outside of the village, was sold; the second was build a few years ago in the village.



## CHAPTER XXXV.

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### CHURCHES OF CAPE MAY COUNTY

Morgan Edwards says of First Cape May Baptist church, that it may be deemed an original church, having sprung from none other, but having originated in the place where it exists. "For the origin of this church, we must take a retrospect of affairs to 1675, in which year a vessel with emigrants in Delaware (river or bay) from England who settled some at the cape and some elsewhere. Among those at the cape, were two Baptists; viz: George Taylor and Philip Hill. Taylor kept a meeting in his own house and with his exhortations, reading the Bible and expounding and enlightened some in the article of Believer baptism. After his death in 1702, Mr. Hill continued the meetings till 1704, when he died.

Soon after, George Eaglesfield visited the Cape and made more proselytes. These went to Philadelphia to receive Holy baptism (60 miles distant) as appears by the Association book." "In 1688, Elias Keach visited these parts and ordained one Ashton. In the fall of 1711 Rev. Thomas Griffiths of "Welsh tract" Del., went to the Cape with the view to purchase land and settle among the people for life. But failing in his design, he quitted them, the next spring and recommended to them, Rev. Nathaniel Jenkins, who had just arrived in the country from Wales. Mr. Jenkins came and pleased the people and on June 24th, 1712, he and they were constituted a Baptist church by Rev. T. Brooks of Cohansie and his Elders were thirty-seven constituents, of whom twenty were women and seventeen men." A noteworthy statement.

Baptists and their long vigil of twenty-nine years, each true to the Divine Word, no doubt oftentimes discouraged, and yet, "for Christ's sake" was a sufficient motive. First Cape May was the fourth Baptist church established in New Jersey and it was the first to recognize wives and daughters as equally entitled with husbands and sons to be enrolled as constituents of a Gospel church. How much Mr. Jenkins had to do with this is unwritten. In Wales, his native land, for centuries married women were entitled to vote. Welsh women were not inferiors. Mr. Edwards adds this additional information of this church: "In 1715, they built their first meeting house on land of a man whose title being naught they lost both the house and land. In 1742-3, religion was raised high at the Cape, owing partly to the preaching of Baptist min-

isters and partly to the labors of the Presbyterian ministers of the Newlight order, but many of the disciples of the latter joining the Baptists caused much grumbling and a public dispute and polemic writings."

This was the occasion of the public debate on baptism in which Abel Morgan of Middletown had a part with the President of Princeton College. Rev. N. Jenkins was the first pastor for eighteen years, going from Cape May to Cohansie. Mr. Jenkins had previously been preaching at Cohansie once each month for six years, while pastor at Cape May. This was in the interim of the death of Mr. William Butcher, pastor of Cohansie and the coming of Mr. Jenkins to be pastor at Cohansie. Mr. Edwards, speaking of Mr. Jenkins, says of him: "He became their minister at the constitution of the church in 1712, first Cape May. He was a Welshman and arrived in America in 1710. He was a man of good parts and a tolerable education and quitted himself with honor in the loan office, London, England (whereof he was a trustee and also in the Assembly, the Governor's Legislature or Council) particularly in 1721 when a bill was brought in to punish such as denied the Doctrine of the Trinity; the Divinity of Christ; the inspiration of the scriptures etc." In opposition to which, Mr. Jenkins stood up and with the warmth and accent of a Welshman said: "I believe the doctrines in question, as firmly as the promoters of that ill designed bill; but will never consent to oppose the opposers with law, or with any other weapon, save that of argument." The bill was quashed to the great mortification of them who wanted to raise in New Jersey, the spirit which waged in New England.

Mr. Jenkins was educated much better than the average of his times, he had high business qualities and commanded the best places in commercial and political life. Like to other Welshmen he was imbued with the great principle of soul liberty characteristic of Wales for centuries. Mr. Jenkins was succeeded at Cape May by his son. The son was ordained in 1747 at the age of thirty-seven. Owing to his ill health, his pastorate was short; about seven years. It is said of him that he was a man superior, both in mind and culture. The universal habit of intoxicating drink ensnared him and he fell into a premature dotage, dying in 1769, fifty-nine years old. In 1756, Mr. Samuel Heaton settled as pastor, but in 1760, he removed to Dividing Creek, where he gathered a church and was its pastor. Mr. Heaton was a Presbyterian. His experience in becoming a Baptist is in the history of Schooley's Mountain church, now known as Mount Olive. Driven by the Indians from a church in Virginia, he had founded there, he moved to Cape May.

Morgan Edwards said of Mr. Heaton: "If an honest man be the noblest work of God," as Pope saith, "Mr. Heaton may lay claim to that nobility." Mr. Heaton had ten children and Mr. Edwards continues: "His great family he brought up in a decent way, notwithstanding his poverty, which shows him to have been a good citizen; for I take it that a man who raises a family does a nobler feat than Alexander or Caesar ever did." In an interval of four years, between the resignation of Mr. Heaton and his successor, the church bought a parsonage of sixty acres. Rev. John Sutton settled as pastor April 1st, 1764. Mr. Sutton was a graduate of Hopewell and always took a prominent part in advancing Baptist interests wherever he was. His stay at Cape May was but two years. Rev. P. P. Van Horn followed in 1770. His labors in the churhces were invaluable, an only exception being, that so few of them could command services so worthy. David Smith, the next pastor was a native of the place and had been converted and baptized into the church. He was licensed in 1774 and supplied the church till 1776, when he was ordained at forty-six hears old and became pastor. February, 1784, he died, having ministered to the church eleven years. Artis Seagraves of Pittsgrove then came. His stay was a time of distraction and desolation. In June, 1788, he got a vote "that Universalism should not be a bar to communion or Christian fellowship." In August 1788, the following was adopted: Whether it is expedient to hold communion with Mr. Seagraves or not:

*Resolved*, That no communion be held till we have the advice of the Association." At its meeting, the church asked if a person holding to Universalism ought to be excommunicated. The reply was: "Agreed that every such person upon conviction, after proper steps have been taken, ought to be excluded." At the meeting of the church in October, "Mr. Seagraves was suspended from communion and from preaching, unless he recanted the doctrine of Universalism." In December, this was rescinded and a letter was given to him to Pittsgrove. In December, this action was rescinded and Seagraves was excluded. But the baseness of his teaching remained a long time, a blight. An instance it was of Universalism destroying all good both now and forever.

Rev. John Stancliff entered the pastorate in 1789 and he counteracted the falsehoods of Seagraves and rooted them out and it was an end to Universalism for twelve years and then he was summoned to his reward on high January, 1802. In May, 1802, Rev. J. Garman became pastor. But he died in January 1808. At the end of June Rev. Jenkin David was called to be pastor. Mr. David was from Wales in 1794 and continued at Cape May fourteen years. After several months, Rev. Thomas Robinson accepted a call to the charge of the

church and settled in January 1823. This humble and devoted servant of God, was pastor eight years. Mr. Robinson was followed in 1831, by Rev. Samuel Smith, who upheld the dignity of the pastoral office for seven years. At the age of sixty-six years, in 1838, Rev. P. Powell occupied the pastor's office for five years, welcoming two hundred and thirty-four baptized disciples to the church. Mr. Powell was a most modest and unassuming man. He was a memorial minister of the old time pastors.

Rev. Isaac Moore was twice pastor at first Cape May. His first charge began in 1843 and closed in 1846. Eleven years passed and he was recalled in 1857 and his term lasted three years. For his times, of Calvinistic preaching, he leaned positively to Armenianism, but was thoroughly evangelistic. At the close of Mr. Moore's first settlement, another native Welshman entered the patorate, Rev. David James. There has always been an affinity between the Baptist churches of New Jersey and Welsh Baptist preaching, due it may be, to the liking of Baptist churches in New Jersey, to Baptist preaching and to the Welsh preachers preaching Baptist views so that converts were multiplied. Mr. James resigned in 1850. L. F. Barney followed for two years, after whom Mr. J. E. Wilson was ordained in June 1853 and closed his labors at first Cape May in 1857. Since then, the succession of pastors has been: I. Moore, 1857-60; William Swinden, 1860-65; E. N. Jenks, 1865-67; A. J. Hires, 1867-74; F. B. Greu, 1874-78. In 1874, a chapel was built at Rio Grande. A. Cauldwell, 1878-81; W. L. Jones, 1881-83; W. E. Cornell, 1883-86; H. S. Watt, 1886, who died in about five months, but enjoyed a work of grace in his early charge. S. B. Hayward, 1886-90; E. B. Morris, 1890-92; Debt paid, parsonage repaired. H. G. McKean, 1892-93; T. E. Richards, 1894-95; F. H. Shermer, 1896-1899; J. W. Caine, from April 1900.

First Cape May church has had thirty-one pastors. The first was the longest. The shortest that of Mr. Watts. Death cut it short. Four have died while being pastor. Cape May people enjoyed preaching. The New Jersey Association met there in 1830, when it was resolved: "To occupy the court house for the business of the Association in order that the meeting house might be used for preaching while the Association was in session." Five were appointed to preach in one day. Two in the morning, two in the afternoon and one in the evening. In a session of two days, seven sermons were preached. This will explain why churches rivaled each other for a meeting of an Association with them and what the members of a church went to associations for. It is still true that sermons command the largest audiences at our associations. Possibly the change to addresses on various topics may explain

the reduced attendance at these meetings as well as the limited time of their sessions. Four colonies have gone from first Cape May, even though located on a narrow strip of land stretching far into the ocean. Four places of worship have been built by the church. The first in 1715 and lost by a defect in the title. A second in 1741. The lot on which the last was erected was the gift of Jeremiah Hand. This house was in use seventy-three years. The third was built of brick in 1824 and was burned in 1854. Immediately afterward, that now in use was undertaken and dedicated in December 1855. In 1761, a parsonage farm of sixty acres was bought. In 1831, a new dwelling house was built on the farm and the property was sold in 1857. A lot was bought and a house built on it after 1867. The pastor moved into it in 1868. In 1771, the church concluded that no member should by any means sign for Daniel Hand to have a tavern license," and on March 5th, 1775, Hannah Shaw was suspended from the communion on account of her drinking to excess. Joseph Hildreth in 1784, left a legacy of forty pounds to the church. Twelve pounds were left by Mrs. Deborah Speer and one third of a plantation was given to the church and one third of John Cresse's movables, valued at fifty pounds, were left to the church. At least four members have been licensed to preach, one of whom was ordained and became pastor of the church and ministered to the church for eleven years.

First Cape May Baptist church began a mission in 1729 at Dennisville; about eight miles distant from the Home church. They maintained the mission for one hundred and twenty years, until a church was organized in 1849. An agreement to build a free meeting house was made by the citizens in April 1802 and the free house was completed in 1803. The statement of Barber in his history of New Jersey that this was a Methodist house and the first built in the county is utterly false as are so many of his random utterances.

The first Baptist house in the county was built in 1715 and the second Baptist house of worship was built long before 1785 and the third Baptist house was built in 1785. The house at Dennisville was a free house for Baptists and Methodists on alternate Lord's Days. This building was thus used till 1853, when the Methodists built a house of worship for themselves and the old house was wholly left for Baptists. In 1838, the second Baptist church in Cape May County united with the first Baptist church in sustaining the Dennisville Mission. Special meetings were held in Dennisville in 1848-9, by Rev. H. Wescott and Pastor A. J. Wright of the second church resulting in the organization of a Baptist church with thirty constituents. Nine from the first church and twenty from the second church. The pastors of Dennis-

ville were: M. R. Cox, 1849-52; J. E. Wilson, of the first Cape May church, 1853-58; Ephraim Sheppard, of the second church, 1863-64; William Swinden of the first Cape May church, 1861-63; Joseph Hamett of the second church, 1863-4. On February 27th, 1864, Dennisville voted to unite with the Calvary Baptist church of South Seaville and the union of the churches was effected on March 13th. This union was really nominal. Dennisville keeping its officers, paying all local expenses and its share of the pastor's salary, buying a lot and building a house of worship and in part, a parsonage.

The joint pastors were: D. L. Davis, 1864-65; C. E. Wilson, 1865-67; J. K. Manning, 1867-70; J. M. Lyon, 1871-2; M. M. Finch, 1872-76; C. H. Johnson, 1876-79; J. W. Taylor, 1880-83; William Warlow, 1883-85 E. S. Fitz, 1885-91; E. S. Towne 1891-92; J. A. Klucker, 1893-94; S. B. Hiley, 1895-97; On July 27th, 1897 at a meetig in Dennisville, it was voted to apply to Calvary church for letters of dismission to organize a Baptist church in South Dennis. On August 14th, 1897, sixty-one members were dismissed and on August 26th, formed the memorial Baptist church of South Dennis. The second time in which a Baptist church was constituted at Dennisville. Evidently these people were of a variable mind and made the organization of a Baptist church a "foot ball." In the history of South Dennis church, it originated in a mission of the first Cape May church in 1729, one hundred and seventy-one years since. There have been three organizations. In 1838, a "branch" with certain liberties of independency and yet, its doings were subject to review by the first Cape May church. The branch was recognized as an independent body in 1849. Then again, in 1864, it was absorbed in the Calvary church of South Seaville, retaining however, its official rights and officers. This order continued till 1897, when again, it became the South Dennis Memorial church. Two churches have gone out from the Calvary church, Goshen, 1891; Dias Creek, 1891.

One member of these bodies has been licensed to preach and was called to be pastor, M.H.Snodgrass. Since 1849, nineteen pastors have ministered in Dennisville. One church is an outgrowth of this body, Woodbine. While the record of Baptist affairs at Dennisville is peculiar, it has been continuous, illustrating the preachers' definition of the doctrine of "Perseverance of the Saints" "Take hold on and never let go."

Woodbine is the name of the Jewish colony, established by the executor of Baron Hersch's will. The superintendent of the colony, Mr. Sabsorrih, offered Pastor Snodgrass of Calvary and of South Dennis Baptist churches, two acres of ground if a Baptist meeting house was built on it. Several American families being resident in the place.

The offer was accepted and at the meeting of the West New Jersey Association, it was resolved: That the missionary committee of the Association be authorized to unite with the Trustees of the property in Woodbine, in an immediate effort to build a church edifice on the ground, appealing to the churches and endorsing an application to the State Convention for a loan to complete the work pledging our association to give the assistance of our churches as far as possible. On December 16th, 1899, a church was organized in the home of Deacon G. A. Blake with nine constituents. The house of worship was finished in June, 1900. A loan of half the cost of the building being from the church edifice fund. Pastor Snodgrass of the Calvary church of Cape May County ministered to the church for some time. Rev. G. B. Young is now (1900) pastor of the church. Its future depends upon the infusion of an American Christian element in the town. A church so newly constituted has not accumulated history and its future cannot be predicted.

Cape Island is at the extreme of Cape May. A small stream cuts off a section of the beach from the mainland, making it an island. Accessible by a steam boat from Philadelphia and New York. For many years, there was not a house of worship within miles of the island. Baptists located there and Baptist ministers visited the place. Especially pastors of first Cape May Baptist church and preaching in the school house or dining rooms of the hotels. Thus it was till 1835, when Rev. Isaac Church, Sr., a native of the county, came back from Ohio and settled on cape May. The first Baptist church of the county employed him as a missionary and he made Cape Island one of his stations, once in four weeks, and as congregations grew, preached once in two weeks.

In his record of these labors, Mr. Church says: "Inquiries started: what is a Baptist and why is he a Baptist?" At union meetings, the converts were not all willing to join the nearest church. They insisted that they must be baptized by their own choice, even though they must travel thirteen miles to the Baptist church. With the increase of Baptists, persecutions began. By the advice of Mr. Church, steps were taken to organize a Baptist church. A council was called to meet in April 1844 at the house of Alexander A. Shaw. The Council advised an organization and twenty-five Baptists constituted themselves the Cape Island Baptist church. Among whom was Mr. Church. Already an eligible lot was bought and measures were adopted to build a meeting house. Rev. Mr. Church was pastor the first year. Rev. N. B. Tindle followed for eighteen months. On the 18th of July, 1847, the church edifice was dedicated and Rev. Mr. Church was recalled, remaining until 1848. Mr. Church, Sr., was anxious to retire and in June Rev.

I. M. Church, Jr., son of their former pastor, was called to follow his father and entered on his pastoral charge the next fall.

The winter after, a work of grace broke out, and the membership of Cape Island church was nearly doubled. Rev. Mr. Church resigned in October 1851, and in May 1852, Rev. J. P. Hall became pastor and closed his oversight in 1854. And in 1857, Rev. J. Hammitt accepted a call to be pastor, continuing till 1859. From the end of this pastorate to March 1867, there is a blank in account of the welfare of the church. From April of 1867, towards the close of 1868, Rev. J. C. Hyde was pastor. He was a useful pastor and the church had more additions than in any other like period of its early history. After Mr. Hyde, Rev. C. E. Wilson was pastor for eighteen months. A new era began with the coming of Pastor Samuel Hughes that began in 1872 to 1877, whom Rev. F. Greul followed in May 1878 to 1882. A new and costly sanctuary was built and was dedicated in 1882.

Before Messrs. Hughes and Greul settled, the pastors had left too soon to get such a hold of the community, as is essential to the most usefulness. Again, short pastorates were renewed in 1885. Rev. T. P. Price came and remained but one year. A. N. Whitemarsh, two years; A. B. McCurdy, one year; W. H. Burlew, nearly four years. A legacy left by a sister in the church relieved it of debt. Mr. T. Neas, one year; A. F. Greenig, one year, August 1895; Rev. C. D. Parker, and was pastor in 1900. The church in 1881 began to be known as Cape May City and is known by this name. The church has had fourteen pastors. The longest pastorates have been the most successful. Fluctuations of the population on the seaside has a hurtful influence on permanent residents and tends to lowering the spiritual life of a church. Two houses of worship have been erected by the church, one in 1847; another larger and more befitting a popular resort in 1882. In 1898, seventeen members constituted a church in Cape May Point. There are no published reports of this church up to 1900.

Under the pastoral care of Rev. A. J. Hires, the first Cape May Baptist church, at a considerable cost, built a chapel at Rio Grande in 1873, in Cape May County. Rev. J. M. Craner began a mission there, in 1880 and on the 27th of May, 1880, a Baptist church was organized with thirty-one constituents dismissed from first Cape May church. It was, including Dennisville, the third colony of the first Baptist church of Cape May. Mr. Craner was the first pastor of the church for fourteen years. Mr. Craner in 1894, removed to Wildwood, where a chapel had been built. F. St. J. Fitch accepted the call of the church in 1894. H. S. Gilbert settled as pastor in 1895. Supplies served the church up to 1900.

The most intimate tie of Wildwood church to any other is to Rio Grande. Rev. J. M. Craner had an outlook for vacant fields and was ready to carry the message of life to those destitute. While pastor of Rio Grande church, occupying the chapel, which first Cape May church built. In 1892, Wildwood as a central position won his attention and he began to preach in the dining room of a hotel. Baptists appeared and formed a nucleus. He began to build a meeting house. A debt of one thousand dollars was due when completed in 1893. The newness of the field, the going of Mr. Craner from Rio Grande, imperilled the property and a committee and Rev. J. W. Caine and Mr. H. Snodgrass were appointed and the property was saved. Under Mr. Caine, about nineteen Baptists were gathered and the Baptist church of Wildwood was formed.

In 1831, an application for admission to the West New Jersey Association was received from a second Cape May Baptist church. The request was referred to a committee to report at the annual session in 1832. At that meeting (1832) "it was unanimously agreed to receive" the church. This was the first denominational mention of the existence of the second Cape May Baptist church. The delay of admitting the church was due to bad reports about the pastor of the church. Subsequent facts justified the care of the Association. The man absconded, taking the early records of the church with him.

In the county archives reference is made of the second Cape May Baptist church as organized in 1828. In 1832, it had forty-two members. Long before, earlier than 1785, a Baptist house of worship had been built at Littleworth (now Palermo). "One Jeremiah Edwards donated an acre of land to the Ana Baptists of the Upper precinct of Cape May County" on which to build a meeting house. The public records of the colonies, were destroyed by the English soldiers or by their friends, the Tories. Whenever they could get hold of the county papers destroyed them and there is no record of the deed, but it is a tradition that the house was built by "sundry contributions." On August 1st, 1785, in a suit against the heirs of the donor of the ground, the property was sold by the sheriff, which he bought for five shillings. On the 17th of October, 1785, the people met to consult about their church and they decided to reclaim it for the Ana Baptists. Twelve trustees were chosen to hold the property and they redeemed it for the five shillings, which the sheriff bought it for and received a deed in trust for the Ana Baptists forever." The deed is dated February 10th 1786 and was not recorded until June 25th, 1833. Had the deed been lost, the property might also have been lost. The sale and purchase by the sheriff most likely was pre-arranged. This house was used by the church till 1853.

If it had been in use five years when sold, seventy years would be the period of its use. The Tuckahoe Baptist church had been formed in 1771 and their meeting house had been built in 1751. Old people, long since dead, told their children that pastors of first Cape May, Tuckahoe and Manahawkin preached in the old house of the second Cape May church and the building must have been in use long before 1785. Of the twelve trustees chosen in 1785, three were named Corson, and at the reorganization of second Cape May Baptist church in 1834, of the thirty-three constituents, nine were named Corson. Two of the trustees in 1785 were named Young; two of the thirty-three constituents in 1834 had the same name. In 1834, the church had two meeting houses, one called the "Upper House, then named "Corsons," and the other, "the Lower House" at "Townsands Inlet," and is now occupied by the Calvary church. All of this indicates the early origin of second Cape May Baptist church. Both Corson's Inlet and Townsands Inlet were originally Baptist settlements.

These Baptists incorporated in their covenant: "Total abstinence from all intoxicating drinks." The New Jersey Baptist State Convention sent Rev. Michael Quinn, their missionary, to this section. He was the first pastor of modern times of second Cape May church. His stay was only one year, but he baptized sixty-nine. Mr. Quinn was followed by a deceiver, causing a recall of Mr. Quinn and the church had lost ground which was recovered. An Irishman had the wit and humor of his countrymen. The writer recalls many amusing incidents of him. He died about two years after his second charge. But not till the church had called him to the pastorate the third time. The Convention Board sent Rev. J. Jones to this field in 1837, where he was pastor eleven years.

Others that followed were: M. R. Cox, 1848-54; Ephraim Sheppard, 1855-61; E. J. Swain, a licentiate of the church, ordained for pastor in November 1861, compelled by failure of health to resign and died in 1871 of consumption; J. Haminit, 1863-65; J. T. Hall, 1865-67; J.A. Taylor, 1867-69; C. P. Melleny, 1869-71; A. B. Still, 1872-73; R. G. Lamb, 1873-82; J. G. Entriiken, 1883-87; a chapel was built at Tuckahoe in 1885 and in 1886 the Tuckahoe church was constituted and the chapel given to the church; M. M. Fogg, 1888-93; W. G. Robinson, 1894-97; H. J. Roberts served seven months, 1898; resigning to go with the colony to Ocean City. W. P. Hile, 1898-1900. Three members have been licensed to preach, one of them to become pastor virtually. Three or four houses of worship have been built. Three colonies have become churches. Calvary, in 1863; Tuckahoe, in 1886, and Ocean City, in 1898. To two of these it gave houses

of worship and to the last its pastor. The church has had seventeen pastors, one of whom was compelled by ill health to resign. Another was pastor twice and was prevented by his death from a third charge and another went with one of the colonies.

While Rev. J. G. Entrekin was pastor of second Cape May church he included Tuckahoe in his field and in 1885, secured the erection of a chapel for Baptist use. Where a Sunday school was formed and he preached each Lord's Day. A large proportion of the early settlers on the southern sea coast were Baptists. First Cape May church was constituted in 1712, Manahawkin in 1770 and Tuckahoe in 1771. The early Tuckahoe had a church edifice. A Baptist element survived the disasters of the early days, which Mr. Entrekin influenced to begin anew.

The second Cape May church voted in 1839 for the pastor to preach twice each month in Tuckahoe and to administer the communion once in two months. Evidently there were Baptists in sufficient number there then to make this action of the church desirable. The use of the Presbyterian house of worship was obtained and pastors Still and Lamb preached in it. But finally, "for peace sake," gave up the collection of funds to build a Baptist chapel. Baptists bought. In 1887, Mr. Entrekin resigned at second Cape May church and gave himself entirely to Tuckahoe. Including his first ministry in 1884 to his closing labors in 1892, Mr. Entrekin gave about eight years to Tuckahoe. The old site of the village of Tuckahoe is overgrown with timber. The new village is several miles distant from the former town and is divided by a river that is the boundary of two counties. The house of worship is in Atlantic County. Mr. Entrekin was followed by Rev. M. Frayne in 1893 and continued as pastor till 1901, when he became pastor at Rio Grande, where he died, April, 1903. The church has had only the two pastors.

## CHAPTER XXXVI.

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### CAMDEN CHURCHES.

We are indebted to Pastor J. W. Lyell of the first Baptist church, Camden for the earliest published memorial of the beginning and growth of Baptist movements in Camden, New Jersey. In a prefatory note he states: "The original records of the first Baptist church in Camden, New Jersey, were for many years inaccessible. \* \* \* At cost of time and effort Rev. I. C. Wynn collected from all available sources a large mass of historical material and presented the same in an anniversary sermon in April 1885. An old record book covering the first twelve years of history was found in 1892. On February 5th, 1892, the seventy-fifth anniversary of the organization of the church was celebrated with appropriate exercises, among which was a review of the past based upon the work of Pastor Wynn augmented by the recently discovered material."

Pastor Lyell has given to us the early history of Baptist affairs in Camden. On February 5th, 1818, seven Baptists in Camden constituted themselves a Baptist church in the city. Originally these were from Cohansie and Salem and had joined the first Baptist church in Philadelphia. Three of the seven were Sheppards, descendants of the constituents of Cohansie church. An Academy was allowed to them as a place of worship. Rev. H. Holcombe, pastor of the first church of Philadelphia, and Rev. William Rogers, a former pastor and professor in Pennsylvania University, each preached in Camden. The crossing of the river was a serious matter, the river was wide; the tide swift and strong and long detours were necessary above or below islands, especially in winter, when ice filled the river.

The writer recalls when an entire day was necessary to pass from shore to shore. Pastor Lyell publishes a letter by Mr. S. B. Sheppard stating an incident of the perils these disciples risked to go to the House of God. Despite discouragements they "rarely missed a Lord's day." Three of them kept a boat for crossing the river on the Sabbath. One day, returning from meeting an unexpected flaw of wind struck and capsized the boat. Ten of them got on its bottom, but Mr. Smith did not appear. Mr. Sheppard left the boat to find his companion, whom he found under the boat tangled in rope. He got him out and with the aid of Page got him on the boat. They remained till help came from the shore. Such risks in the service of God, indicate the caste

of the men and women who laid the foundations on which we build. Neither is it a surprise that such cheerfully assumed the responsibility of becoming a church of Christ. In reply to their application for letters of dismission to constitute a church in Camden, Mr. Holcombe wrote to them as follows:

"We have received your affectionate application for a dismission from us that you may form a religious body in Camden. Not doubting your full persuasion that existing circumstances justify this important measure, we agree without a dissenting voice, that your endearing relation to us as our members, shall be honorably dissolved in the moment of your becoming a regularly constituted church of our faith and order. \* \* \* Our hearts desire and prayer to God is, that you may prosper and prove a blessing to thousands in your community. \* \* \* Suffer a word of exhortation: Let your moderation be known to all men and be at peace among yourselves. Be guided implicitly by the Scriptures. \* \* \* Seek and support an evangelical ministry. \* \* \* Regard truth, honesty, quietness, temperance, industry and economy as virtues essential to the Christian character. \* \* \* Should you plant and water with little success, call to your aid, patience and perseverance; consider the Lord's method of choosing both the time and means of carrying his gracious purposes into effect. In 1689, we as a body consisted of but nine members. Betwixt that and the seven churches which have gone out from us and now we have between four and five hundred members in great harmony and replenished with accessions by baptism and letters. We cannot say: 'O, that it was with us as in days that are past.' \* \* \* We conclude with the assurance that you will not, beloved brethren and sisters, be forgotten by us whenever we remember ourselves before the throne of grace. By order and in behalf of the church, Henry Holcombe, pastor of the first Baptist church, Philadelphia." On the next day, February 5th, 1818, the first Baptist church of Camden was organized. Previously, on January 5th, five believers had been baptized by Rev. D. James. These immediately united with the church.

In the ensuing May, Mr. James was called to be pastor. As it has been since the days of the Nazarene, opposition and persecution by so called Christians of other names than Baptists closed the doors of the Academy against the little band. These were Baptists and dangerous, even though few in number. Did they not insist upon the supremacy of the Scriptures to creeds and the right of each to hold and teach his own convictions of truth and duty, the Bible being their authority? Persecution had its usual result, opposition advertised Baptists. Opposition awakened inquiry. Private houses were opened

for worship and in place of one, many witnessed of the Grace of God. A church edifice became a necessity and it was erected in 1818 before the church was a year old.

Modest in appearance, it was a foothold and a fulcrum for Gospel leverage to turn numbers to righteousness and to Baptist ideas. Mr. James was pastor only about six months. A great sorrow came to the church in parting with him. The custom of intoxicants became a snare to the good man. The minute of the action of the church was: "We wish to be as tender with him as possible and not debar him from preaching, wherever he may be called to do so, if he think proper. Only here, we believe his usefulness to be at an end, except grace prevent or a great change for the better takes place."

The people of this church were evidently true to the Gospel and to the best welfare of the church; no less did they show gentleness and patience toward a brother "overtaken in a fault," in times, when not to drink was courtesy, and when not to offer a bottle or a glass to neighbor and friend was to be ostracized from social life. It is almost incredible how many noble and good men were overtaken by the drink habit. Mr. John Cooper was called to be pastor and three months later was ordained. He resigned about the end of 1819. Rev. T. J. Kitts was pastor for two years and supplied the church for months after resigning. The second year of his engagement, his salary was one dollar for each sermon.

In January 1823, Mr. C. J. Hopkins was called and was ordained in the next May for the pastoral office. He held the pastorate for about one and a half years. Mr. Hopkins had been called into the ministry under Pastor Holcombe of the first church, Philadelphia. The incident of his first attempt to preach was told to the writer by Mr. Hopkins. At a given church meeting Mr. Holcombe said: "Brethren, I think we have a young man whom God has called to preach and suggested that a time be set to hear him, I refer to our Brother Hopkins." Mr. Hopkins was astounded at the mention of his name. The next morning he called on Mr. Holcombe and protested that he could not and would not undertake keeping the appointment. Mr. Holcombe drew from him that he had been thinking on the subject. Walking to and fro, the pastor said: "Here are books, think up a text. Come here and use my study." And while speaking and near the door slipped out and turned the key. The pastor returned and Mr. Hopkins escaped, still protesting that he would not be at the meeting. Its hour came; Hopkins loitered in the dark. The church house was large. In each corner was a huge stove, and Hopkins watching, slipped in and hid behind the stove. When the hour came to open the meetig, the pastor

arose and said: "Come forward Brother Hopkins." Beckoning to where he was. There was no escape. Hopkins went forward, conducted the opening exercises, announced his text, read it again and again, and the fourth time stood still; read the text the fifth time and then grabbed his hat and shot out the side door.

The people smiled. The pastor arose and said: "Brethren, I am now surer that Brother Hopkins is called to preach. He already knows enough, and it was good if more of us knew it; enough to stop when he gets through." After speaking on the text, another time was set to hear Mr. Hopkins. In due time he was licensed. In the forty years of his ministry he was esteemed as a "good and able" minister of the Gospel despite the humor and witticisms that extorted a smile or a shock in his hearers. Mr. Hopkins resigned in Camden in September 1824. A long interval followed, in which supplies ministered, one of them, Mr. Hopkins. Allusion in the minute book is made to Mr. John Sisty and to Ezekiel Sexton, both of them were helpers. Both of them did a great work for Baptists and the churches, and both had influence with Holcombe and Brantly. The time of supplies terminated in 1829, when Mr. Mober Compton was then called to be pastor. He resigned in 1832.

Short pastorates were not due to the love of change, but usually to small salaries. Pastors and their families endured extreme privations. Both pastors and churches suffered serious hardships rather than part. In 1833, fifty-eight were baptized and as many the next year. Rev. Mr. Sheppard removed to Camden in 1836 and became pastor. At the seasons of spiritual interest in 1833-4, as many as eight ministers are named as aiding in the work. Rev. W. T. Brantly, Sr., introduced into the North the custom of big meetings. The writer recalls the surprise of the membership of the first Baptist church of Philadelphia, when Rev. Mr. Brantly introduced Rev. R. Fuller, who would hold special meetings alone. During seven years first Camden had various experiences of gain and loss, of financial strait and of spiritual depression. In these years, a pledge of abstinence from intoxicants was made a test of membership.

A new and spacious church edifice was built and dedicated in 1841-42. In 1843, came the harvest of these weary years. Rev. T. R. Taylor, Sr., was called and was ordained to be pastor in April 1843. His charge was for eleven years and was an era in the church history. Three hundred and sixty seven were baptized, an annual average of thirty-three. One day a drunken man came into the church and made a disturbance. Spoken to several times by the pastor, who said at last: "If you disturb us again, I will put you out of the house." As

the trouble occurred again, Mr. Taylor, from the midst of his sermon went to the man, marched him to the door and put him out, returning, he finished his sermon.

In 1848, forty-four were dismissed to constitute the second church. In 1854, Rev. J. Duncan settled as pastor and resigned in 1857. From 1856, said by a late historian, the only marked activity was the change of pastors. "Duncan goes, Mirack comes, Darrow comes and goes and Furgurson comes." That year marked the coming of a stranger to be pastor, Rev. G. G. Furgurson. This gentleman had the needful gifts to draw a crowd. There was not even standing room for the multitude that waited on his ministry. A large and new house was undertaken in place of that now being used by the church. But before its completion, ill reports about Mr. Furgurson divided the church. One hundred and fifty-five members withdrew in 1861 and organized the Tabernacle church. Mr. Furgurson went with the colony. Eventually he was lost to sight and to knowledge.

The first church rallied in 1862 and called Rev. B. F. Hedden to be pastor. His work was first restoration, endowed with the gifts of healing. He was a messenger whom the King in Zion honored by making him his instrument to diffuse gladness, unity and peace, in place of sorrow and discord. Having done this he retired with the blessed reward of the peacemaker. In 1866, Rev. F. B. Rose became pastor. The third year of his charge developed a controversy. The trustees claiming that they represented the first Baptist church; shut the doors of the meeting house against the pastor and the congregation. After a hearing in the courts the action of the trustees was reversed and a mutual council indorsed the decision of the courts and the church reoccupied their house of worship. Each party having agreed to abide by the decision of the mutual council. In due time, the members represented by the trustees organized themselves into the Trinity Baptist church. Both bodies have pursued the "things that make for peace." An alienation that threatened evil, has proved an illustration of the Christian charity, which "Doth not behave itself unseemly, is not provoked and thinketh no evil."

A letter was addressed by the first church to the Tabernacle church in April 1871, inviting a consolidation of the two bodies. This invitation was accepted by the Tabernacle church and soon after, they worshipped together and later became one. The union of the churches was effected in 1872 and Rev. I. C. Wynn was pastor, a mutual choice. Mr. Wynn died in S. C. on April 19th, 1889, having been pastor of Tabernacle church since July 1st, 1870 and of the united bodies from June 4th, 1871 in all, nearly nineteen years. His successor said of

him: "I. C. Wynn has linked his name forever with the first Baptist church of Camden. The same is true also of Rev. T. R. Taylor, Sr., whose pastorate was eleven years.

An interval of months followed, but on January 1st, 1890, Rev. J. W. Lyell entered the pastorate and is now (1900) pastor. Rev. Mr. Holecombe in his letter to the seven dismissed members, counselled these men and women: "Never despise the day of small things." There are now in Camden fourteen Baptist churches.. The first Baptist church of Camden is an influential body. The union was complete. Mr. Wynn had good common sense, was unusually winning in manner, gentle in speech and yet not a straddler; he was fitted to handle wisely the complications between the united churches, as well as any complications between the first and the Trinity churches. Not only fourteen churches but twelve pastors. Several of these churches worship in sanctuaries that would command attention in any city of the land. Their congregations include men and women of wealth, culture, official station and piety equal to any other city.

Twenty pastors have ministered to the First church. I. C. Wynn was pastor nineteen years, till he died; Mr. Taylor was pastor eleven years; Mr. Lyell, eleven years, including 1900 and is still pastor. Of the deacons, two, C. Sexton and E. V. Glover were pastors. Mr. Glover was pastor of churches which but for his financial aid, social influence and devoted labors would have become extinct. Three houses of worship have been erected by the First church, one in 1818. A second in 1841-2; another, that is now in use; also several mission chapels. Baptists have gone West. Richard Johnson and Isaac Smith were each of the original seven. Mr. Sheppard was an efficient financial helper. E. K. Fortiner had been a member of the church sixty years and deacon and Sunday school superintendent for more than fifty years. William J. Coxey has had a remarkable and exceptional career as philanthropist, mission worker and has secured the erection of at least thirteen church edifices. In the city the colored Baptists and in outlying districts have received most efficient aid. Samuel F. Rudderow has also been most efficient in mission movements.

In 1848, forty-four members of the First Baptist church under Rev. T. R. Taylor, Sr., were dismissed to constitute the Second Baptist church in Camden. South Camden had for a long time impressed some Baptists as a mission field, needing a Baptist church. Such a conviction impelled the founding of a Second Baptist church. Rev. M. M. Semple became pastor soon after the church was organized, in 1843. He was succeeded by pastors T. C. Trotter, who was ordained and pastor one year; T. Goodwin, two years to 1854; T. C. Cailhopper

five years, 1860; C. Sexton, one year; J. C. Hyde, two years; M. R. Watkinson, two years; C. M. Deitz, two years to 1868; S. Hughes, one year; W. W. Dalby, five years to 1876; M. M. Finch, one year; William Lawrence, one year; J. D. Flansburg, ten years to 1892; J. N. Folwell, two years. An expiration of these many and short pastorates with one exception, was the folly of building a costly house of worship and an enormous debt.

These pastors were good and true men and were prospered as circumstances allowed. Under Mr. Trotter, a meeting house was built in Stockton next year and under Mr. Goodwin, a member was licensed to preach and nine members were dismissed to constitute a church there. Mr. Cailhopper enjoyed almost continually, a revival season for four years of his charge. Mr. Hughes strove manfully to avert the coming wreck, but gave it up as hopeless. Mr. Dalby also enjoyed for five years the hardship of keeping the patient alive, which continuous revivals could not avert. The process of stimulants went on till under Mr. Folwell the church disbanded and in 1894, the property was sold by the sheriff.

The necessity of a Baptist church in the location of the Second church was patent to all and a meeting was called on April 27th, 1894, to organize a new church. About forty were present. After the meeting was organized, a church was formed and the body named the Emmanuel Baptist church of Camden, N. J. Rev. J. N. Folwell was called to be pastor and Mr. H. C. Goldsmith was chosen clerk. A committee was appointed to confer with the company which had bought the house of the Second church to learn on what terms that property could be bought. Later, the property was bought. The church was constituted with sixty-two members. Mr. Folwell was pastor for three years, assigning a reason for his resignation, his increasing years and a purpose to retire from the activities of the ministry. No exception, however, had been taken by his people to his advanced age. But the contrary, since years added to the wisdom of his councils and to the efficiency of his ministry. At the meeting in which Mr. Folwell resigned, Rev. John Snape was called to be pastor and began his work in June 1894. After the constitution of the Second church, Camden, they built a comfortable brick church edifice and while occupying it had a wholesome growth. But an appetite for better surroundings led them to sell their good house of worship in 1867 and to build a larger and expensive place of worship and without regard to their financial ability to pay for it. About forty years passed of strait, sorrow, and trouble and at last, despair and disbanding. A parsonage was owned by the Second church, but when built, or bought, is not

known. Second Camden sent out two colonies, Stockton, 1885, to which they dismissed nine of the twelve constituents. The name of Stockton was changed to Third Camden. Also, Broadway, to which forty-five were dismissed in 1867. Second Camden was composed of earnest Christian people.

Had they been content with their old house, enlarged and improved within their means, till able to build and pay for such a house as they needed, the church would have been a constant power for good and blessing till now. Two of its members have been licensed to preach. One of whom, T. R. Taylor, Jr., having the name of his father, a pastor of the First church, whose charge was the turning point of its history and who renews the endearment of his father's name in New Jersey. The Emmanuel church is the lineal descendant of the Second church and inheritor of the memory and work of that body. Rev. D. C. Davis settled as pastor of Immanuel church in 1900. Both churches have had sixteen pastors, each of them good and useful men. There are lessons in this history not to be forgotten or overlooked. "Business sense," is as essential in the cause of God, as in the conduct of secular interests.

"Counting the cost," in laying foundations in the Kingdom of God, has returns in prosperity. Faith that God will overrule our follies in serving him and that for His name's sake, and on account of his promise, make our absurdities a success, is a delusion and a folly. The Master himself, reproved such. In his reply to Satan's invitation to cast himself down from the Temple: he answered Satan's assumption: "Thou shalt not tempt the Lord, Thy God."

In the history of the Second Baptist church, Camden, mention is made of the building of a house of worship at Stockton in 1854. At a meeting at the house of John Shill, on July 14th, 1852, a Baptist Society was formed consisting of nine members of the Second Baptist church of Camden including Mr. and Mrs. Shill and Rev. T. C. Trotter. Three of the number, including Rev. Mr. Trotter, were appointed a building committee. Next August, a Sunday school was formed, meeting at the house of Mr. Shill until the house of worship was completed which was in 1854. This building cost this little company great sacrifices and was finished by contributions of labor and material, such as each could give or secure from personal friends. After a year had gone in July, 1855, these disciples assumed the responsibility of an organized church.

Previous to the organization of a church, Rev. T. C. Trotter preached to such congregations as met. How long after the church was constituted and if as pastor, is not written. Rev. Mr. James appeared to

have a vital relation to the new church, inasmuch as his labors are spoken of as ended. Mr. Patton was recognized on December 15th, 1855. His stay was that of months only, and Mr. James resumed his labors with the church for possibly a year. During this period, however, Mr. Trotter administered the ordinances. June 1861, Rev. E. V. Glover was called and was ordained in July 1861. Mr. Glover was a man of rare worth; of good business and executive qualities and having a competency that allowed him to serve a church, the salary of which did not suffice for a living. Thus his financial independence, his place in social life and his acquaintance with men gave him power with men and cranks to bring things to pass. A clergyman wrote of Mr. Glover and said: "Only an infinite pen can write an estimate of the power of Rev. E. V. Glover with this church. For seven years he labored with them, sharing and bearing their sorrows. \* \* \* His going to and fro in his carriage filled with comforts and nourishment for the poor and sick of the neighbors. His money was poured out as seed on this field from which we gather good to-day.." Mrs. Glover, like her husband, delighted in like work of mercy and blessing.

They have long since known the reward to whom it is said: "Inasmuch as ye did it to one of the least of these, ye did it unto Me." Under such a pastor the house of worship underwent a renovation. Members found their place. The church was of one accord and converts were multiplied. More room was needed and a question of an enlarged church edifice, or a new location and a better house was decided in favor of a new location and a better house. On April 3rd, 1864, a new church building, was dedicated. Pastor Glover resigned in November 1868, and removed West. A membership of twenty-four was increased in his pastorate of seven years to one hundred and fifty-three. A successor says of his pastorate: "It is not too much to say that his pastorate stands unrivalled amidst many others (of that church) before or since; preaching part of the time without salary; for wise leadership and for devotion to the cause of Christ."

Rev. J. N. Folwell followed Mr. Glover. But illness shortened his charge to a few months. In August 29th, 1870, Mr. Glover returned to Camden and was recalled. In April 1871, the name of the church was changed to Third Camden. About this time, Mr. Glover resigned and was followed by Rev. H. B. Raybold, whose stay was but four months. Again, for the third time, Mr. Glover was called in 1872 and resigned twice in 1873 and in 1875. His removal from Camden effected a separation. None knowing Mr. Glover, wonder at the pertinacity with which churches clung to him, when once they had known him as pastor. Such men are only occasional.

1808

In 1876, two were called to be pastors and each declined. Mr. R. W. Perkins was ordained on October 11th, 1877, and held the pastoral office. In 1882, he was called away, but the church declined to accept his resignation. Again in 1888, he was called away and accepted the call. Eleven years of service at Third Camden church came thus to a close. Rev. C. W. Ray served the Third church in Camden for a year and more. Rev. R. W. West supplied the pulpit for a year, when Rev. J. S. Teasdale accepted a call, but ill health terminated his labors in July 1892. Mr. J. Snape followed and was ordained November 22, 1894. Divers improvements were made in the church building. At the end of three years, Mr. Snape resigned in 1897. Several young men were licensed to preach while he was pastor and he was succeeded by Rev. George Hine, who remained until July 1899.

On July 12th, 1899, Rev. G. C. Horts became pastor and held the office till in 1900. The third Baptist church of Camden originated in the mission spirit of the second Baptist church. Its history accords with that of its origin and despite many discouragements, has grown into an efficient and helpful body. Its first sanctuary has been supplanted by one larger and better fitted for the uses of a church. That too, has been enlarged for the more active church life of the times. Something of the contrasts of the beginning and now, is signified by the building of the first house. One agreed to furnish the bricks. Another the lumber; another the doors; another "to make two window sashes, free gratis."

What will be the estimate, which the Master will make of these tokens of consecration? Certainly not less than recognition of them. The church has had eighteen pastors. Nine ministered less than one year. One, Mr. Glover was pastor three times and twice removed beyond the limits of the church and where they could not reach him. His entire charge continued thirteen years and part of the time he preached as pastor without a salary. Two others, were pastors twice each. Mr. Perkins was pastor eleven years, and had he submitted his second call to the church, as he did his first, to decide upon its acceptance, he might have been pastor till now. In these longest pastoral oversight, cluster the most fruitful and happy periods of the church history.

A colony of forty-five members of the Second Camden Baptist church, including its pastor, M. R. Watkinson, were dismissed in 1867 and constituted themselves the Broadway Baptist church of Camden. Reasons for the movement are unwritten. Mr. Watkinson was pastor 1867-70; E. E. Jones, 1872; A. J. Hay, 1872-74; C. H. Johnson, 1874-76; E. D. Stager, 1877-78. In 1878, the name of Broadway church dis-

appears from the minutes of the Association. Rev. J. M. Carpenter states that the church disbanded in 1876. A Tabernacle church reports itself as recognized in 1878 and for pastor, Rev. E. D. Stager, whose settlement is reported in October 1877. The same date as becoming pastor at Broadway church. Seemingly, the Broadway church disbanded and reorganized as the Tabernacle church. Matters and dates are very confused. It appears that Broadway church began in 1873, the building of a costly house of worship. As had the second Camden Baptist church, Broadway church got rid of its debts by disbanding and its meeting house was sold by the sheriff.

The Tabernacle church, an outgrowth of Broadway, might buy it at a much lower cost than the house would be at its original cost. This was not an honest plan, but it corresponded with the ideas of the worldly wise. This is the Second Tabernacle church constituted in Camden. The first, built a house of worship and had pastors. The succession of the pastors of the Tabernacle church that came out of Broadway church were: J. M. Bagley, ordained in 1883 and pastor until 1889; M. M. Finch, 1889-97; W. J. Cambron, 1897-1904. A house of worship was built in 1886. Former experiences were not renewed and is not in use. Needed repairs and improvements have been made as is necessary. This described is the second Tabernacle church, formed in Camden. The first Tabernacle church was constituted of one hundred and fifty-five members of the First church. They built a house of worship and had three pastors, Furgurson, Davies and Wynn. In 1871, the First church invited them to return to the old fold. They did so in 1872. Their pastor, Rev. I. C. Wynn being pastor of the united churches and the First church becoming the Fourth street church. Of the Tabernacle church including Broadway, there have been nine pastors: five at Broadway and four at the Tabernacle church. One or more members have been licensed to preach. Two houses of worship have been built. Another, by the Tabernacle church in 1886, is now in use.

The history of North Camden Baptist church begins earlier than the date of its organization. A man of spiritual height and stalwart in his Christian discipleship, a deacon of the First Baptist church of Camden, Mr. E. V. Glover, himself and Mrs. H. P. Hale began in 1855, a series of Tuesday evening social meetings in private houses for the benefit of infirm and indifferent members, who rarely came to the sanctuary. They sought a permanent place for their meeting in the vicinity, where the late house of worship of the North Baptist church stood. They found a large population unreached by either secular or religious influences. Next year, 1856, other mission workers, mem-

bers of the first Baptist church joined their labors to those on the field. Unable to find a suitable place for their meetings, serious hindrances were experienced in the movement.

Finally the meetings were discontinued at the request of the pastor of the first church, Mr. J. Duncan, on the plea of "awakening an interest" in a mission field to the detriment of home meetings. In 1857, Mr. Foss, proprietor of a silk factory, gave the use of a hall in his factory in which to hold meetings. A Sunday school was begun in August in this hall. E. V. Glover was superintendent and Mrs. H. P. Hale had charge of the primary department. Next October, religious service was begun on the afternoon of Lord's Day and on Tuesday evening at the home of Mr. J. Ellis. Mr. Foss in the meantime found that the meetings interfered with the use of the hall by his workmen and a change was desirable whereupon, Mr. William Wilson offered the use of his hall and owing to the uncertainty of staying in their then quarters the Sunday school was removed in January 1859. In the meantime, the attendance at the Sunday school and in the meetings had increased largely.

It was deemed wise at this time to lay the matter before the first church and in January 1859, the church appointed a committee of which Deacon E. V. Glover was chairman to purchase a lot and to erect a chapel for the use of the mission. Deacon E. K. Fortner cheerfully superintended the erection of the building and at its dedication in July 31st, 1859, Mr. Glover made the closing address. Several hundred people were not able to get into the house at this service. On the 15th of the next November, 1859, the North Baptist church was organized with thirty-seven constituents. Among them was Deacon E. V. Glover and his family, five in all, also Mrs. H. P. Hale, both original movers in the mission. Now, the North church is one of the mighty Baptist forces for all that is good and holy in Camden. Rev. R. S. James was pastor from the organization of the church till January 1864. The congregation and the church had outgrown the chapel in which they worshipped. Pastor James did not think himself strong enough physically to undertake the work of building a new church edifice and resigned. Another instance of a pastor's preference for the welfare of the cause of Christ to remaining with his people, whose plans contemplated so great an advance and who would have relieved him of all care to accomplish so important an enterprise.

In 1864, Rev. S. C. Dare became pastor of North Camden church. The new edifice was erected under his oversight and was a creditable stone structure. It was dedicated in 1866 and cost thirty-five thousand dollars. The early and rapid growth of the mission in nine years indicated a divine purpose, in its beginning by Deacon Glover and Mrs.

Hale as also in its developement. Mr. Dare had a successful and useful pastoral care. His successor, Rev. A. G. Thomas entered on his work in 1868 and resigned in 1870. Rev. J. E. Chambliss followed in the spring of 1871 and closed his labors at North Camden in 1873. R. G. Moses settled in September, 1873, remaining till 1881. Needed repairs were made on the house of worship in 1881 and a chapel costing four thousand dollars, was built on Linden street in that year. Rev. A. E. Rose followed in 1882, remaining till 1883; whom Rev. W. T. Burns succeeded for three years. Rev. B. F. G. McGee was pastor in 1888 and 1889. A vacancy occurred in the pastorate until March, 1891, when A. G. Lawson accepted a call to be pastor. In 1895, a pastor's assistant was provided. Mr. Lawson was pastor in 1900.

In 1885, the Linden Church, including seventy-three members, were dismissed and constituted a Baptist Church. In the autumn of 1863, a few Baptists met in a school house in Northeast Camden and organized the North East Sunday School, originated by members of the North Church, Camden. The names of some identified with it are among the constituents of the North Baptist Church. In the first year the Sunday School met in the secular school house, but on the twenty-fifth of December, 1864, a chapel built for the use of the school was dedicated. The chapel was built under the pastorate of Rev. R. S. James, the first pastor of the North Church. The growth of the Sunday School made it imperative to provide more room and another chapel was built at a cost of four thousand dollars, and completed by October, 1881. The Sunday School then moved to it.

Occasional preaching services were held in this chapel until 1885, when those identified with the mission decided to constitute a Baptist Church, which was effected in December, 1885, and called the Linden Baptist Church of Camden, New Jersey. Fifty-one were dismissed from the North Church and two from the First Baptist Church, in all fifty-three constituents. The Linden Baptist Church had thus been in preparation for twenty-two years and the training of its constituents in mission work had qualified it for its responsibility to all the world. Its first pastor was one of its constituents, Mr. W. H. Geistweit; in this following the pattern set by nearly all the early churches. Mr. Geistweit was ordained for the pastoral care on January 25th, 1886. Frequent conversions endorsed his ministerial offices. He resigned in December, 1890. The membership increased from fifty-three to two hundred and eighty-one in his pastorate of about five years. The church edifice was enlarged to accommodate the growing congregations to an added capacity of two-fold.

On July 1st, 1891, Rev. William R. Russell entered the pastorate

and held the office in 1900. While pastor three hundred and fifty-eight additions were made to the church. Nine years is a short period in a church life, especially if it include its infantile stage, which is rarely marked with specialties save of individual devotion. A higher type of piety which endures for the love of the church and of loyalty to Zion's King, and holds fast "as seeing Him who is invisible," has illustration in Mr. John T. Bottomly, a constituent of the church, who for more than thirty years has been superintendent of the Sunday School and is esteemed for his fidelity in his relations to the church of which he is a deacon. "Of such is the kingdom of heaven." Including the first pastor, two members of the church have been ordained.

Linden Church is an added instance of the mission agency of the Sunday School. The Sunday School has a foremost place in mission work. At the first it was noted with suspicion, when Rev. H. Holcombe was asked relative to starting one in the First Baptist Church of Philadelphia. He replied: "I do not know that it *will do any harm*" and yet Pastor Holcombe first smote hyper-calvinism with a fatal blow in his sermon on the "attainableness of faith." Hyper-calvinism was rapidly developing into antinomianism and threatened the existence of Baptist churches in the Middle States. Mr. Russell was pastor in 1900, completing ten years of faithful work. His relation as pastor, however, soon after 1900 closed. The church has had two sanctuaries. The first erected in 1864 for the Sunday school. A second was built and occupied in October, 1881. Occasional services were enjoyed in these houses until 1885, when those identified with the mission decided to form a Baptist church and with other Baptist churches in Camden to give the whole gospel to all its people.

Gloucester City is meant to be included with Camden churches. If not already in the city limits it is most likely to be included before long. In April, 1867, an informal meeting was held at the house of Josiah Stone to consider the need of organized effort in Gloucester. A local Baptist organization was effected at an adjourned meeting. A hall was secured for worship and Rev. J. H. Peters preached for several Lord's Days from April 21st. Affairs continued thus till April 1868. On April 7th, 1868, the local Association decided to form a Baptist church which was effected on the 17th of April.

The supply resigned and Rev. W. P. Maul was obtained to preach as often as his pastorate would permit and he gave seven years to the establishment of the church. Rev. T. R. Taylor, Jr., son of a former pastor of the first church followed. A change from ripe maturity to the push of early youth wrought its usual results. The meeting house was too small and converts were multiplied. Mr. Taylor

stayed two years. Then one of the most eminently good men, Rev. E. V. Glover settled in 1878. Mr. Glover lived in Haddonfield and rode from there on the Lord's Day to preach at Gloucester as much as eight miles. Mr. Glover resigned in 1883. In 1884, Rev. John Teasdale became pastor. The church enjoyed prosperity, while Mr. Teasdale was pastor. He was followed by Rev. H. Bray in 1886, who also closed his charge of the church in less than two years. *mine*

In 1888, was a supply. After whom Rev. L. W. Finch was pastor until 1892, followed immediately by Rev. S. L. Dorsey, whose stay was short. These short pastoral charges are explained by environments in Gloucester.

The worst elements of the great city near by had refuge and safety in Gloucester, the authorities of which were content to exchange the Christian Lord's Day for perdition. In fact, the excesses of vice and crime would be a sufficient reason for the extension of the security of Camden over Gloucester. Mr. G. W. Lambourn supplied the church in 1893 and having finished his studies, was ordained in 1895. He retains his charge in 1900. Some restraint is made upon evil brought to the place by strangers. It is believed that iniquities hitherto allowed will be kept under and that righteous law will be maintained. The church has maintained its hold and has come to be an efficient body. With the restoration of decency and the exclusion of vileness, Gloucester will be changed and the forces of virtue and of religion will become dominant. One member has been licensed to preach.

Differences are usual among good people. Nor do their differences militate against their piety or the genuineness of Christianity. But are rather an evidence of the reality of religion. In that it recognizes them as men, having opinions and the courage of their convictions; daring to maintain them at the cost of the dearest ties. Charity allows dissent among men, and ordains the right of each one to his conviction of truth and of duty. The instruction in II Thess. 3:15: "Yet count him not an enemy," recognizes character, even though we withhold church fellowship. Baptists may never illustrate the fundamental faith we teach of a difference which is not alienation. Gospel experience allows equally differences and the liberty of being wrong.

Thus the Trinity Baptist church, a child of the first church, was born amid the throes of dissent about a pastor, when ninety-three members withdrew from the first church in December 1871, and constituted the Trinity Baptist church of Camden. In the next February, 1872, they were recognized by a large council of the Baptist family, entitled to wear the Baptist name. The strength of this new body is indicated by the fact that within twenty days of their recognition, they bought

a large and suitable meeting house of another denomination, at a cost of twelve thousand dollars and, taking immediate possession, had public worship till in 1896, when a building was erected on the old site of nearly double the capacity and at twice the cost of the old sanctuary. Supplies served the church till June, 1872, when Rev. A. H. Lung settled as pastor. Months passed ere the friction of the division was allayed. But the wise and prudent course of Pastor Lung was effective in the removal of soreness and overcoming of ill feeling that might have alienated old friends. In due time ample reward came to Pastor and people by the descent of the Holy Spirit and converts were added to the church.

Pastor Lung in January, 1882, resigned, after having effected a great work by both his wisdom and prudence. He established a mission on Cramer Hill, East Camden and a chapel was built for it. Having long since grown into a church and first known as First Cramer Hill church, the name however, has since been changed to Grace Baptist church. Rev. C. A. Adams was called to follow Mr. Lung in July 1882. During the four years of his first pastoral charge, abundant prosperity attended his oversight. As many as three hundred and fifty were added to the church. Mr. Adams resigned in April 1886. A successful pastorate is rarely followed by another in which a corresponding increase and enlargement is assured. In July, 1886, Rev. C. H. Kimball entered the pastoral office. He stayed less than a year. Rev. H. H. Barbour settled in December 1886.

In 1887, Rev. G. H. Charles was supply and pastor, closing his work in December, 1891. Rev. W. E. Needam followed in October 1892 and terminated his pastorate in June 1895. So that in these nine years, four pastors appeared and disappeared and yet each of them were foremost men in the qualities that constitute worth, both as men and as ministers of the Gospel. Attachment to Mr. Adams inspired the church to call him, and in October 1896, he entered on his second pastorate at Trinity church. Mr. Adams had conditioned his return upon the building of a new house of worship. This was agreed to and a new church edifice was erected, which beside the material of the old building cost the church twenty-four thousand dollars. The building accommodated about twelve hundred persons. Its appointments corresponded to modern ideas.

A new era of growth crowned the second pastoral care of Mr. Adams. Trinity church has had seven pastors, the first of whom retained his office nine years. One of them, has a second pastoral charge, including up to 1900, about eight years. Three houses of worship have been in use, each of which was large, and their fitting was in accord with the

ample means of the worshippers. A mission begun by the Trinity church was given a chapel building suited for permanent use. The mission is an independent church of strength and of efficiency.

From it, two colonies have gone, each being efficient and active in the aggression which gave them life. The Trinity Baptist had a constituency unlike in one particular, those composing young churches. It was evidently financially able to care for itself and also of weaker interests. In the ministry of Rev. T. R. Taylor, Sr., a number of forceful young men were added to the first church, who later came to hold prominent professional and business positions in the city, acquiring financial means to build the first Baptist house, and advance on all lines the Baptist cause. Such men under proper training, needed only the stimulus of right influences to develop into men who would both fear God and honor him with their substance. Many of them were identified with the Trinity church.

Grace Baptist church of Camden, originally First Cramer Hill, sprang from Trinity church and is an outgrowth of a mission Sunday school formed under the pastorate of Rev. Mr. Lung, pastor of Trinity church, in August 1875. The school was begun in a lonely store room and yet contiguous to a responsive population. The mission in about nine years developed into the First Cramer Hill Baptist church; a result of the visit of the State missionary, Rev. S. C. Dare. On October 9th, 1884, thirty Baptists, with letters of dismission agreed to organize a Baptist church and doing so, called themselves, the Cramer Hill Baptist church.

Pastor Adams and the Trinity church approved of these plans. The chapel property was conveyed to the new body by the trustees of the Trinity church. Pastor George Post served as the first pastor of Cramer Hill church. In 1885, Rev. A. J. Hay became pastor and for two years, was pastor. In that time, a parsonage was secured. Events after this, associated with Mr. Hay, are not clear. But after his resignation, he was identified with the origin of North Cramer Hill church, Bethany Mission, for the use of which first Cramer Hill church had built a chapel. Rev. D. C. Bixby was pastor from 1887 to 1890. While pastor, eighteen members were dismissed in 1889 to constitute the North Cramer Hill church (Bethany Mission). A mission was established in Williamstown. This also became a church, to which North Cramer Hill gave twenty-six constituents.

Mr. William C. Martin followed Pastor Bixby and was ordained in 1891 and was pastor till 1894. Under Pastor Martin the house of worship was doubled in its capacity; one member was licensed to preach and Rosedale mission was begun. Rev. J. M.

Ashton settled as pastor in 1894, remaining two years, followed by W. J. Beavan, who was ordained in 1897, and is now (1090) pastor. Three colonies have gone from first Cramer Hill (Grace church), Bethany, Rosedale and Williamstown and two members have been licensed to preach.

In 1892, Baptists residing in and near Rosedale, formed an association in behalf of its religious interests. A Sunday school was begun on May 8th, 1892. Support was given by the Grace church and the encouragements were so many, that within a short time lots were bought on which to build a chapel. A farm house on the ground bought was remodeled for the use of the Sunday school and for Divine worship and a church founded later. The Camden Association was doing an efficient work in caring for its young and needy churches. Rosedale shared in its beneficence and a more fitting place of worship was assured to the church. In 1895, the farm house was exchanged for a church edifice more fitly answering the needs of the church. Six pastors have served Rosedale church: Thomas Armour, 1893-4; C. M. Reed, 1894-95; J. M. Moore, 1895-96; J. Bristow, 1897; G. C. Horter, 1898-99; H. H. Brown, 1899-1900. These are believed to be students from Crozer Theological Seminary in Upland, Pa.

After closing his labors at First Cramer Hill church in 1887, Rev. A. J. Hay identified himself with North Cramer Hill mission in 1888. Organized as a church in 1889, Mr. Hay was the first pastor until the end of 1895, nearly seven years. A succession of pastors was G. A. Sowell, 1896-99; E. B. Price, 1899-1900. Under Pastor Hay a new sanctuary was built, the chapel being too small to accommodate the congregation. A special work of grace in 1897, added many to the church membership. The old chapel was encumbered with debt and the new house increased it. However, courage was assured by tokens of the Divine favor. A church so young did not have daughters, nevertheless, it has occupied its own field and met in part, its mission to the world by sending one of its members, licensed to preach, to declare the glad tidings of Divine Grace.

The Camden Mission Society cared for the St. John's church (Afro-American) of which they speak hopefully. Begun as a mission in 1894, with the small number, three, Matt. 18:20. The mission was organized in October, 1894, and was recognized as a church in June, 1895. From their report of the first year, they numbered eighteen in all, two of whom came by letter; eight by baptism, nine by "experience." It seems that thus this church was of spontaneous growth and constituted of resident material. Its location was Cramer Hill. Rev. T. A. Brown was pastor in 1895. It may be, he was the means of its

constitution. He was instrumental in securing for the church a neat and commodious house of worship. His resignation took effect in 1897, and he was followed by Rev. Mr. Jackson and in 1898, by Rev. J. H. Boone, who in 1899, was succeeded by Rev. J. Eham.



## CHAPTER XXXVII.

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### PERTH AMBOY.

Perth Amboy is a very old town. Governor Carteret reserved its site from sale in 1669. The East Jersey proprietors in their published account said: "that it was their intention if the Lord permit, to erect and build one principal town, which by reason of situation, must in all probability be the most considerable for merchandise, trade and fishing in those parts." The locality was called Ompogy. Later it was known by its Indian name, "Ambo," since corrupted to Amboy. The proprietors meant to call it Perth. The earl of Perth being one of them. But the two names have been retained. By the plans of the proprietors the town was to be the commercial head of the colonies. Its harbor is the best on the Atlantic coast.

Perth Amboy shared with Burlington the meeting of the Assembly and the residence of the Governor. The American Revolution disappointed these plans. Its harbor made it a rendezvous of the English army and the town became a depository of stores for army and navy; concentrating wealth and commerce at New York City. Eventually the colonial records, the courts, the officers and business of the colony were removed and the town resumed its primitive estate. It is easy to believe from the caste of the founders that its religious influences were stanchly Pedo Baptist. The church of England was the affinity of its settlers. A stone in the wall of the Episcopal meeting house is dated 1685. The edifice was completed later. An English mission society, expended large sums to sustain the church. The Presbyterians also had a large following. More than a century passed, when in 1817, a revival came. Numerous converts having only the New Testament, read it and became Baptists. In Divine Providence, Rev. Drake Wilson of Connecticut visited the town and these disciples were baptized, confessing the great facts of his redemption, his death and resurrection, only less than his incarnation. Mr. Wilson baptized ten of these disciples. The next July two others were baptized. These, with three resident Baptists, fifteen in all, constituted themselves a Baptist church on August 25th, 1818.

The first pastor was Rev. Drake Wilson of Connecticut, who in coming to Perth Amboy, baptized the converts of 1817. He is supposed to have settled when the church was organized and to have remained three years. The early records are lost and memory and tradition are

depended on for the events of the beginning. Pastors since then, have been J. C. Goble, licensed by Perth Amboy church. In 1821, John Boothe, two years to 1828; John Bloomer, one year; Jacob Sloper, ordained August 1832, almost three years; Thomas Ritchie, ordained April 1835, two years; John Blaine, one year; J. B. Cross, two years; John Rogers, three years; G. F. Hendrickson, three years. Many added to the church by baptism. J. M. Carpenter, two years; J. E. Reynolds, one year; H. A. Cordo, one year, returned to his studies. A. G. Lawson, ordained June 1862; five years nearly.

G. W. Pendleton, one and more years; G. W. Nicholson, three years; house of worship enlarged and improved; S. G. Woodrow, one and more years; G. B. Hunter, ordained November, 1873, one year; times of discouragement; G. J. Ganun, one year; G. W. Pendleton, second charge, about four years; W. A. Bronson, eleven years; G. K. Allen, eight years to 1900. P. R. Ferris from December 1900. The church has had twenty-four pastors. One held the office for eleven years. His successor for eight years. One was pastor twice. One was licensed and ordained. He became an Antinomian Apostle and several churches died through his influence. His last days were spent on the tavern porch in the village in which he lived. The church has suffered from short pastorates. With one exception, these were good men. Five have been licensed to preach. The house of worship has undergone enlargements and adaptation to the growth of the church.



## CHAPTER XXXVIII.

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### PATERSON, PASSAIC AND VICINITY.

While some Baptist churches spring from others, it is not a necessity. A Baptist church may exist far from another and be independent of either another or of ministerial offices. At first churches had an origin in Apostolic ministry. In later days, from the people who have the Scriptures only. The head of the church is Himself, the sole donor of power to be and to do. "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20). It is a phenomena in nature, that earth thrown from great depths in the summer, develops life, yielding plants like to those we see. This illustrates the maternity of the earth and the intent of the words, which God spake: "Let the earth bring forth grass and herb and fruit tree." Needing only the impregnation of sun and dew. Thus also, Baptists and Baptist churches are the spontaneous generation of the Gospel of the Son of God. Christ-like Baptists are a magnet. Thus it was in Paterson. A young man, James Moore, a member of Oliver street Baptist church, New York, removed to Paterson in 1822.

The town had a population of four thousand. Instead of concealing his convictions of truth and of duty, and uniting with other Christians, as some insist is the spirit of Christianity, people found out what he was and why. Rev. J. W. Griffiths, pastor of Middletown Baptist church had known Mr. Moore and visited him in Paterson. Providentially, a supply was needed for a pulpit in Paterson, and hearing of Mr. Griffiths' visit, he was engaged as a supply. At the end of the evening service, seven Baptists made themselves known to Mr. Griffiths. Meetings for prayer were appointed at the homes of Mr. Moore and of Mrs. Bennett. Two, a husband and wife soon after were ready for baptism. Rev. Mr. Parkinson, pastor of first church, New York City, baptized them and set forth Baptist views to an interested multitude. Rev. William House was secured as pastor and about the end of 1822, baptized several converts. On the organization of a Baptist church, it was decided to call a council to meet in January, 1824. They met and recognized a Baptist church with seventeen constituents. Mr. House was chosen pastor, remaining two years and was prospered.

To the men and women constituting the Primary Baptist element, Baptists of Paterson owe a constant remembrance. To them, is due the later Baptist strength and efficiency. James Moore, James Richards

and John Brown were men of rare efficiency. It is written of them: That they were successful business men and as generous as they were successful. From their unbounded liberality, the church received for many years, one half, if not two thirds of its entire support. Rev. D. D. Lewis followed Mr. House serving the church for seven years. He was a devoted pastor, an able preacher and deservedly held in the highest esteem. From its organization in 1824, for more than a year worship was in an indifferent school room seating at most about forty persons. James Moore and James Richards took steps to build a meeting house. Lots were bought and the house was built and dedicated. That ever memorable man, Zelotes Grenelle, succeeded Pastor Lewis.

The membership grew rapidly. The house of worship was enlarged. This, Mr. Grenelle's first pastorate lasted five years, closing in 1838. In 1839, C. W. Dennison was pastor. Before, while it lasted and after it closed, serious alienations caused the organization of a second church. It survived only a few years and four-fifths of its constituents returned to the old home. All causes of differences were mutually ignored and concord abode with them. Rev. George Young was pastor two years. Harvest seasons for the unsaved. Rev. R. Thompson had a happy service in 1843. Rev. C. H. Hoskin was pastor three years. His book on baptism issued in 1843 was an admirable discussion. When Mr. Hosken resigned, the thought of the people reverted to Mr. Grenelle and he began his second charge. Mr. Grenelle died in 1883 in his eighty-eighth year. It is not likely that an estimate of Mr. Grenelle's worth will ever be made on earth. Luther, Edwards, Wilberforce and Wesley occupied larger fields. What they were in theirs, Grenelle was in his. In 1852, Rev. S. S. Parker was pastor. While pastor, plans were adopted, which later ripened into churches. Mr. Parker resigned in 1855. That year, Rev. R. Babcock accepted the call of the church and continued eight years. A large and becoming house was erected in 1869, costing twenty-four thousand dollars. Pastor Babcock was followed in 1864 by Rev. S. J. Knapp. Although staying but two years, his term of service was eminent for numerous baptisms.

Mr. Knapp did not limit himself to Paterson. He was tall enough to see beyond it. He laid foundations of the Baptist work in Passaic. Particulars will be given in the record of Passaic church. The ensuing nine years from October 1st, 1866, were taken up with the pastorate of Rev. J. Banvard, who closed his fruitful service in December 1875. Although lacking a pastor, the "people had a mind to work," affording new evidence that the Divine presence and the work of the Holy Spirit

is not limited (of necessity) to the pulpit ministries and that the church is the treasure house of blessing. For one year, Rev. A. H. Burlingham, 1877, ministered to the people. Rev. F. Fletcher followed in 1878 and Rev. E. A. Woods entered the pastorate in 1880 and continued six years, closing his charge in 1886. That year, Rev. S. B. Meeser settled and was useful for eight years. The largest accession by baptism in one year was one hundred and ten in 1890. Debts on the sanctuary were reduced. In June 1894, Mr. J. W. Brougher was ordained and was pastor. During the second year of his charge, he baptized one hundred and twenty-seven. Rev. A. A. Delarme settled as pastor in June 1900.

First Paterson Baptist church has been a fruitful vine. Nine Baptist churches trace their lineage to this mother. Others also, out of the city originated from her. As many as fourteen members have been licensed to preach. Daughters of the church also serve in the home and foreign fields. The venerable and beloved A. W. Rogers, M. D., worthy son of a noble father, Rev. John Rogers, who preached the first missionary sermon, before the New York association by appointment of the Association, and himself almost a life long resident of Paterson, who impressed his own forethoughtful views of expansion upon the Baptists of the city, furnishes to me the data of the beginning and the movement of Baptist interests in Paterson. Willis street, now Park avenue, was the earliest city outgrowth of the planting of the first church and illustrates development by individual effort rather than by church action. In second or third year of Rev. S. S. Parker five brethren gave fifty dollars each for the purchase of lots, J. J. Brown, D. B. Beam, L. R. Stelle, J. Ramsey, and Dr. A. W. Rogers. *Dr. Rogers originated the movement.* Two others, then, not members of the church associated themselves with the enterprise, James Crooks and James McNab, each of whom gave one thousand dollars. These bought a lot for Sunday school uses on Willis street and built a chapel in 1855. H. B. Crosby, J. Bayard, A. Crogsdale, A. W. Rogers, M. D., Mr. Rogers did not recall the name of the fifth trustee. Messrs. McNab and Crooks were identified with the movement. These gentlemen were incorporated. The chapel was enlarged twice, covered the entire lot and was too small, whereupon these men bought adjoining lots, and built the church edifice, which Willis street church occupies.

Other members of the First church shared in the enterprise. This entire movement was without any formal action of the First church. Dr. Rogers alludes to Deacon A. Stoughtenborough and James Styles, as having had a hand in this enterprise. They were helpers in all good undertakings. Dr. Rogers is known in New Jersey to have been

foremost in all good things for the last fifty years and his motive is: "The world for Christ." Pastors Babcock, Knapp and Banvard often preached in the mission and thus it ripened, till one hundred members of the First church organized a new interest in 1869. The property was then conveyed to the trustees of the new interest and the church was well cared for. There are extremes in church life of light and dark and a question occurs: "Did First Paterson maintain her aggressiveness?" A response is given in one of our religious weeklies. The Baptist church is now the largest Protestant church in Paterson. The membership of the Sunday schools is fourteen hundred and sixty-four. The church will support its own Foreign Missionary, who will soon graduate and be ordained. An installation mission is to be established soon. Then every Lord's day, the Bible will be taught in five languages, English, German, Holland, Italian and Chinese.

This recalls to the writer a prayer meeting in Milwaukee, when he was pastor in 1851. There were prayers in English, Indian, German, Swede and Holland. Only English was understood by more than one present. But there was a hallowed unction of tone and manner in the unknown tongue that enchain'd each one to the mercy seat. The First Baptist church of Paterson has had seventeen pastors. The longest settlement was nine years. Another was eight years. Two others were each seven years. One pastor had two settlements, including in both, nine years. Some of these pastors were widely known and had considerable denominational influence. That First Paterson church could command the service of such men indicates strength in the church and its foremost place in the denomination. Its membership included men of culture associated with Christian activity. A lesson learned from its history is: Expansion, a condition of growth and of strength. Churches that colonize their territory are strong. Those that yield it to other denominations are shut in and the emigration from without contracts them. Nine churches have gone out from Paterson First church: Passaic, Willis Street, Union Avenue, Fourth Paterson, Emmanuel (Paterson), Ridgewood, Emmanuel, Calvary, Ridgefield Park, Sixth, Prospect Park.

Passaic is five miles from Paterson and in 1864, had a small population. Baptist interests in Passaic are closely associated with Paterson. The Passaic church is an outgrowth of the labors of the pastor of First Paterson Baptist church, Rev. S. J. Knapp. In May 1864, Mr. Knapp wrote a letter of inquiry, asking if there was an opening in Passaic for a mission under Baptist auspices. A favorable reply led him to make an appointment and this was issued: "You are invited to attend a meeting at the residence of William P. Boggs on Friday

evening, May 27th, at 7:30 P. M., to consider the propriety of holding divine services in Speer's Hall." A result was that Mr. Knapp began preaching June 5th on Lord's day afternoons.

Preliminary week day meetings were held for consultation and on November 16th, 1864, the Baptist church of Passaic was formed, at the house of Mr. Boggs with twenty-two constituents. Mr. Knapp preached for the church for two years and the minute book of the Passaic church states: "His coming to us for two years, during the severest storms of winter and the burning heat of summer, must make us regard him with profoundly grateful remembrance." In February 1865, thirteen candidates were baptized in the river. Baptism was a new, strange thing in that unbaptistic section. Curiosity to see a Scriptural baptism was so real, that the Erie Railroad ran special trains to the place of the administration of the ordinance and three thousand people saw it, a repetition of the Jordan baptism as the first Baptist had done it. In June 1866, Rev. F. Johnson became pastor, continuing six years. While pastor, a spacious and creditable sanctuary was dedicated in February 1870. An index of the intelligence and piety of a people devising a fitting sanctuary for worship. Rev. R. B. Kelsay, whose father filled his life with ministerial service and whose grandfather till nearly eighty years old, was pastor to his death at Old Cohansie for thirty-three years, entered the pastoral office at Passaic in 1873, remaining two years.

Succeeding pastors were: O. C. Kirkham, 1876-77; James Waters, 1877-78; In this charge, four trustees paid off the debt of thirty-five hundred dollars. R. H. McMichael, 1880-81; S. G. Smith, 1881-84; A. S. Burrows, 1885-91; while pastor the house of worship was burned. Public halls and the kindly sympathies of other denominations were enjoyed for two years, when a larger and a modern house was built at a cost of forty thousand dollars, twice the cost of the burned building. The new house was dedicated in December, 1892. Pastor W. W. Pratt, a supply for five months became pastor in March 1892 and in 1900 is still holding the trust. In these years, the church has nearly or quite doubled its membership. A large amount has also been paid into the church treasury on account of the new house of worship. The Passaic church is a missionary body, thoroughly identified with all work, through mission organizations of Baptists especially. Eight pastors have served the church. As yet, Mr. Pratt is the longest settled of the number having already held the pastoral charge more than eleven years.

Two colonies have gone from Passaic church. One a German church, grown out of a mission planted under the pastorate of Rev.

A. S. Burrows. An account of it will be in the chapter of German churches. Another was, Brookdale church. Its origin illustrates the value of individual work for Christ. A family member of Passaic church, Henry Hepburn, removed to Brookdale, about 1895. Mr. Hepburn bought an old forsaken Methodist place of worship at a cost of three thousand dollars. Other Baptists removed to the place, constituting a Baptist colony. These decided to organize a church and in 1895, constituted the Brookdale Baptist church and reported to the Association, a membership of forty-one.

Willis Street, now Park Avenue Baptist church of Paterson, was constituted in 1869. Its origin has already been given in the history of the First church and need not to be repeated. The church itself is an efficient body of disciples. The first pastor was, Rev. S. J. Knapp. He had been pastor of the first church of Paterson and had resigned his charge but three years before his return to Paterson, to be pastor at Willis Street church. He was not a stranger in Paterson, nor to the interest of which he was to be pastor. In 1873, while pastor at Willis Street, one hundred and eighty-three were baptized and ten were added by letter. Two hundred and thirty-three were baptized in 1874 and the number of members at Willis Street was five hundred and eighty. It was the largest church in the Association and had two hundred and fifty more members than the mother church. It is not a surprise that in 1876 the church says: "Our pastor has been laid aside by sickness most of the year." Mr. Knapp resigned in February 1877, on account of ill health. Pastors are among the most unselfish men. Despite medical advice, the entreaties of his family and the consciousness of exhaustion, they keep on at work and push and drive till compelled to stop. Like to Nehemiah, their reply is: "Why should the work stop?" Thus Mr. Knapp toiled on till necessity allowed of but one alternative. Rev. M. C. Lockwood became pastor the same year in which Mr. Knapp resigned, 1877. At the end of three years, he also resigned. In 1880, Rev. S. Washington became pastor for two years. Short pastorates are far from the fault of the pastor. Ordinarily, "earthen vessels" are in every church. Nevertheless the grace of God develops from the "foolish" the "base" and the "weak," the mightiest forces the world knows.

Rev. G. Guirey settled as pastor in 1882. In the second year of his charge, he baptized one hundred and fifty-four and the promise of the future was bright. Fifteen colored members were dismissed to organize a church of their race. Troubles came. The pastor was deposed and excluded. They reported that a "large number of our membership

went off," whither and their destination is unknown. These trials happened in 1884. In their troubles the church recalled their first love, to be pastor, Rev. S. J. Knapp and he entered on his second pastorate in 1885. The membership of the church had fallen to one hundred and ninety-nine from nearly five hundred in 1885. Mr. Knapp stayed but little more than a year, but his aim was accomplished. Much was recovered that had seemingly been lost and the church was saved from extinction. Its later record verified his hope and he lived to see the dead restored to life. Mr. Knapp's presence was an inspiration to the best things. His devotion kindled fires of consecration in those with whom he came in contact. Rev. H. Wood followed Mr. Knapp in the spring of 1887 and was pastor almost thirteen years, closing his labors in January 1900. The church recovered rapidly from its disasters.

Mr. Wood's pastorate was a constant blessing. Debts were paid. The house of worship was put in the best condition; a church formed at Ridgewood that began in barns and empty houses in 1891. Another, in August 1892 began as a mission, is now Sixth Paterson. A third mission begun in 1896 by means of a Sunday school. The coming of Pastor Wood to Park Avenue church was providential. Closing his charge in March 1900, he welcomed his successor, Rev. J. W. Lissenden. Two members have been licensed to preach and each has been ordained. Eight pastors have served the church. One of them has had a second pastorate. In both of them his term was ten years. His last charge being one of recovery. Another, Mr. Wood was pastor thirteen years. Two churches have gone from Park Avenue church. Ridgewood and Sixth Paterson. Its sanctuaries are described and the manner of their erection, in the account of the First Baptist church of Paterson.

In 1869, the year of the constitution of Willis Street (Park Avenue) church, the First Baptist church of Paterson built a mission chapel on Union avenue. Devotional meetings and the Sunday school concentrated about the chapel considerable religious interest which eventuated in the organization of the Union Avenue Baptist church on September 11th, 1873. Dr. Rogers has kindly given these data of the beginnings of Union Avenue Baptist church: "The ground for the chapel" was given by Brother Joseph Taylor and his wife, and another brother, whose name the Doctor did not recall. The Doctor's sister, Anna was the largest donor to the chapel. Mr. and Mrs. Taylor left a legacy of seven to ten thousand dollars to the mission. This legacy was reduced by the depreciation of the property, which it included. A colony of twenty-five members were dismissed from the First church to constitute the Union Avenue church.

Its first pastor, Rev. P. S. Vreeland stayed but a short time. He

was succeeded by Zelotes Grenelle, in the fall of 1874. Mr. Grenelle had been pastor of the First church twice. Rev. S. J. Knapp was pastor of the First church about this time. The choice of these old pastors is significant of them and of the people who called them. The old time Baptists did not have a "dead line," nor itching ears for a new voice. Mr. Grenelle continued pastor until 1881 and "resigned by reason of age" being eighty-five years old. In that year, Rev. J. B. McQuillin settled. In a short time, the house was enlarged. In 1884, a larger and better one was in progress. Mr. McQuillin was an eminently useful pastor and retired at the end of 1884. Rev. J. H. Dudley settled in May 1885, and the new house was dedicated in September of that year. Mr. Dudley remained something more than a year.

After a few months, Rev. H. B. Mawrer entered the pastoral office and closed his charge in 1888. In that fall, Rev. E. E. Valentine became pastor and remained ten years and resigned under the impression that ten years was the limit of a pastor's usefulness. The church, however, declined to accept that idea and asked the pastor to withdraw his resignation. He consented and remained another year. Then Rev. R. T. Craig accepted a call to be pastor in 1899 and is, in 1900, holding the trust. The church has had six pastors, one of whom served the church nearly twelve years. Another was pastor until he was eighty-five years old. Two houses of worship have been in use. The first built by the First church; the second was built by Union Avenue church for itself.

In February 1894, twenty-four Baptists constituted themselves the Prospect Park Baptist church of Paterson. Prospect Park was then a suburb of the city. Of these fifteen, were dismissed from Union Avenue church and if Prospect Park may claim the maternity of another Baptist church, it would be that of Union Avenue church. Early in September 1895, they occupied a house of worship, which they had built for themselves. Their supply in the minutes of the Association in 1896, was Mr. P. J. Frey. He was ordained in 1897 or 98 and is now (1900) ministering as pastor. Members of the churches in Paterson, men and women, experienced in essential concerns, of social position, of wealth and of piety, who could distribute themselves among the young churches and missions, could thus afford them strength and an assurance of a future. In this may be the secret of the rapid and safe development of Baptist interests in Paterson and in other cities in New Jersey.

The Calvary church of Paterson is an Afro-American body. Data of it is scarce. It was constituted in 1884. Dr. Rogers writes: that the Park Avenue church is entitled to the maternity of the church.

The First church dismissed their Afro-American members to Park Avenue church purposely, that all of them being members of the same church they would be in their organization heartily a unit." A wise move, ending the plea of distinction and removing occasion for rivalries. Originally, the church numbered twenty to twenty-five members. Their membership in 1900 was sixty-eight. No doubt the Paterson Baptists have provided them a house of worship and such ministerial support for their growth, as they have needed.

Ridgewood has the name of Emmanuel added to it. It was a colony of Park Avenue church, Paterson, and is said to have had thirty-three constituents. The North Association minutes give no information of the origin of its young churches. Rev. J. G. Shrive is published as pastor in 1892, closing his work there in June 1893, and was followed by Mr. G. E. Rines the next July. In that year, the meeting house was occupied. Pastor Rines resigned in 1896 and was succeeded by Mr. F. K. Mathiews in 1897, who was ordained in April 1898. In this period the church edifice was enlarged and later, a parsonage was secured. A mission Sunday school was begun in a neighboring village. Mr. Mathiews was pastor in 1900.

Sixth Paterson Baptist church had its origin in missionary work of Rev. H. Wood, pastor of Park Avenue Baptist church, opening a hall on Madison avenue in August, 1892. While first known as Madison Avenue Mission, when it was recognized as a Baptist church, it was constituted as Sixth Baptist church of Paterson. The church was not associated until 1895 and then reported a membership of twenty-five. Rev. C. O. Maltby was pastor in 1895 and is now (1900) occupying the pastorate. The membership though small, is thoroughly in earnest to maintain an efficient Baptist church. A lot for a house of worship was provided in 1898.

Dr Rogers writes of Fourth Paterson that it was a little band gathered by Rev. Walter Gallant. Its organization was perfected in 1879, but the church was not associated till 1883. In 1882, they numbered sixteen members. Mr. Gallant was pastor for more than six years, resigning in 1885. Supplies ministered to the church till the fall of 1887, when Rev. A. W. Hand became pastor. Dr. Rogers had a part in getting him and later changed his membership from the First church to the Fourth church.

The Doctor habituated himself with new and struggling churches, Deacon Joseph Taylor and his wife, who had given lots to the Union Avenue Mission, died in the first year of Pastor Hand's oversight and they, having left a legacy for mission uses, steps were taken to build a house of worship. The community also gave aid. Pastor Hand resigned

in 1891. Rev. E. W. Stone settled in April 1892, and was pastor about three years. A few months later, Rev. J. Sullivan accepted a call to be pastor and is in 1900 ministering to the church. The church has had four pastors, all of them useful and the church is planted in the truth and in the confidence of the community.



## CHAPTER XXXIX.

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### BLOOMINGDALE AND LAFAYETTE.

The Baptist church of Bloomingdale is located about twelve miles from Paterson and was organized as a church in 1826. After a conference, the several Baptist families in the vicinity decided to form a Baptist church. Lacking a house of worship they met in each other's homes. An owner of an old mill fitted up a room in it for their accommodation. Not having a pastor, the meetings were led by the members. Baptists had been accustomed to go to Paterson and commune there. It was a long ride, but fellowship with their Lord and with their brethren induced them to take it. Seemingly, twelve and more years were gone in this way, when Rev. C. Brinkerhoff visited them and was chosen pastor. A meeting house was finally built in 1841.

Mr. Brinkerhoff "served the church for several years," and others followed, Rev. L. F. Stelle, E. S. Browe and William Hawley. Mr. Brinkerhoff was recalled in 1860, remaining three years. The church edifice that he had been the means of building twenty years before, was badly out of repair, but gathering funds was enlarged and bettered. Other pastors, J. W. Marsh, J. B. Case, J. Babbage, J. Gill, J. M. Carpenter, J. W. Marsh, the second time. Financial troubles caused dissent and there was an interruption of pastoral service till 1877, when Rev. J. G. Entrekin became pastor for three years. Mr. Entrekin associated himself with Mr. Vreeland at Echo Lake and preached at Bloomingdale only, on Lord's day. Mr. E. E. Ball reorganized the Sunday school about this time. In 1880, a good parsonage was built near to the house of worship and paid for. Other pastors of the church have been: A. E. Foote, S. V. Robinson, C. C. Lathrop, E. C. Weeks, S. U. Edwards, E. B. Morris, J. W. Lissenden. There have been sixteen pastors. The church edifice has undergone divers enlargements and refurnishings. It has been kept in order and includes such conveniences and appliances as conform it to modern ideas.

The church at Lafayette organized in 1830, is really second Newton. Wantage, (now Deckertown) was First Newton till 1790. Two houses of worship were built by First Newton; both in Newton township. One, near Augusta and one near Hamburg. One, that near Hamburg was removed to Wantage. Many Baptist families were left in Newton township tributary to Augusta. Lafayette was chosen as a location for a church edifice because of its convenience to members

living in Newton township. A church had been organized at Frankfort which later disbanded. The original church removed to Wantage in 1772, fifty-eight years before the church at Lafayette was organized. For some time Pastor Teasdale preached in the county seat, the village of Newton, in connection with the Baptist church at Lafayette, and on June 13th, 1835, a resolution was passed by the church granting letters of dismissal to all members that lived in a line from Brother Benjamin Northrup to Brother Jacob Strader" that may desire to join in constituting a church in the village of Newton, which was organized June 18th, 1853 and recognized as the second Baptist church of Newton, now the First Baptist church of Newton.

The constituent members were: Rev. John Teasdale, Benjamin Northrup, John Hall, John Stiger, D. H. Strong, John Perry, D. Crater, J. Himenover, A. Petit, Jr., W. S. Hibler, Susan B. Teasdale Sarah Northrup, Maria Trusdale, Emma Strubble, Emeline Himenover, Abbie Hibler, Nancy Matthews, Ruth Pettie, Sarah Hill, Phoebe Goble, Mary Goble, Eliza Stiger, Margaret Perry, Elizabeth Emmons, Phoebe Hardy, Phoebe Sheeler. In all twenty-six. For some time the church worshipped in the court house, but an edifice was built in the village where the church has since remained. Mrs. Hull, whose husband was a deacon of the First church, Newton, began the erection of a church edifice at an old cemetery. Later, she died the house unfinished, and the house was sold and its proceeds were applied to the cemetery fence. The church of Lafayette was wholly composed of the members of First Newton or of their descendants. The church also bought the old property at Augusta. In the minutes of the Wantage church September 2nd, 1820, application was made for the services of Rev. Mr. Hall by the Frankford church in Frankford township. On the third Lord's day of September, 1820, this Lafayette church, worshipping in Frankford township, asked the Wantage church to consent for Rev. Mr. Hall to spend the third Lord's day with them and baptize and preach. Also in March, 1821, when Lafayette was worshipping in the same place the Rev. N. Holley asked Wantage church for letters of dismission to unite at Frankford.

On May 27th, 1848, this Newton church changed their name to Lafayette, the name of the township in which they were. The corporate name, however, is the original name. At the recognition of the church, Rev. Mr. Fletcher, pastor of Wantage, baptized two, increasing the number of the constituents. Pastor Fletcher supplied Newton church till January 1831 and was followed by Rev. John Teasdale on January 1831. Mr. Teasdale remained five years, a period of continuous blessing. The membership grew from twenty-six to one hundred and thirty-six

even though a colony of twenty-eight, left to form a church in Newton, the county seat. In this time Mr. Teasdale was also pastor at Hamburg, and gave up his charge at Lafayette to care for the colony that Lafayette had sent to Newton. Rev. William H. Spencer followed Mr. Teasdale at Lafayette, staying two years. The short pastorates of the Teasdale brothers in New Jersey was due to the great demand for them by the churches. Rev. C. Brinkerhoff was pastor in 1840-42. Chancy Adams was ordained in 1843 and died in 1845.

C. Cox was pastor in 1847 but died in July 1848. The removal of these pastors was a great affliction to the church and to the community. Rev. Thomas Davis followed Mr. Cox, remaining till 1850. Then, Rev. J. L. Barlow served for an indefinite period. There is an unhistoric period from 1850 to 1859, when Rev. Thomas Davis began a second charge, which was a great blessing. Many were added to the church by baptism and the inspiration of a new life was infused into the church. Mr. Davis concluded his labors in Lafayette in February 1862. The next March, the mother church and the daughter united in a pastorate under Rev. L. Morse and enjoyed many rich blessings under his charge. He closed his pastorate in June 1866. Pastors following averaged about two years, and were: J. A. Taylor, A. J. Adams, ordained; S. Case, A. H. Robinson, W. Frey, under Mr. Frey a new sanctuary was begun, a financial crisis, delayed its completion.

Then one member, wearied by the prevalent stupor, collected hundreds of dollars and caused the old house to be moved to the foundations of the new building, which, when enlarged and improved, was rededicated in 1880. A pastor was called, J. P. Judson, who continued till April, 1882, when he died. Next year, 1883, Rev. J. B. Babbage settled as pastor. A parsonage was bought and the house of worship improved. But again, Death smote the pastor while on the cars, in January, 1890, on his way to meet friends. Mr. Babbage had "labored untiringly in retired fields with a meagre salary, but a complaining word was never heard from his lips." "He walked with God and was not; for God took him."

After a year of supplies, in February 1891, Rev. E. W. Lamb became pastor. Converts were baptized; all debts were paid, and a merciful provision was made for the shelter of the horses which brought worshippers to the house of God. As if the cup of sorrow was not full; at night on the last day of 1896, Pastor Lamb died and with God, rested from a busy life. Thus for the fifth time, the Shepherd of the flock was taken from it. Mr. F. G. Eland entered the pastorate in April 1897, and is now (1900) pastor of the church. Nineteen pastors have ministered to the church. Five of them have died in the pastorate.

The rural seclusion of the church, a sparse population and possibly limited finances may account for short pastorates. Frequent pastoral changes and long intervals between pastors. One pastor has had a second charge. Two members have been licensed to preach. One church has been colonized. The outlook is better than when the church was constituted. R. Roads will develop the retired sections, bringing citizens into the country.



## CHAPTER XL.

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### HACKENSACK, MT. SALEM, RAHWAY AND NEW DURHAM

The records of the early Baptist movements in Hackensack are lost. It is known however, that Rev. J. W. Griffiths, pastor in Rockland County, N. Y. visited Hackensack and organized the First Baptist church in 1832, with about twenty constituents. Various adversities befell the church, deaths, removals, so that Deacon William DeWolf, his wife and daughter, enough, as the Saviour said to claim his presence and to constitute a Baptist church, remained (Matt. 18: 20). Public service was suspended on account of the fewness of Baptist members. While Rev. Z. Grenelle was in his second pastorate at Paterson, 1848-52, he visited Hackensack and the church was reorganized. Deacon DeWolf and his wife, accepted letters of Baptists, who settled in the town and a way was opened for a renewal of public worship and preaching.

About twenty years after, on the seventh of April 1870, at a meeting in the home of Deacon DeWolf, the Baptists decided to hold a weekly meeting for prayer at their homes and on the 3rd of July, 1870, they again reorganized the Baptist church with ten members. Mr. J. O. Hilligar was chosen superintendent of the Sunday school. The Rev. Z. Grenelle at the age of seventy-five years, became pastor. Chiefly through the personal effort of Mr. G. H. Atwood lots were purchased and a meeting house begun in September 1870 and dedicated December 30th, 1870. Mr. Grenelle was pastor till in his seventy-ninth year, he, having also charge in Paterson, his third there extending from 1874 to 1881. Rev. R. McGonegal followed Mr. Grenelle for three years. D. R. Phillips succeeded; was found out and excluded in the year of his settlement. D. T. McClymont was pastor five years and enjoyed rich blessings on his labors, resigning in 1882. In 1883, Rev. R. M. Harrison settled for two years, after whom came Rev. C. S. Scott, whose stay was only that of months. On September 1st, 1887, Rev. C. Woelfkin entered as pastor. The old debt was paid. A parsonage built and encumbered with the debt of its cost. This pastor resigned in September 1892, to the painful regret of the church.

D. D. Read became pastor in September 1892. While pastor, the debt on the parsonage was reduced to two thousand dollars and the place of worship was enlarged and improved. Mr. Read's antecedents becoming known, he resigned and united with another denomination. Sixty members were dismissed and constituted the Calvary Baptist

church. Rev. G. R. Stair entered the pastoral office in July 1899 and was pastor in 1900. Large congregations waited on his ministry. On account of the misunderstanding and divisions touching Mr. Read, the spiritual and general welfare of the church was seriously depressed. Pastor Stair has happily overcome these, and cheer and encouragement have followed.

Churches multiply by colonizing and by missions; sometimes, though rarely, they increase by differences. These often ripen into the conviction, that the welfare of the cause of God in the world will be promoted by a peaceful separation rather than by a union of dissenting elements. So it was in Hackensack. Neither quarrel nor even dispute, but peaceful and quiet separation resulted. The Calvary Baptist church by letters of dismissal from the First Baptist church, with the intent to constitute a church in a destitute and distant part of the town, where neither rivalry or contention could be supplied to be a motive.

Dissent touching the pastors' antecedents, was a means among this kindly people to multiply the agencies of good. At a meeting on May 5th, 1895, at the home of William E. Taylor, twenty-seven Baptists made a temporary organization; when a devotional committee was appointed to arrange for social and other weekly meetings. These grew in number and in interest till the advisability of organizing a second Baptist church in Hackensack was questioned. Counsel with pastors and Baptists abroad confirmed the conviction and it was decided to organize a second Baptist church. On September 6th, 1896, public service was held in a Hall. Rev. J. K. Folwell preaching. Thenceforth, this service was maintained uninterruptedly; Mr. Folwell preaching. On November 24th, 1896, in the evening, forty three Baptists, by previous agreement, constituted themselves a regular Baptist church. In due time a Sunday school and the usual instrumentality of Christian activities, were put in working order. Rev. J. K. Folwell, who had been a regular supply and pastor was called to be pastor and entered on his duties. As yet, the building of a church edifice had not been planned for.

But in December 1899, an offer of four thousand dollars was received from Deacon Conklin and Mrs. Conklin for that use. Mr. Conklin had been a Deacon of First Hackensack church and was one of the constituents of the Calvary church. He was in hearty sympathy with the plan to increase Baptist forces in Hackensack. On the 18th of February, 1900, the church occupied their house of worship, which they say "is replete with every modern convenience." Pastor Folwell having enjoyed entrance into the new church edifice and shared in its

dedication, resigned on March 1st, 1900. In the next October, 1900, Rev. E. T. Sanford settled as pastor. Deacon Conklin also died this year. But not until he had seen his desire and another Baptist church for which he had prayed was constituted and had worshipped in its sanctuary. The church has had two pastors and one house of worship blessings attended his labors. A peculiarity of First Hackensack is its twofold reorganization, extending over nearly forty years.

Deacon DeWolf and his family are special figures in the history of the First Baptist church. This good man said to Z. Grenelle when he was called to be pastor: "I will stand by you, if you will come and be responsible for your support." He could not mean, that the pastor should care for himself, but rather, that in coming, Mr. Grenelle must assume the conditions under which he became pastor. For forty-years he and his family had stood alone for Christ and his truth and anticipated the possibilities of the coming of a pastor. Deacon DeWolf and his, now enjoy the approval of his Lord and King in glory. Deacon Conkling was a man of the same quality. He united with others in the constitution of the Calvary church and he has been a means of great blessing to it.

Mount Salem Baptist church was constituted in November, 1833. A colony of eighty-five members came out of Orange church in New York, under the lead of Deacon J. M. Carpenter. Mr. Carpenter has been identified with Baptist interests in New Jersey many years. He united with the Orange church in New York, by baptism in January 1825. He was chosen deacon of that church in New York State about 1836. Mr. Carpenter was born in New York State, near Mount Salem. The Orange church originated in New Jersey from second Wantage under the pastoral care of Z. Grenelle. (See Second Wantage History).

Previously in 1829-30, a house of worship had been built at Mt. Salem by Mr. Grenelle, pastor at Orange, New York State. Rev. L. O. Grenelle, son of Z. Grenelle says: "I heard father tell the ease with which he raised the money for the house at Mt. Salem. The building was 36x44 feet." Antinomianism divided the Mt. Salem church, but, "both parties used the old house till the erection of the new house" in 1855-6. The antinomian party has long since died and their place of worship has been as silent as the grave. The first pastor, was Rev. Samuel White, who was pastor from the organization to 1836. In 1834, the church joined the New York Association. Three members were licensed to preach under Mr. White's administration. The church was dismissed from the New York Association in 1837 at its own request to unite with the Sussex Association.

Rev. J. B. Case was pastor in 1837-8. Succeeding pastors were: Samuel Grenelle, 1839; J. R. Morris, 1840; H. C. Hazen, 1841; C. Brinkerhoff, 1843-44; S. Case, 1848-56. The second meeting house was built under the pastorate of Mr. Case, 1855-56; R. Fisher, 1858-61; Supply, 1862-63; J. L. Bennett, 1864-66; Stephen Case, 1867-70; second pastorate; J. Gesner, 1871; C. Brinkerhoff, 1873-76, second charge; E. Thompson, 1877, ordained 1878-79; no pastor 1880-83; M. M. Fogg, 1882-86; no pastor, 1886-88; S. Case, 1888-89, third charge; A. O. Gilmore, 1894-95; S. U. Edward, 1896-1900. Seventeen pastors have ministered to the church. Mr. Brinkerhoff has had two, and Mr. S. Case, three pastorates. The second house of worship was erected. The first house having been built before the church was formed and had been in use twenty-seven years. The church experienced a division on account of Antinomianism.

Originally the site of Rahway was divided into three districts, separated by marshes. The northern district was Rahway proper, in which several churches had been located. In each of these districts, were Baptist families, who occasionally met in social meetings as early as 1832. To them, pastors at Plainfield, Samptown and New Brunswick preached. Fourteen resident Baptists decided in March 1833, to constitute a Baptist church. Rev. B. C. Morse was the first who was baptized into Rahway church.

Later he entered the Baptist ministry and proved an able minister of the New Testament. A donation of lots on which to build a house of worship was made by Mr. E. W. Frazee and the building was begun. Subsequently, a more central location was proffered, where a good house was built. Rev. M. Barlow became pastor in July 1834, and enjoyed prosperity in the year in which he ministered to the church. The membership in that year grew from fourteen to forty-six. In the spring of 1836, Mr. S. J. Drake was called and on May 6th, was ordained as pastor. Mr. Drake resigned in July 1839. Another long interim came, but on July 29th, 1840, Mr. D. H. Gillette was ordained for the pastorate. Ill health, however, compelled his resignation in the spring of 1842.

Soon after he died the death of the righteous. Rev. J. B. Breed settled as pastor June 1st, 1842, continuing but eight months. In this period, one hundred and ten were baptized. The shortest pastorate had thus the largest revival the church has enjoyed. Mr. William Rollinson was called to be pastor in May 1843, but a previous engagement prevented an acceptance. In the next month, the call was renewed for acceptance at the end of his engagement. This was accepted and he was ordained on November 28th, 1843.

His first charge at Rahway lasted six years. In it, the debt on their house was paid. Lots were bought and a chapel built for the Sunday school and for social uses. Rev. W. H. Wines was pastor from June 1st, 1850 for three years. The small salary limited his service. On June 19th, 1853, Pastor William B. Tolan entered on his duties. Troubles came and Mr. Tolan resigned on December 18th, 1855. In May 1856, Mr. Rollinson arrived in New York and on July 1st, 1856 began his second charge, that lasted for more than eight years. A local missionary was employed. The meeting house remodeled. Two mission Sunday schools established; one of which became a Baptist church.

The Civil War began in 1861. The financial derangement wrought serious changes and Mr. Rollinson resigned in November 1863. In September 1865, Rev. E. E. Jones settled and resigned in October 1868. C. G. Gurr followed and closed his labors. After Mr. Gurr, came E. A. Wheeler on February 1st, 1871. Ill health compelled him to suspend his work and on his return from the South he resigned in August 1874. Rev. A. C. Lyon had some relation to Rahway church and propositions to unite the mother and daughter (Irving street) and various plans to relieve the strait of the times were under consideration. At this time the thoughts of the people clustered about their former pastor, William Rollinson and a call was sent to him for a third pastorate in 1875.

He accepted, remaining till his death, December 27th, 1891. In all he had been pastor three times and in all thirty years and more. Mr. Rollinson was an able preacher, a high toned Calvinist and so did not wear out or tire his hearers and returned to the sanctuary, confident, not in the man, but in the message he brought to them. Several of his sermons have been published by an unanimous vote of the body they were preached to. Six members have been licensed to preach. The first house of worship was in use more than forty years. The second, begun in 1876, is now in use. Twelve pastors have ministered to the church. One held the office three times, at intervals of six and twelve years and each succeeding charge longer than the preceding one, and the last up to his death, sixteen years.

New Durham Baptist church was constituted as Seaconcus in March 1837. Rev. J. Houghout was its pastor from the beginning to 1838. Rev. H. Davis followed, closing his pastorate in January 1844. Then Rev. G. F. Hendrickson became pastor and was followed by Rev. R. Thompson. In 1847, Mr. Hendrickson was recalled continuing till 1852. The church first joined the Hudson River Association and joined the East New Jersey Association in 1848. One of the members was licensed to preach while Mr. Hendrickson was pastor.

Repairs and changes were made in the meeting house in 1851. In Mr. Hendrickson's charge, growth and increase were enjoyed. Rev. J. Perry settled in 1852 and in 1854 they sold their old church edifice, getting a better location and in February 1855, dedicated the basement of their new house of worship.

The next year, 1856, their sanctuary was completed and dedicated. At the beginning of 1858, Mr. Perry resigned. Supplies served the church till the close of 1859, when J. W. Gibbs became pastor and retired in 1862. Rev. H. H. Bawden was pastor after Mr. Gibbs in 1863 and was followed by Rev. W. D. Wright for three years to 1866. Pastor J. A. Metz served in 1867 and then Rev. G. F. Hendrickson had a third charge of two years, in which a special work of grace was enjoyed and the mortgage on the church was cancelled. Mr. Hendrickson resigned in October, 1869. The following pastors succeeded were: J. E. Perrine, 1869-71; T. F. Clancy, 1871-74; F. Scott, 1875-79; Mr. Reed came and removed the same year. R. M. Harrison, 1881-82; E. N. Harding, 1883-86; L. W. Giles, 1886-87; C. S. Daniels, 1891-92. From 1887 to 91 there was a permanent supply, also in the interval of 1892-94. In 1894-1900, Mr. W. L. Wardell was pastor. A parsonage was built in 1896. Two houses of worship were built by the church. One was sold in 1854, on account of its location. Twenty pastors have ministered to the church. One of them was pastor three times and enjoyed prosperity in each period and more in the last term than in others.



## CHAPTER XLI.

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### ORANGE AND OLD BRIDGE.

Mr. John Hatt, a licentiate of the North Church, New York City, originated by his immediate personality the First Baptist church of Orange. Baptist families of New York had moved to Orange and were accustomed to meet on the Lord's day in their homes for worship under the superintendence of Mr. Hatt, who though more than three score years old and in infirm health, delighted in the work of God and maintained the meetings with unabated interest until these Baptists decided in December 1836 to constitute a Baptist church.

At an appointed time, June 14th, 1837, fifteen disciples consummated their fellowship in the organization of the First Baptist church of Orange. Mr. Hatt united with them in their covenant. The school house was the place of worship on the Lord's day and the house of Mr. Hatt the place for social meetings. Nearly three years passed before the church had a pastor, in the meantime the membership grew to twenty-six, chiefly by baptism. Limited means prevented the erection of a meeting house. In 1840, Rev. J. Beetham was called to be pastor, remaining one year. A Sunday school was begun. On January 3rd 1843, Josiah Hatt was ordained for pastor. He remained till in 1844.

Forty members were added to the church in 1843. Thirty-one of them were baptized and it was resolved to begin the erection of a house of worship on August 30th, 1843. Josiah Hatt was the son of the beloved John Hatt and on his resignation in October 1844, he returned to his studies, despite the protests of the church. While pastor, a house of worship was so far finished that the basement was opened for worship January 1st, 1844. Rev. I. N. Church became pastor in October 1844, closing his labors at Orange in May 1848. Mr. J. McLeod supplied the church for three months and was ordained for pastor January 3rd, 1849, remaining till April 1851. Mr. E. T. Hunt was ordained in January 1852 and supplied the church till March 1853. Worship continued in the basement until 1859. A legacy of one thousand dollars left by Col. M. Reynolds of Newark, made it possible to finish the upper room. W. D. Hedden had been licensed by the church in 1853 and in 1855 was called to be pastor.

Pastor Hedden served the church for a year to June 1856. Again a licentiate ministered to early in 1858 and then Mr. Hedden was called

to a second charge. From 1860-70 the minutes have disappeared. In February 1881, the following was adopted:

WHEREAS, Rev. W. D. Hedden has faithfully served this church as its pastor for twenty-five years,

*Resolved*, That we celebrate the coming anniversary with such exercises as shall be fitting for the occasion.

A full week of happiness was enjoyed in the second week of May 1881. The completion of their church edifice and the increase of population, by the overflow from New York City introduced problems of church extension. Those resident in the vicinity of the house of worship decided to maintain worship in it. Those living in North Orange resolved to organize a Baptist church in that neighborhood. A hall had been rented and services begun in it in 1857 and the North Orange church was constituted that year. On February 1st, 1882, Pastor Hedden resigned, his resignation previously having been rejected. In the next May Rev. William F. Taylor settled as pastor on July 1st, 1882, remaining till May 1st, 1889.

Seven years of useful and efficient service. Rev. J. A. Chambliss followed Mr. Taylor September 1st, 1889. About this time, lots were bought in a new location on which to build a new sanctuary. This house was begun in 1891 and dedicated in June 1892, contrasted with the first house begun in 1844 and dedicated in 1859. Fifteen years in progress, illustrates the growth of the church and of its resources. This last house was beautiful in location and as much so in its architecture and appointments for convenience and fitness for church work. Pastor Chambliss resigned in June, 1899, and was followed by Rev. D. D. Munro in December 1899. Members have been dismissed who, with others have constituted churches. The North church, however, is the own child of First Orange and this, with not only the entire accord of the North church, but with special reference to advancing the Kingdom of God. Some members have been licensed to preach. The church has had twelve pastors. Special mention should be made of John Hatt. For several years, he cared for the field and the coming church. His home was the place of meeting for prayer for years and he was more than pastor. Josiah, his son, was the second pastor. Father and son were much alike: Gentle, loving, godly men. Their companionship, heavenly and their memory is blessed. It will inform some that in 1873, the First Orange Church changed its designation in the Association minutes to East Orange Church, signifying its location as distinct from North Orange and West Orange churches.

North Orange church had an origin specially characteristic of Godliness. In 1857, the First Orange Church had a membership of

fifty and was using the basement of an unfinished house, which it had been using for thirteen years. Baptists in North Orange asked: "Can you not spare us now and you in East Orange care for the First church and for the Baptists living hereabout?" First Orange replied: "Yes." Then seventeen took letters of dismission leaving only thirty-three in a population imbued with the demands of a city life. The seventeen hired a hall. Ten other Baptists joined them. A Sunday school was begun. And, on November 5th, 1857, these twenty-seven constituted themselves the "North Orange church."

In the meantime, a pastor had been found, Mr. J. B. Morse and on the day set for the recognition of the church, he was ordained. Mr. Morse resigned in 1860 and was followed by Rev. George Webster. A hindrance to secure the best location for their meeting house, delayed its beginning. However, it was begun in 1861. Probably the fire which burned the hall where the church met for worship hastened the building of the church edifice. It was finished and in use in 1862. Rev. G. E. Horr settled as pastor in 1863 and resigned in 1866. Rev. J. F. Elder became pastor in 1867 and closed his pastorate in 1870. Soon after, Rev. Wm. Hague entered on the pastoral care. In 1873, a new and spacious sanctuary was in progress and dedicated in 1874. Pastor Hague resigned in 1875 and was succeeded by Rev. E. Judson who was ordained in May 1875. An Orange Valley mission chapel was begun in 1878. Two missionaries were employed in 1879. One for the valley mission and one for the Washington street mission. Pastor Judson resigned in 1881 and on the next October, Rev. T. S. Barbour settled as pastor.

Assistant Pastor H. B. Steelman also resigned and Rev. R. L. Martin was called to take Mr. Steelman's place. Mr. Barbour resigned in September 1884 and in November of that year, a colony at the Washington street mission organized as a Baptist church. Assistant Pastor, J. L. Davis entered on the pastoral care of Washington street church. Rev. J. T. Dickinson entered on the charge of the North Orange church in 1885. By the erection of a building adapted to Sunday school uses in 1888, special opportunities were given for an advance in that department of Christian work. A chapel of generous size in a desirable location on Prospect street was completed in 1895, costing twelve thousand dollars. Another chapel was begun at Watchung Heights in West Orange in 1896. Mr. Dickinson is pastor of North Orange church, now in 1900. Numerous missions are characteristic of North Orange church, an accession to it of men of wealth and of positive active Christian diligence, enables the church to undertake enterprises possible to but few churches.

Eight pastors have served the church. Of them, the present pastor has held the pulpit more than one third of the church life, excepting the assistant pastors. Three churches have been colonized from North Orange, an Afro-American, Washington Street and Prospect Street. At one time, thirty-five young men were being educated for the ministry in whole or in part by the church. Such a record contrasts with older churches that have become weak by caring for themselves. One member of the church is President of the New Jersey Baptist State Convention, E. J. Brockett, elected in 1896 and still holding the trust and that, with universal confidence in his intelligence and impartiality.

The Washington street church was colonized from North Orange Baptist church. Previously North Orange church had built a chapel on Washington street and had employed an assistant pastor, Rev. I. L. Davis, on whom was devolved the special charge of the Washington Street mission. Mr. Davis was engaged to care for it in 1879 and had it under his care for about four years before its constitution as a church. Upon its organization as an independent body with a membership of thirty-nine members, he being one of them, he became the first pastor. Grateful mention is often made of the help of the mother church and of its members. Pastor Davis resigned in February 1886, having been identified with the mission six years. In the next April, Rev. E. D. Clough became pastor and at the end of six years he removed in June 1892. Rev. H. Cross settled as pastor January 1st, 1893 continuing till 1896. Mr. Cross was followed by Rev. P. J. Lux, who in 1900 still ministered to the satisfaction of the people. Four pastors have served the church with the full average of prosperity.

In the fall of 1892, two members of North Orange church and two of the Washington street church started a Sunday school in a Hall on Prospect street, East Orange. J. M. Burr of North Orange church was chosen superintendent. The growth of the school and the interests clustering about it, made more room necessary and in 1894, North Orange church bought a large plot of ground on Prospect street and built a beautiful and roomy chapel on it at a cost of twelve thousand dollars, which was dedicated in February 1895 and the Prospect Street church was constituted in July 1895, with a membership of twenty-eight.

North Orange sent six of these: Bloomfield, and Washington St. (of Orange) churches and resident Baptists made up the number fifteen. Others from North Orange were added next month. Early in 1895, Rev. M. G. Coker was engaged as a supply and when the church was formed, was its first pastor, remaining till 1897. On January 26th,

1898, Rev. M. V. MacDuffie became pastor and was still in office in 1900. Pastor Dickinson of North Orange church offered to pay four thousand dollars of the debt, if the Prospect Street church would pay one thousand in the next three years. The offer was gladly accepted and within a few weeks, the church paid their thousand and the church was financially unencumbered. The mother church has thus brightened the future of the young church. There have been two pastors of the church. One house of worship, that built by the North Orange church, for which Prospect church has paid but one thousand dollars. North Orange church appears thus far to have cancelled (except the one thousand dollars) all claims against the property.

The church at Washington, South River, Middlesex Co., had lapsed into Antinomianism by a majority vote, in and about 1835. The minority declined to assent to the suicide. Kingwood lived anew in Baptisttown and at Washington, Tabernacle maintained the Baptist name at South River and Herbertsville redeemed the Baptist name from dishonor. Not, however, till the minority at Washington had called a council to advise them.

The majority repudiated any compromise, whereupon thirteen members of South River church, met with a council called at Herbertsville on November 4th, 1840, and were recognized as the Independent Baptist church of Herbertsville. There is some obscurity as to the name of the church. In some minutes of Association it is Bethel church first Washington. In others, Washington and Herbertsville. The Board of the State Convention sent Rev. William V. Wilson to preach to the new church. He was there six months and had a glad welcome. In May, 1844, Rev. S. Sproul was pastor closing his labors there in 1848. The next January Rev. L. S. Stelle was pastor for two years, closing his charge at the end of 1851. Rev. J. Salisbury ministered as pastor for two years into 1859. On November 20th, 1859, Rev. H. H. Rouse began his pastorate continuing till January 1874, fifteen years. Mr. Rouse had a prosperous service. At the end of his charge, a righteous discipline developed a faction, which, when excluded, with others, constituted themselves a church at Washington. Herbertsville, with other churches nearby being a unit in support of Brother Rouse. Mr. Rouse then resigned.

Rev. C. P. DeCamp followed in October 1874 and retired in 1876. Certain good and influential members of the Board objecting to aid the church. It would have perished but for the missionary Committee of the Association, and students from Peddie Institute, who supplied the pulpit for many months. The positive convictions of Baptists, who had learned the truth, aided them. Rev. M. M. Fogg was pastor in 1886

and resigned in 1889. Death ended objection to aiding the church and an appropriation was cheerfully made. Rev. L. O. Grenelle supplied the church in 1890 and Rev. M. N. Smith followed, staying three years. In 1895, Rev. L. A. Schering settled and was pastor till 1899. The church has had thirty-five years of pastoral care. Of that, Mr. Rouse had more than one third of that period. It lives, despite the plague of antinomianism and a faction that destroyed its peace and bad prejudices that cut it off from needed aid. A house of worship was built in an early day. A condition in the deed that it shall never be encumbered with debt has hitherto preserved it and will still. While Mr. Smith was pastor the building was much improved. A lady, whether a member of the church or not, we do not know, gave her home for parsonage uses and thus the church is in a better condition than hitherto.



## CHAPTER XLII.

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### SOMERVILLE, MULLICA HILL AND BERKLEY.

Somerville is compassed by New Brunswick, Plainfield and Flemington, each a center of Baptist influence and strength. There was, however, an intermediate community of Dutch Reformed, who had settled in the rural sections, strangely ignorant of Baptist ideas, both of church order and of the Ordinances. The dense mist of this superstition, wholly absorbed the light that otherwise might have reached the town.

Sometimes such communities are suddenly awakened by a baptism that compels them to think of John the Baptist and of the son of Man; of Philip and the Eunuch; the "going down into the water;" of the "burial by baptism and of a burial in baptism," a baptism which it is impossible to disassociate with a New Testament baptism and as impossible to associate with a "sprinkling." Thus in Somerville in October, 1842. Mr. Samuel B. Tunison, brought up in the faith of a Dutch Reformed church, converted in a Methodist church, decided to be and to do, what the New Testament enjoined and with the universal result of honest Bible inquiry, became a Baptist. Conferring with Rev. Mr. Barker, pastor of the Samptown Baptist church, the pastor offered to come to Somerville and to baptize Mr. Tunison. The plan was adopted and Somerville people saw for the first time in their midst a Gospel baptism.

Later, Mr. Barker alternately with Rev. S. J. Drake of Plainfield preached regularly on Lord's day afternoon at Somerville. Baptist residents appeared. Ere long, Rev. B. N. Leach baptized a Mr. Shattuck in Somerville. Mr. Pethnel Mason, a member of the Dutch Reformed church in Somerville united with the First Baptist church of New York City. Mr. Mason and Mr. Tunison were in concert for the constitution of a Baptist church in Somerville and effected their aim on October 31st, 1843. Eleven members constituting the church, one of them was Mr. J. B. Saxton, a student, who had occasionally preached for Baptist churches. The first to be baptized into the church were Mrs. Mason and Mrs. Shattuck. On January 30th, 1845, the house of worship was dedicated. Mr. Saxton had been called to be pastor in 1844, but chose to continue his student's course.

In April 1845, Mr. H. C. Fish was called to the pastorate and was ordained the next June, remaining until January 1st, 1851. Mr. G. P.

Nice followed and was ordained in May 1851. He was pastor seven years. Rev. J. N. Folwell succeeded for eighteen months. B. C. Morse settled, remaining till January 1866. In the spring of 1867, H. D. Doolittle became pastor. Soon after he came, a parsonage was bought. Mr. Doolittle resigned in August 1872. Necessity compelled the erection of a new church edifice, which was dedicated December 4th, 1873. Rev. G. W. Clark entered the pastorate in September 1st, 1873. In the winter, 1873-4, a parsonage was built on the lot on which the new church edifice stood. Many were added to the church. Mr. Clark was laid aside by illness in 1875, but remained as pastor until May 1877. Mr. Clark while here issued his "Harmony of the Four Gospels and Commentaries on the Gospels of Luke and John." Previous to this, while pastor at Ballston, N. Y., he had published similar works on the Gospels of Matthew and Mark. Since then he has extended the work to the end of Philemon.

On January 1st, 1878, Rev. J. B. Mulford became pastor, resigning in June 1881. Supplies preached till October 1st, 1883, when Rev. G. E. Horr settled and in the five years of his stay, enjoyed the unabated love of the people. On October 1st, 1889, Rev. A. Parker was pastor, but closed his pastoral care in October, 1891. Rev. F. A. Smith began his pastorate in June 1892 and was pastor in 1900. Two members have been licensed to preach and two houses of worship have been built, also two parsonages. Special mention may be made of Mr. P. Mason. He was foremost in all denominational work at home and abroad. The church has attained to both strength and influence.

Prior to the constitution of the Mullica Hill Baptist church, there had not been a Baptist church within the present boundaries of Gloucester County. On the direct road from Salem to Camden, passing through Mannington and Woodbury, a distance of thirty-six miles, there was not a Baptist church. Woodstown in Salem County was two miles off the direct route and eight miles from Mullica Hill. The road from Bridgeton to Camden was also without a Baptist church, save as travellers passed through Pittsgrove, west of the direct route.

In fact, east of Pittsgrove and Mullica Hill, the population was very sparse, the country desolate and lonely, by the edge of the "Pines." Between Woodbury and Camden up to about 1840, as the writer knows well, it was a "Pine" Region. Pastors within reach of scattered hamlets in the "Pines" and missionaries of the State Convention supplied the people with the means of grace. It is a great mistake that as in 1700, there were only three Baptist churches in New Jersey there must have been a serious destitution; or that if in 1800, only about thirty Baptist churches were in the state, that the churches had made small progress

In fact, in 1700, there were at least thirteen to fifteen houses of worship among the three churches and the pastors each included the state as their field. There were also from twenty to thirty localities where Baptist preaching was regularly maintained in which strong and efficient Baptist churches were subsequently founded, constituting now the strength of the denomination.

Hezekiah Smith acquired ideas of mission work in New Jersey and took them to New England. Oliver Hart of First Hopewell attested in S. C., his mission training in the Jerseys. There had been Baptist preaching in Mullica Hill, long before the Baptist church was formed in 1845. Henry Smalley, who died in 1839, preached there. The Board of the New Jersey State Convention sent a missionary there. Rev. C. Kain of Pittsgrove often did missionary work there, when suitable places could be secured. In the spring of 1845, Baptists there rented a hall. Congregations grew. In due time, at a meeting in the home of Benjamin Lloyd, in April 1845, it was agreed to constitute a Baptist church, in which eighteen covenanted with each other in mutual behalf.

The Assembly in which these entered was held later in a grove near the town. Naturally, the desire of the people was that Mr. C. Kain be their pastor. Mr. Kain had labored most efficiently in behalf of a Baptist church. For seventeen months he was pastor of both Pittsgrove and of Mullica Hill churches. Deacon John Mulford and Abigoil, his wife, gave a large plot of ground in the center of the town for a church edifice, a parsonage and sheds for the beasts bringing rural members to the house of God. Deacon Mulford was also much the largest contributor of the funds needed for the church buildings.

Mr. Kain was pastor at Mullica Hill for twenty years. It is easily known that the resignation of Mr. Kain was a great shock and only persistence made it final. Rev. W. B. Toland was pastor for the ensuing six years. To their great satisfaction, Mr. Kain began his second charge, lasting seven years in 1872. His second resignation was in despite of the protest of church and congregation. In June 1880, Rev. William Warlow was welcomed. More so, since Mr. Kain indorsed him. Serious trouble, involving the place and existence of the church arose and pastor Warlow resigned in 1883. Mr. J. H. Hamilton was ordained in June 1884. Pastor Hamilton restored the former concord and cheer. Converts were baptized. The Berkeley Mission was revived. A house of worship built there through Deacon Mulford, became a birthplace of souls and fourteen were dismissed to constitute a church at Berkeley. The place of worship was given to the Berkeley church. Pastor Hamilton resigned, but on request withdrew it, for a while.

In 1888, his resignation was renewed and accepted with regret. On September 1st, 1888, Rev. J. L. Watson entered the pastoral office. His charge was too short. His health was shattered by the wounds he had received and hardships suffered in the Civil War and the only alternative was to resign, but the church was loath to part with him. Rev. J. J. Davies became pastor October 1891, and is now (1900) pastor. Mr. Davies was identified with the mission at Swedesboro and has the co-operation of the church at Mullica Hill. The meeting house is kept in good repair, another at Berkeley is also well kept. Pastor Kain was a noble son of a noble father, Deacon C. Kain of Marlton, a constituent of Haddonfield and again of Marlton church, when it built its last church edifice in the village of Marlton. To him, Haddonfield owes a vast debt of gratitude and no less, does Marlton also.

The church at Berkley was constituted April 14th, 1887, with fourteen members, dismissed from Mullica Hill, of which it was a mission. About a year after, it was recognized as a Baptist church and had grown to thirty members. Rev. T. W. Wilkinson was a supply till 1889. A sister in the church was missionary in Burma. In 1890, Rev. J. Dussman was a pastoral supply under whom they enjoyed prosperity. Deacon J. Mulford of Mullica Hill, had previously largely provided a place of worship in Berkley mission. Rev. J. C. Madden was pastor in about 1891-2, retiring in the latter year. A fire had badly marred the interior of their house of worship, but it had been entirely repaired in 1894. Rev. A. H. Whynkoop was pastor in 1895 and in the next year, Rev. W. T. Paulin ministered, whom Rev. J. W. Davis followed in June 1897, and was succeeded by Rev. J. H. Galliffe. There have been six supplies and pastors ministering at Berkley church. This may explain its slow growth, its dependence on foreign aid.

J. W. W. Wilkinson a ~~minister~~ of 1887  
1880 Sept 4 5.3 <sup>came to</sup> ~~ministered~~ as so far as  
as a ~~minister~~ from merchant - did  
minister. He was a laborer  
preached withers - Rev. J. W. Davis  
for over 1 - Session

## CHAPTER XLIII.

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### HOBOKEN AND JERSEY CITY.

Hoboken is a New Jersey suburb of New York City. The place was a large town, before a Baptist church was in it. In November 1845, a Baptist church was constituted there with fourteen members. Mr. J. Batey is reported as pastor in 1846. In the same year in which the church was formed, a house of worship was begun. Rev. J. Hatt became pastor in 1847 and in the eight years ensuing held the pastoral charge. The old house of worship was sold about 1852 and a new and larger place built and presumably finished in 1853.

Pastor Hatt resigned in November 1854. He was followed in January 1855 by Rev. A. S. Patton, who closed his work in Hoboken in 1859. A. Harris followed in 1860, remaining twelve years. W. R. Maul held the pastorate two years. In the next six years, Rev. W. S. Goodno was pastor to 1881. Under G. L. Hunt's pastorate, between 1881 and 85, the house of worship was improved in 1882 and in 1884 all debts were paid. While Rev. C. Coleman was pastor in the interim 1885-89, a mission chapel which had been previously built was put in good order at considerable cost. Rev. J. Finch ministered to the church in the period of 1889 to 1895. A new meeting house was built in 1890, to accommodate the increased congregation. Rev. J. P. Hunter was the next pastor holding the office for three years from 1895 to 98. The present pastor in 1900 is, Rev. W. C. Richmond, having begun his charge in 1898. Three houses of worship have been in use by the church. One built in 1846-7. Another erected in 1852-3; a third in 1890. Eleven pastors have ministered to the church. Each of them has had a successful and happy charge.

We are indebted to the Rev. W. H. Parmly for the first consecutive account of Jersey City Baptist interests. And yet, it was impossible for him to get hold of the facts which long preceded his personal relation to the Baptist cause in the city in which he was so long a pastor and under whose management, Baptist interests took shape and order. The site of Jersey City was first known by its Indian name, Aresheckhouck.

When the Director-General of the West India Company came to America, in 1638, the tract was named, Paulus Hook. Numerous settlements were made by the Dutch in New Jersey, on the North, west and south of the site of Jersey City. Settlers preferred the high lands which compassed the low, marshy ground on which Jersey City

was located. Hollanders knew the cost of reclaiming such land. More than two hundred years after Manhattan Island had been colonized. When in 1820, Jersey City was incorporated, it had only three hundred residents and in 1840, the terminus of railroad and of canals and New York was feeling the constriction of its limits, Jersey City had only a population of 4,000. From then, the population increased rapidly. Land and lots were cheap and there was plenty of it. Convenience and economy disposed the down town people of New York to make their home across the river.

Of these mongrel peoples, some were the best, pious and enterprising and some were the worse; Jersey City was a refuge for evil doers. Of Baptists, a large foreign element were English, uncongenial with each other and as much so with American Baptists. This condition prevented the co-operation essential to our denominational interests. Church organizations, maintained a nominal existence and disappeared in the dust of contention. Thus Jersey City lay open, the Baptist forces unassociate till Wheelock Parmly went there. A most amiable man and needing all his endowment of that quality, he began his work. In 1828, James Howe, a member of Oliver street Baptist church moved to Jersey City and began a prayer meeting in his home. His effort did not result in the constitution of a Baptist church. Seven years after, a man who had been a Methodist and was now a Baptist minister, undertook to form a Baptist church, but the old disagreement broke it up and Mr. Provost's effort was a failure.

Rev. Jonathan Going and Rev. William Moore preached at times in Jersey City. A building of J. P. Hill and the home of William Bumstead were places of meeting. Rev. William Moore and Mr. Howe were appointed a committee to confer with Baptists about an organization and on November, 27th, 1838, it was resolved: "That we engage the services of Rev. J. Houghnout as pastor for six months and that we give him four dollars per week." This arrangement lasted till March, 1839, when a council advised the organization of a Baptist church of Jersey City and of Harsimus with a membership of thirteen. Among them were John P. Hill and James Howe. Eligible lots for a meeting house were given, but were conditioned upon holding "no abolition meetings in their house of worship. The condition in the gift made the people reject the gift. An abolition or anti-slavery movement which brought on the war of 1861-65, had advanced to a positive tone in the northern states. A small house of worship was built on Barrow street.

The Baptist family in Jersey City was made up of various nationalities, of divers ideas, due to the prejudices of education. Pro and anti-slavery discussions and the positiveness developed by the independency

of our church government bore fruit in bitterness. In September 1840, a resolution forbade the use of the meeting house to the anti-slavery society, unless three-fourths of the members present at a church meeting agreed to it, so that each party was careful to see that the other side had no such majority. This meant contention. This order continued two years, when forty-six members withdrew and united with the McDougal street Baptist church, New York City and were known as the eighth district of the McDougal Street Baptist church. Pastor Duncan Dunbar ministered at set times to these disciples. On March 11th, 1844, these were recognized as a Baptist church.

These conditions of membership indicate the ideas of the members of this second Baptist church. Article 7 and 8 forbade membership to a slaveholder and to a member of a secret society. This church lived to November 1847. Its pastors were: William Rollinson, S. C. James, J. M. Morris, William Gooding to February 1847, when it died. A third Baptist church worshipped in the Lyceum. How it came to be, is not known. It had one pastor, Arus Haynes, a "devoted and consecrated Christian gentleman." His health was impaired by his labors to do good and he was compelled to resign in 1847. In a few years after he died. The church disheartened by his removal, was merged into the First Baptist church of Jersey City. Before 1847, the meeting house on Barrow street was sold for debt. These experiences showed the folly of discord and led to the adoption of a resolution of sympathy in August 1847, by the second church for the first church and it resolved: "We have heard with deep regret of the step taken by our brethren in Harsimus and that we advise them to come together once more to meet with us and to consult together, respecting the best means to adopt."

This action was followed by another in the next month:

*"Resolved, That Jersey City is ready to form a union of the Baptist churches of this place, when the Grand street church is ready."*

This action of the second church was as the breath on the bones in the valley in Ezekiel's vision, life and unity to the perishing Baptist interests in Jersey City. On March 1st, 1848, at a meeting in which the three Baptist churches of the city were represented, the following was adopted:

*"WHEREAS, The Baptists of Jersey City and Harsimus, heretofore divided by differences of opinion,*

*Resolved, That we proceed to organize a Baptist church to be called by a name not yet resolved on."*

The results of this action, verified the 133d Psalm: "Behold, how good and how pleasant it is, for brethren to dwell together in unity." At this date and in this meeting, March 1st, 1848, the Union Baptist

church was organized with a constituency of sixty-eight members. Twenty years after, on March 1st, 1868, the name was changed to "First Baptist church of Jersey City."

Really, if not the fourth, some other. Still it is the first, because a union of all others and the survivor of all that preceded it. The "Union Baptist church" eventually absorbed all Baptists in Jersey City. These steps, which inaugurated the unity of Jersey City Baptists were taken by the forty-six Baptists who had withdrawn and had joined the McDougal street Baptist church in New York City. The Union Baptist church rented a hall and the supplies maintained devotional meetings on the evenings of week days. In December 1849, Rev. W. Verrinder settled as pastor. Mr. Verrinder was a special providential gift to the young church. On account of the former divisions and of the diversity of opinions united in the one church; tact, intelligence and piety were requisites in its pastor and having the gift of "good common sense" and combining the gold of silence and the silver of speech, he was happily adapted to his charge. His ministry was fruitful and while pastor, the peace of the church was assured and relationship to all lines of Christian and mission work at home and abroad was maintained. A house of worship was also built and occupied. In 1853, Pastor Verrinder was called by the Jersey City Missionary Society to serve it in the city. This was an expression of the public estimate of the man and of his work. He became city missionary, holding the post for thirty-eight years, till his death in October 1891. His name is revered in thousands of homes. Mr. Verrinder's life was filled up with the spirit of him who "went about doing good."

Again, "the right man in the right place" appeared in Jersey City as pastor, Rev. Wheelock H. Parmly. He became pastor in September 1854 and held the trust for thirty-five years and then pastor emeritus till his death in August 1894. Mr. Parmly was rarely equalled in his genial temper and kindly disposition. He could be scarcely angered and only by an attempt to demean his Lord and Christ. He had enjoyed the advantages of the schools and was fairly a master of information and a good preacher. An active member of various Boards of missions and of education. It is not known, however, that he originated plans and policies that brought relief in straits and were proved the better way. Seemingly, there could have been no better choice of a pastor to unify and mould the elements under his leadership. His kind speech won objectors, soothed opposition and won a place for his views. The more so, that he was never an extremist and quite ready to yield things indifferent to win things important. Mr. Parmly's like among men would be a great rarity. His work in Jersey City is

an abiding monument of his worth. At his resignation, the church had grown to nearly threefold of its membership, when he became pastor.

Six colonies wholly or in part, had constituted other churches. An increase of congregations involved the enlargement of the house of worship. Pastor Parmly closed his pastorate in 1889, when Rev. H. B. Steelman followed. Ill health and a summons to Salt Lake City, Utah, induced Pastor Steelman's resignation in 1891. In May of that year, Rev. T. Heisig was called and settled as pastor. Mr. Heising resigned in January 1895. In September 1895, Mr. Ratobea, entered the pastorate for one year. Rev. William E. Chalmers became pastor in the spring of 1897, closing his work in 1899 and on the next September, J. M. Hare followed and was pastor in 1900. In all, seven pastors have served the church. Up to the end of their ministry the pastors have been spoken of tenderly. Other Baptist churches in Jersey City have grown up about the First church. Nine or ten have been licensed to preach. The disagreements of former years are gone. Churches stronger than the First church are in the city, but unity is characteristic of all of them. All of this would be anticipated from the type of man which Mr. Parmly was.

Women were the first to move in the origin of the Summit Avenue Baptist church. Two of them in 1856, Mary Glass and Relief G. Tripp, residents of Hudson City, gave themselves first to prayer and then conferred with Mr. Verrinder, the first pastor of Union Baptist church of Jersey City, but was, now, city missionary. Having his assurance of help and an offer to preach occasionally. Several members of Union Baptist church were invited to worship with them at the house of Mr. James Glass. No other convenient place for worship being known, a school house in South Bergen was rented, worshipping there for a few months, the Baptists decided to form themselves into a Baptist church of Hudson City and did this on June 22, 1857, numbering in all, sixteen members.

Lots for a house of worship were bought on the Bergen Road. Supplies were engaged of whom the chief was Mr. Verrinder, who gave any remuneration to which he was entitled to the church. Converts were added to the church and other Baptists interested. Thus the meetings of the church were advertised and the church itself. There was a likeness to the early churches, Rev. Messrs. Halsey, W. and S. J. Knapp afforded great help to the church. The first year was a time of growth and of dependence on the generous aid of men who loved to preach. In June 1858, Rev. Mr. Eastwood settled as pastor. The place of worship was a long distance away and morning service was

transferred to a nearer hall. Plans, in the meantime, matured to build a church edifice on the lots on the Bergen Road. Finally, however, the matter was settled in February, 1859, when thirty-six members were dismissed, who formed the Bergen Baptist church. Pastor Eastwood went with the colony. Only twenty-four members were left of the church and it was brought to a low condition. Instead of being discouraged, the twenty-four devoted themselves more earnestly to their mission. Ere long, they exchanged the lots on the Bergen Road for those on which the meeting house stands.

A large frame building stood on the new lots, which was remodelled into a place of worship. While these changes were in progress a work of grace broke out. Mr. S. J. Knapp acted as pastor but declined any salary, making more possible the completion of their place of worship. In June 1859, Mr. Knapp was ordained. The influences of the Holy Spirit increased during the few months of his charge. Despite the protests of the people, Pastor Knapp insisted on his resignation in October 1859. On the day of his resignation, a call was made to H. W. Knapp, his brother, and he began his pastoral work in January 1860. Owing to illness he was compelled to resign, but a sea voyage restored his health and he began again his pastoral duties. In June 1862, steps were taken to build a new house of worship. At the end of that year, Pastor Knapp resigned. Mr. Knapp was an active business man of New York City. A pastorate and a driving business were not most congenial. The church utterly refused to accept his resignation and the pressure of a new and needy field and the building of a house of worship finally prevailed with him to continue his benevolent labors.

In March 1864, the basement of the new church edifice was occupied and on the 12th of the next June the house was set apart for Divine worship. At the end of six years, Mr. Knapp, who lived in New York City believing that the church should have a resident pastor, resigned. Despite the wish of the church for him to remain, the resignation was accepted. The church edifice had been built by his persistent efforts and the small salary he had consented to receive, was turned into the sinking fund to pay for the building. Whatever is said of pastors serving without cost and of the probability of raising up narrow minded and covetous congregations willing to receive and as willing to "pass by on the other side," it is certain that these brothers Knapp were not that class. It is also sure, that the wealth of these good men was not hoarded and that the churches which they served, at times when they were unable to support a pastor were not peoples who grew into littleness and denied the keeping of the commission to preach to every creature the great redemption, when the Brothers Knapp retired.

The succession of pastors was: J. W. Custis, 1865-67; C. E. Cordo, 1867-69; T. R. Howlett, 1869-71; W. H. Harris, 1871-74; J. L. Lodge, 1874-79; A. S. Gumbart, 1880-84; D. C. Hughes, 1884-86; J. F. Davis, 1887, died in December 1889; E. McMinn, 1890-95; W. J. Swaffield, 1896-1900.

In 1878, the name of the church was changed to Summit Avenue church from Hudson City. An increase of the congregation made necessary the enlargement of the house of worship in 1880. Since the organization of the church, including the labors of Mr. Verrinder, fourteen pastors have ministered to the church. Bergen church colonized from Hudson City, including a majority of the members and the pastor. There have been two church edifices. Their first being an old building and remodelled for their use. The present structure has been enlarged and improved. Several members have been licensed to preach. Summit Avenue is the child of Union Baptist church. Two churches have been colonized from Summit Avenue, Bergen, in 1859; Trinity in 1888. Both of them have been useful bodies.

Trinity Baptist church occupies a mission field of the Jersey City Heights church. Mr. R. H. Johnson was a member of Jersey City Heights church and his appointment to give "talks" and the frequency of such meetings developed concert and action till, thirty-seven Baptists members of Jersey City Heights church, decided upon their plans and having the approval of the pastor and of the church, called a council to recognize the church and to ordain Mr. Johnson as pastor. The council met, conceded the right of the church to call for pastor, whom they would and ordained Mr. Johnson on September 27th, 1888. Twelve years have gone and Mr. Johnson is still pastor, occupying his only charge and probably staying as long as he may choose. A site for a meeting house was bought in 1890. Two years after a suitable house was built, which since, has been the place of assembly and in 1900, state that all claims against the church have been paid. Mr. Johnson is in business and continues to be while pastor. Pastor and people indulge bright hopes. The mission was originally named the Summit Avenue Baptist church begun in April 1885 with a Sunday school of six officers and teachers and eighteen scholars and is now a large school.

Jersey City by its nearness to New York City and terminus of many railroads, has grown fast and is a large city. The Union Baptist church (now First Baptist) was located in the central part of the town. Others were located in the then suburbs of the city. Three members of the First Baptist church were appointed a committee in February 1865 to find a place for a mission Sunday school in the upper part of the city.

A hall was rented and a Sunday school begun in May 1865. Pastor Parmly preached on the afternoon of the day of the organization of the school. At a meeting in the hall on September 1865, the Baptists met and decided to found a church. But, first to lay the matter before the First Baptist church. As a result, on September 28th, 1865, forty-two Baptists constituted the North Baptist church of Jersey City. Supplies ministered to the church until October 1st, 1866.

When Rev. H. A. Cordo became pastor, worship was continued in the hall until April 1867, when having built a chapel, the church removed to its own place of worship. Mr. Cordo resigned in November 1872. His labors had reward, the membership increasing from eighty to more than two hundred. A year later, Mr. Cordo was called back and began his second charge on January 1st, 1873, remaining till September 1875, in all, about eight years. In the next December, 1875, Rev. G. K. Allen entered as pastor closing his work in Jersey City in July 1880. Six months later, Rev. G. W. Nicholson entered on the pastorate, January 1st, 1881. A large and more becoming house of worship had become essential and in July 1883, measures were taken to assure this object and on November 14th, 1886, the new house was dedicated. In the winter of 1889-90, one hundred and ten were baptized. Soon after, the cost of the new sanctuary was paid and an addition made, for social and Sunday school uses. Mr. Nicholson was pastor nearly twelve years, closing his labors in 1892. Rev. C. Woelfkin became pastor in the same year, resigning in 1893. The change was a mysterious Providence, if indeed Providence had aught to do with it. In November 1894, Rev. A. R. Moore settled as pastor; in something more than a year Mr. Moore died. Mr. Moore enjoyed the love of his people and of the community. In March 1897, Rev. Benjamin Otto accepted a call and in 1900, is pastor. There have been seven pastors, one of whom has held the office twice. Another died while pastor. Unanimity has characterized the church. The pastors have been useful men. They and the church have been in accord. Two church edifices have been in use. The last was in accord with the conveniences and lines of work in later years and bids fair to be for many years to come.

## CHAPT R XLIV.

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### BLACKWOOD AND WOODBURY.

In the fall of 1847, Rev. Henry Wescott visited Blackwood town and preached in the Methodist church of worship. A desire was then excited to organize a Baptist church. Invited to return to Blackwood, he did so, on several occasions. Four gentlemen, John L. Cooper, Jonas and Lewis Livermore and I. H. Stokes, M. D., had been in a company, on whose ground stood an unfinished meeting house. An offer to give this building and a more central lot than that on which it stood, on the condition of removing the building and completing it for use and the organization of a Baptist church to occupy it, was made to resident Baptists.

The offer was accepted and the conditions met. The Baptist church began with twenty-eight constituents in 1848. At the first church meeting, Rev. H. Wescott was called to be pastor and having private means was not dependent on a salary offered to him. While pastor, the church had both spiritual and material prosperity. After a charge of nearly ten years, Mr. Wescott went West. Rev. H. Sears followed in December 1857. Taken ill, he resigned in 1859 and died in a few months. The pastors following were: C. J. Thompson, 1861-62; A. Cook, Jr., 1864-66; S. Goodshall, 1868; E. M. Barker, 1871; J. D. Flansburg, 1873-79; James Fielding, 1880-85; a licentiate, J. E. Wilson, supply, 1887-90; G. B. Morse, 1891-93; H. W. Smith, 1893-95; R. P. Preston, 1895-96; C. S. Powelson, 1896-98. Since 1898 there has been a suspension of church activities. Blackwood is off the lines of travel and must be more a feeder church than otherwise. The name of the church and town is now Blackwood. Thirteen pastors, including Mr. Wilson have ministered to the church. Mr. Wescott was pastor nearly ten years. Pastor Sears virtually died while pastor. Five pastors served but one year on account of financial conditions. Only experience can reveal the straits of a rural pastor.

Woodbury derives its name from Richard Wood, who settled there in 1684. He came to Philadelphia with the first settlers and leaving his family there and taking a canoe found his way up the creek from the Delaware river. Mr. Wood was a Quaker. With the help of the Indians, he built a rude hut, making a home for himself and family. The building and the removal of his family required only a

week. Thus Mr. Wood lives to the latest posterity by the name he gave to the town.

The town grew and was a resort from abroad. Captain James Lawrence of the U. S. Navy by his utterance in the conflict between the Shannon and the Chesapeake in the War of 1812, "Don't give up the ship," was a student in the village Academy residing there with his brother, John Lawrence. It is a surprise that a county seat only seven miles from Camden should not have had a Baptist church before 1857. Being a Quaker town, it is more strange, since Quakers and Baptists have always been in accord on social and political questions and endured in common for the right of free speech and of equality before the law. In January 1856, Rev. H. Wescott, pastor at Blackwood was the first Baptist minister, known to have preached at Woodbury. His meeting was at the Court House, on Saturday afternoon. The unsuitableness of the place, after other appointments, Mr. Wescott gave up the service. Only two Baptist families were then known to be residents of the place, Walfor Wayman and Ellis B. Hall, M. D., in whose homes occasional social meetings were held. In the spring of 1857, Rev. D. J. Freas of Salem, N. J., moved to Woodbury and began meetings in a school house on April 12th, near Woodbury on the Lord's day afternoon. Good congregations attended. Two weeks later on April 26th, a Sunday school was begun with Mr. Freas as superintendent. On the 7th of May 1857, E. J. Records, M. D., Ellis B. Hall, M. D., Samuel Tatum and Rev. D. J. Freas met at the house of Dr. Records, to talk on the organization of a Baptist church and decided to form a church.

An advisory council was called to meet at the home of Dr. E. B. Hall, in August, 1857. They advised the constitution of a church. The organization was completed in the Court House August 6th, 1857, with ten members. At the first business meeting, Rev. D. J. Freas was called to be pastor. The school house was as yet the place of worship. Mr. Freas continued pastor till February 1865, seven years and more. The work of Mr. Freas cannot be too highly commended. Having private means, his support did not depend on the church. A house of worship was built and sheds for the horses from the country. Mr. Freas freely expending his own resources to obtain these conditions for the welfare of the church. Whether Mr. Freas has been paid for his advance of funds, the writer is ignorant. But he recalls that years after the Board of the State Convention was asked by him to indorse his claim for remuneration from the churches. The Board did so, gladly. An impression at that time, was Mr. Freas' impoverishment did not

have the responses he expected. This man was eminent for humility and for consecration.

Later he removed to Trenton and was city missionary. Large sums were intrusted to him by wealthy and by business men for the poor. An accounting was never asked of him. His funeral in Trenton, was said to have been a wonder and a glory. The slums brought their tribute; the poor and lowly shed tears and the millionaire sorrowed for the loss of a brother and friend, whom they knew to be true and whose place for God and humanity was not likely to be filled on earth. Ten pastors have served the church. Mr. Freas, eight years, H. Bray, William Maul, C. Kain, who resigned to resume the pastorate of twenty years at Mullica Hill and which recalled him. William Whitehead, M.D., whose charge was terminated by a fatal accident; C. Harris, seven months. In the interim of this and of the next pastor, a work of grace was enjoyed. Mr. Kirtley supplied till he graduated and in May 1875, was ordained for the pastoral office. In his charge a parsonage was built the meeting house was improved, a mortgage debt paid.

Rev. J. J. Pierson settled in 1881, continuing till 1893, more than twelve years, years of blessing and of harvest. The community recognized him as concerned for its welfare. The church edifice was remodelled, the parsonage enlarged, a chapel at Sewell assured and the Berkley Mission revived; also a mission begun in the distant part of the town. March 1st, 1894, Rev. L. Moss settled and remained about two years. The momentum of the former charge kept the church from a serious decline. In 1896, Rev. J. M. T. Childrey settled as pastor. A colony went out in that year and became the central Woodbury Baptist church. Under Mr. Childrey, the church was much revived and he is now (1900) ministering in the church.

One of its members has been licensed to preach. The old church edifice has been remodelled and enlarged and improved and is not to be recognized. Of pastors, one died in about a year. Another was fatally hurt and resigned. Three pastors, Messrs. Freas, Pierson, and Kirtley covered more than half the church life, each accomplishing large results for the welfare of the church. In 1892, and in 1896, colonies went from Woodbury, constituting the Newbold and Westville church, and the Central Woodbury church.

A few Baptists moved with desire "to do what they could," in a vicinity destitute of the means of grace, established a Sunday school in an upper room of a hall in Westville. Mr. S. K. Braun began his ministry preaching at the mission. Pastor Pierson, of Woodbury and Rev. J. Wilson of that place, each as they were able ministered there. Preaching the Gospel is the primary agency of the increase of

Christianity, Sunday schools are secondary. In September 1892, a church with ten members was constituted. Three were from First Camden and seven were from First Woodbury.

A new and beautiful house of worship was begun and was dedicated in October 1893. The house was located in Newbold, which explains the joint names of the church. Deacon Coxey of First Camden from the first, used his means and his influence and his presence as in other like cases and thus assured, permanence and efficiency to the enterprise. He gave more than five hundred dollars for the church edifice and paid for its furniture, also for a long time gave one hundred dollars per annum for current expenses, additional to many presents and is now the largest annual donor to maintain the church. Rev. J. Wilson was the first pastoral supply, and continued to preach until failing health required him to surrender his ministry, when the house of worship was dedicated in 1893. During the next six years, students from Crozer Seminary supplied the church, Messrs. W. E. Stevens, A. H. Wyncoop, W. T. Pauling, Jr., and William Martin. The last named student supplied for two years and at his graduation in 1900, was ordained for the pastorate. Under his labors, the church has had very much prosperity. Thus the church has had one house of worship and two pastors.

The beginning of Baptist interests at Sewell date back to fifteen and seventeen years, when a mission Sunday school was started at "Knight's Run" and successfully maintained as a "union school." A chapel was built and it became a mission of the Woodbury church. Misunderstandings happened, that resulted in closing the house of worship. The property was to be sold to cancel a mortgage of one thousand dollars, whereupon, Salath O. Prickett, a member of Blackwood Baptist church, bought the mortgage. For several years, he maintained the mission at his personal cost, paying for preaching, fuel and light, repairs and keeping the house and grounds in order.

To secure it as a Baptist house he entered into agreement with Blackwood Baptist church, whereby the "equity" in the real estate was affected, but not the religious type of the mission. Blackwood church did not take interest in Sewell and in no sense was Sewell ever a mission of Blackwood church. Nor will a history of Sewell church, be just that does not credit Brother Prickett with the maintenance of the mission and the organization of the church. "The Blackwood church bought the mortgage from his widow and owns the property freed from all claims." The above is an account of the early interests of Sewell by one familiar with it. The church was organized in December 1895. The first allusion in the minutes of the West Jersey Association to the

Sewell church was in 1897, when it suddenly appears, there not being any account of its admission previously. In that year, is reported also, the death of its Senior Deacon, one of its constituents, Deacon Salath O. Prickett, of whom they say: "Through whose efforts we owe our existence as a church and also of our property." His work was early done and the church itself is his memorial. Rev. T. H. Athey was the first pastor, remaining a year and more. Succeeding him was Rev. W. E. Gibson. In 1900, Rev. E. F. Garrett is reported pastor. Mr. Gibson's labors are spoken of highly. The church appears from its organization to have had a steady and continuous growth. It has had three pastors and one church edifice.

A mission Sunday school under the pastoral care of Mr. Pierson founded by the First Baptist church of Woodbury, in 1887, was the seed of the Central Baptist church. Thirty-five members were dismissed by the First church to organize the Central church in 1896. Rev. I. M. B. Thompson settled as pastor in March 1897 and closed his labors in Woodbury in 1899. The cause of his removal was peculiar. The Afro-American Baptist church asked the use of the baptistry to baptize converts. Objection was made by members of the Central church and the request was refused. Mr. Thompson insisted that the color of the skin did not hinder the grace of God to the negro, nor was a bar to an entrance into Heaven and immediately resigned. Since his removal, supplies have ministered to the church and in 1900, the increase of membership was but one more than in 1897. The race question was the only one involved in the refusal of the baptistry to the colored people.



## CHAPTER XLV.

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### CALDWELL, BLOOMFIELD, MONTCLAIR AND BROOKDALE

In 1847, Baptists living in Caldwell and West Bloomfield townships Essex County, becoming acquainted with each other, decided to hold a prayer meeting in a school house on the Lord's day afternoon once in two weeks. The interest of the people was such that in the spring of 1848, they decided to hold their meetings every week. Occasionally they had preaching. Revs. S. Remington, J. R. Biglow, J. Potts of New York City and J. H. Waterbury of Northfield visited them as opportunity allowed. At length, they decided to organize a Baptist church.

Thus twelve of these disciples met on the 29th of June 1848, with a council that they had called and were recognized as the First Baptist church of Caldwell and Bloomfield. In November 1848, Mr. J. Q. Adams removed from New York City to Caldwell. These Baptists invited him to speak at their meetings and licensed him to preach and after a delay, called a council to ordain him, which they did on January 31st, 1849. The council met at Staunton street Baptist church, but the ordination was at the Vernon M. E. church. The growth both of attendance and of interest made it necessary to build a place of worship. A lot was bought in Caldwell and on the 29th of June, 1852, the house was dedicated. Mr. Adams continued in charge till the end of February 1854. Mr. Adams's salary was one hundred dollars and his board the first year. Next year, he had a salary of two hundred and twenty-five dollars and paid his own board. The third year, the church increased the salary to two hundred and fifty dollars. But he found the increase prevented the church from giving in benevolence. He refused the increase and insisted on having only as much as last year. Mr. Adams was with other pastors, choosing loss to themselves rather than loss to the cause of God. When Mr. Adams retired, Rev. Benjamin Wheeler became pastor in May 1854, and resigned in nine months.

Two hundred and twenty-five dollars is not an attractive salary to support a family. A long vacancy occurred of pastoral service. The church called one of its deacons to the pastorate. Mr. C. D. Lewis began service in October 1856 and was ordained the next December. He resigned in 1858. When they could get supplies, they preached until 1860. Rev. J. B. Hutchinson was pastor at Caldwell and at Livingston churches. Others following were A. D. Willifer, 1863-68; J. Babbage, 1868; J. M. Carpenter, 1870; W. E. Howell, supply and

pastor, 1874-81; H. Steelman, 1882; W. G. Thomas, 1884-51; Jabez Marshall, 1885-94; H. H. Pary, 1894-97; F. St.J Fitch, 1898-1900. Three members of the church have been licensed to preach. One, the first pastor, Mr. Adams. Another, Deacon Lewis was pastor. Thirteen pastors have had charge of the church. One of them stayed but nine months. Two others remained one year and one nine years. Another eight years. A parsonage had been provided. The church has not yet numbered one hundred members in its history. This may explain the long intervals between pastors and the many short pastorates. A small salary allowed but little room for choice and an indifferent salary proposed only a very meagre living. At the same time, the readiness of these preachers to deny themselves for Christ's sake and for the good of their neighbors, has its illustration.

Baptist residents, had with one exception, moved from Bloomfield before the Baptist church was formed. A union meeting of several denominations was held in the school house at West Bloomfield as early as 1815-20. Other Baptists had moved into the village and a goodly number of men and women were living in Bloomfield to whom a Baptist church was as essential as other necessary conditions of life.

In west Bloomfield, now Montclair, Baptists were associated with Caldwell church under the pastoral care of J. Q. Adams. Bloomfield was more central to Baptists and the meetings were transferred from West Bloomfield to Bloomfield. As the need of a Baptist church grew, the Baptists met on November 25th, and resolved: "That we do form ourselves into a church of the Lord Jesus Christ to be called the First Baptist church of Bloomfield. Thirteen Baptists signed "The Article of Faith and the Covenant." Among them was Mr. U. D. Ward and Mrs. Ward. Mr. Ward was well and widely known in business in New York City and officially connected with our Baptist Publication Society. An old school house, after repairs and furniture, was used for Lord's day worship, Sunday school and social meetings. The congregations soon out grew the capacity of the building and it was decided to build a place of worship. Lots were bought and a meeting house was begun in March 1852. In April, six candidates "were buried in baptism." The church edifice was dedicated in July 1853. Rev. J. D. Meeson became pastor in July 1852 and resigned in 1853. Next month he was followed by Rev. J. H. Pratt.

Mr. Pratt was pastor five years. Rev. H. F. Smith entered the pastorate in August 1858, continuing till 1869, eleven years. A period of usefulness and of increase. In the spring of 1869, Rev. W. F. Stubbert accepted a call to be pastor. His health failed in 1875 and unable to preach after a long vacation, he resigned. Rev. E. D. Simons

was pastor for the coming twelve years. His successor, Rev. C. A. Cook took charge of the church in 1888 and in 1900 had the undiminished confidence of his people. The first house of worship is still in use, forty-seven or eight years. Enlarged and modernized, it is adapted in fitness and convenience for all uses. Five pastors have served the church. The first only stayed four months. Several members have been licensed to preach and the church has come to a local and foreign influence for which its founders have prayed and to attain which, its memberships have labored.

The Montclair Baptist church was a fruit of the special work of the missionary committee of the North Association of which, then, Rev. E. D. Simons, pastor of Bloomfield church, was chairman. The church was constituted in January 1886, with forty-three members. A Sunday school had been established in the town in November 1885. Rev. G. F. Warren became pastor in 1887. The church membership grew rapidly under Pastor Warren and in 1888, a member, Mrs. Weaver left a legacy of two hundred dollars, which was a nucleus of a fund to build a house of worship.

Pastor Warren resigned in the early part of 1889. In 1890, Rev. William N. Hubbell settled as pastor. A lot for a church edifice was bought and paid for and eleven thousand dollars was subscribed to assure the completion of a house of worship, under construction and which was opened for Divine worship in March 1891. Interest was developed in the Swedes, numbers of them had settled near by Montclair. This enterprise was organized as a Swedish department of the Montclair church. Rev. Carl Hedeen was put in charge of it. He held three meetings each week in Montclair and one in the week in Orange. On June 1st, 1896, pastor closed six years of active pastoral care at Montclair. On the 23rd of May, 1897, Rev. H. A. Tupper, Jr., settled as pastor. In 1899, in the pastoral charge of the Swedish department, Rev. N. E. Neilson following Rev. Carl Hedeen. Pastor Tupper removed on April 1st, 1900, accepting an important call to Brooklyn. Having been cared for for years, the Swedish department took upon itself a church organization of its own, First Montclair losing more than one hundred members, reducing its membership but not its income.

Brookdale was first known as "Old Stone House Plains." The locality was mission ground of the First Bloomfield Baptist church, many years ago. Pastor H. F. Smith of Bloomfield occupied it. It was not, however, a fertile field for Baptists. It had been pre-occupied with anti-Baptist views for generations. But more than thirty years since, a straight forward Irish Baptist, who with his wife, had been

baptized by Rev. H. C. Fish of Newark, and who knew whereof he believed and why, Mr. Henry Hepburn, bought property and made his home there.

His grandfather, on the maternal side, had been a deacon in Alex. Carson's church in Ireland. People trained in that school were familiar with Bible truth and not churlish bigots. Christliness was the mould of his faith and conduct. Mr. Hepburn co-operated with the Methodists in their work. Their local church was organized in his house in 1873. Next year, they built their meeting house. Their Zion was prosperous while young. Then it declined until public worship was suspended. Their house of worship vacant for a long while, was finally sold and Mr. Hepburn bought it in the summer of 1893. The next September, the Bloomfield Baptist church revived its mission at Brookdale. Pastor Cook of Bloomfield maintained a regular appointment from September 1893.

Two years later, in June 1895, the Brookdale church was constituted with forty-one members. Rev. S. L. Harter, a student, began preaching in Brookdale in June 1894. He was the first pastor and closed his labors in May 1896. Rev. W. N. Hubbell was pastor in 1897, resigning in 1898. In 1899, Rev. J. H. Brittain entered on the pastoral care of Brookdale church and is now discharging its offices. The future of Brookdale church is, that it will not be a large body, but that intelligence will characterize it, and its mission will be to tell the story of the cross. The Hepburn family held their membership at Passaic. Brookdale was a mission of Bloomfield church. The two last pastors have sustained it. It has had three pastors, the last of whom was in office in 1904.



## CHAPTER XLVI.

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### BERGEN, BELVIDERE, WESTFIELD, AND GLENWOOD

An amicable division of the original Hudson City church, since known as the Summit Avenue church issued, in the Bergen Baptist church, constituted February 7th, 1859, with thirty-six members. Pastor Eastwood of Hudson City church, going with the colony and becoming the pastor of the Bergen church at its organization. Mr. Eastwood was pastor till April 1860. Upon his resignation, supplies ministered to the church until September, when Rev. William B. Shrope entered on the charge of the church.

That year, a large lot was bought and measures were taken to build a house of worship, Pastor Shrope having resigned. In 1861, Rev. W. Pendleton settled. His stay, like that of Mr. Shrope, was short. In 1863, Rev. J. S. Ladd became pastor. Again in 1864, there was an empty pulpit. These were the years of the Civil War. Churches endured great losses of men enlisted, of spirituality and the possibilities involved in either side being victor. Religious interests were at a low ebb and all financial affairs straightened. In 1865, Rev. William Rollinson took charge, remaining till January, 1869. In 1871, Rev. W. W. Hammond settled and a large house of worship was begun. The church edifice was completed in 1872. Jersey City was growing and absorbing its suburbs. The Bergen church was now called Jersey City Bergen.

Mr. Hammond closed his labors in Bergen in 1875. Rev. J. B Vosburg entered the pastorate after Mr. Hammond resigned and continued till 1878. Mr. Vosburg was indicted by the Grand Jury of the County for an attempt to poison his wife; the jury disagreed; afterwards he was allowed his liberty. Rev. W. H. Parmly, pastor of the First Baptist church in Jersey City for more than thirty years, wrote in answer to a letter of inquiry about Mr. Vosburg: "He left Jersey City when I presumed and still presume, that about one half or more of the Baptists regarded him guilty and married (it is reported) the girl, with whom his name had been connected during his trial." Rev. W. W. Everts, Sr., had a prosperous charge from 1879 to 1884. In September 1884, Rev. D. J. Ellison settled in Bergen and in 1895, resigned. While pastor many converts were baptized. This period was an enlargement of both the spiritual and material interests of the church. Rev. J. C. Allen was pastor in 1893 and had many seals of his ministry. The

division of the Hudson City church in 1859 was apparently an unwise movement, resulting in two struggling churches. Nevertheless, results illustrated to each body the Divine faithfulness to those who devise liberal things. Bergen church has had ten pastors. The record of Associations do not show how many have been licensed to preach. Two meeting houses have been built for the use of the Bergen church.

Belvidere Baptist church was constituted in 1859. North New Jersey has not been congenial soil for Baptists since the Antinomian foray. Not on account of the people there but on account of the Armenian blight from about 1828 to 1840, trouble has befallen our Baptist churches, and this has come from within and not from without.

Earlier, our churches were numerous and strong. A great change has come in that section since railroads have opened it. When the few Baptists in Belvidere associated in a church, it was believed to be an unwise movement. Four years later, they wrote: "We have had no meetings for two years. The newest Baptist church has been without a pastor for a number of years." Not that outside influences were hurtful to them but that the people were mixed, some good and some not so good. About 1859, the Board of the State Convention sent a missionary to Belvidere. But the town needed local work which a pastor only could do. Mr. C. E. Cordo was ordained in March 1864. His stay, however, was but a year. Rev. T. F. Borches settled in 1866 and, like Mr. Cordo, won a congregation. But his health compelled his removal to the West. In the meantime, Rev. H. C. Fish of First Newark Baptist church visited Belvidere and built a large and costly church edifice in a choice location which was dedicated in February 1868. The cost of this building, if spent on the pulpit might have resulted in a good church in Belvidere. As it was, it was waste. But Mr. Fish had his choice. In 1874, responding to an appeal to the denomination the debt on the property was paid on the condition that the property must be deeded to the Convention and kept forever for Baptist uses. In 1902, the property was ordered to be sold. It had been mortgaged to pay debt on Clinton Avenue Church, Trenton, N. J. This vote to sell the property by the Board of the Convention is an instance of the unreliability of the pledges of religious corporations.

Twenty years hence, this dishonesty will be plead as a precedent to divert other funds of the Convention collected for special use to other ends. Deacon Deats of Cherryville stated these facts to the writer. He was one of a committee to dispose of this property (notwithstanding the pledge referred to) conferring with an elder of a Presbyterian church in Belvidere, who offered a price for the property to be given

to the Roman Catholics. Mr. Deats insisted that if Belvidere could buy the property for the Roman Catholics on a plea that they could retain their domestics, they could raise the money to pay the debts on it and save it to Protestantism. The elder positively refused. This so-called Christian was more willing to provide for Romanism a home, than to give a cent to help a Baptist church. Of this sort is the religion of some. The succession of pastors at Belvidere has been: J.G. Entrek in 1869-74; A. B. McGowan, (supply), 1874; C. W. O. Nyce, 1875-79; H. A. Chapman, 1880; E. W. Lamb, joint pastor with Montana, 1883; W. A. Smith, 1889-91. W. W. Barker of Phillipsburg on a week evening, 1894. Since then as concerns Baptist interests the silence of the grave has been at Belvidere. Lessons taught by this history are: I. The folly of running before one is sent, shown by Rev. H. C. Fish, in building at so large a cost, such a house. Houses do not build up churches. The interest thrown away at Belvidere would have sustained a first-class pastor there and the house would have come. II. The suiting of money to the end; shown by the policy of the Board of the Convention, which having the right man, Mr. Cordo, in a needy place did not keep him there.

Baptists were living in Westfield for some time before a Baptist church was organized there. But in December 1865, they held religious meetings. As their number increased, desire for a church grew. A place of worship was a prime necessity and steps were taken to build one. Lots were bought and the house begun. On December 20th, 1866, a year from their first social meeting, the church was recognized. Next year, in September 1867, the house of worship was dedicated.

Although a pastor was not settled for three years, Rev. Messrs. J. S. Ladd and Hillman and J. Greaves preached regularly, Mr. Greaves ministering gratuitously. In June 1870, Mr. Greaves accepted a call to be pastor and served the church for six years. Thus, for nine years, Mr. Greaves was a great blessing to the church and the members grew from fourteen to seventy-four. His successor, Rev. C. A. Harris became pastor December 24th, 1876 and on March 24th, 1880, resigned, having had a useful and happy charge. On July 4th, 1880, Rev. E. H. Bronson entered on the pastorate, but retired in a little more than two years. His charge was memorable in that the debt was paid and the general welfare of the church was advanced. Rev. S. F. Masse settled as pastor; his stay, however, was but four months. Providentially, Rev. J. K. Folwell accepted a call in July 1885. An immediate change came into every department of Christian work.

The Sunday school and the social meetings took on new life. Such changes involved the improvement of the church edifice and included

the building of a parsonage. Mr. Folwell interested himself in the Anglo Africa people, and through a trustee a neat meeting house and parsonage was secured for them. Mr. Folwell resigned in September 1891, having had a large harvest in his six years service. In February 1892, Rev. J. G. Dyer entered on the pastorate. Thirty Anglo-Africa members were dismissed in September 1893 to constitute a church. Mr. Johnson, their pastor, was ordained in 1892, while employed by the Westfield church as a missionary to his people. Mr. Dyer resigned in January 1st, 1896 and was followed in March 1896, by Rev. G. A. Francis, sustaining his relation as pastor through 1900. The church has had seven pastors, of whom the first was the longest settled. One church has sprung from Westfield.

Union Hill church was first named "Town of Union," and was constituted in November 1866 with eight members. T. J. Weeks was pastor in 1867, W. Archer in 1868, J. A. Metz, 1869-70; E. Scheffer, 1871-72; G. F. Hendrickson, 1873; a licentiate served in 1874. Robert Fisher, 1874-80. In 1877, the house of worship was improved. Pastor Fisher's charge was closed by his death in 1880.

In 1880-84, P. F. Jones was pastor and in 1883, the name of the church was changed to Union Hill. Mr. J. Campbell, a licentiate, supplied the church for two years till 1888, when H. A. King became pastor for two years. E. N. Harding followed Mr. King for two years, 1890-91; C. S. Daniels, pastor in 1892-94; J. H. Dudley, 1894-97. In 1895, the old property was sold and a new and spacious house built in a central locality. Worship was begun in the basement in the fall of 1895. The upper room was occupied soon after. When Mr. Dudley resigned, Rev. H. C. Carr settled as pastor in 1897, staying until 1898, when Rev. T. J. Cleaveland became pastor in 1899 and was in 1900. Of the first church edifice, no other mention is made than of its sale. The church has had thirteen pastors, including the licentiates. One member has been licensed to preach. There is a German Baptist church on Union Hill and there is a large German element in the near neighborhood. Two houses of worship have been in use.

Glenwood was originally known as North Vernon. It is easy to believe that First Newton, later Wantage, with two houses of worship one near Hamburg and one at Augusta, had permeated Sussex County with Baptist ideas. North Vernon and the Vernon near Hamburg, where a Baptist church had been constituted in 1798, which in 1811, removed to Hamburg, taking the name of Hamburg and retaining its original date 1798, must also have been imbued with Baptist views.

Glenwood church is distant one half mile from the line separating New Jersey and New York. Rev. Samuel Grenelle, pastor of Orange

church in New York State, had a regular service at North Vernon and on his removal his successors maintained it. In 1845, Rev. William H. Spencer of Hamburg organized the Glenwood Baptists into a branch of the Hamburg church. Since then, Baptists held monthly church meetings and enjoyed in their locality, the quarterly administration of the Lord's Supper. Other Baptists moved to Glenwood in 1862, and all of them agreed to organize a Baptist church. Baptists bought a deserted meeting house in the village and a committee visited Zelotes Grenelle and engaged him to be pastor. A young man, Daniel Bailey, not a member of the church, built a parsonage and gave it to the church. The parsonage is now in use. Three churches, Hamburg, Orange of New York State and First Wantage, had thirty-eight members living near Glenwood. A council was called to meet on January 11th, 1862, to recognize these as the Glenwood Baptist church. The council met and the plans were carried out. Rev. Z. Grenelle was pastor. Mr. Grenelle concluded his pastorate in 1865. His nephew, Rev. T. M. Grenelle was immediately called to be pastor and began his charge in 1865 and in 1900, was pastor, thirty-five years. A new church edifice costing ten thousand dollars was erected in a more eligible position in 1870. The building included the conveniences and helps for worship and work usual to Baptist churches in modern times and was dedicated free of debt. A rural community and isolated, neither sudden or large growth is anticipated. Still seasons of revival have been frequently enjoyed, and latterly in this long pastorate as in its earlier periods. Two houses of worship have been in use. The first bought, the second built by the church. There have been two pastors, an uncle and a nephew. The nephew holding the ground which his father had cultivated and occupied seventy years before.



## CHAPTER XLVII.

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### HAMMONTON AND VINELAND.

Few other churches have had a more lowly beginning than Hammonton. Its membership, when organized in June 1859, was but seven. Neither pastor or house of worship cheered these few. True the two or three might claim the promise of the Divine presence and its girding, with more assurance than a multitude and yet human nature asks; "What are these among so many?" There is also, in the world a judgment that magnifies weakness. Humanity limits God and measures him by its own rule. Still the seven had grown to sixteen. In another year and the sixteen had multiplied to thirty-seven.

A pastor, a good and true man, Rev. Thomas Davis, was engaged: a thousand dollars had been accumulated to build a church edifice on land given to the church in 1860, and a house of worship was erected and was dedicated in August 1864. The good man who ministers to them stays to have part in their gladness and then says to them: "Farewell," having for two years shared in their straits and triumphs. Another, Rev. George Kempton, having in mind their narrow financial resources, adapts himself to their needs and ministers to them cheerfully and profitably, until in 1869, they have attained strength to sustain a pastor. Then Rev. S. J. Weaver enters on the duties of pastor for a year, after which, Pastor Kempton then resumes his pastoral care, which he retains to June 1878. A period of cheerful and nearly voluntary service for twelve years. Rev. William M. Paulin is pastor for a year. He is followed by Rev. J. C. Jacob in June, 1880. Mr. Jacob was with them two years. The house of worship in use for sixteen years was in need of renovation and that was accomplished. On June 1st, Rev. T. Bishop became pastor for a year, whom Rev. D. T. Davies followed for two years. Internal differences account for the frequent changes. In the last charge the house of worship was removed to a better location and one was licensed to preach.

Rev. E. M. Ogden followed in January 1887. Under Mr. Ogden mission Sunday schools were planted in near by towns and at Rosedale a chapel was built in 1888. The pastor's health failed and he resigned in 1889. Rev. L. R. Sweet became pastor in January 1890. Scores were baptized and the house of worship was enlarged. In 1891, a student supply served the church and another student ministered in 1894. Mr. J. C. Killian was ordained in June 1894, continuing to

1897. Rev. T. H. Athey was pastor in 1898-1900. Eleven pastors have ministered to the church. One was pastor twelve years. His salary was only nominal, being a resident and this may explain the length of his pastorate. But one house of worship has been in use. It has, however, been enlarged and modernized and moved to a central location.

The part of New Jersey called Vineland, when named was in general opinion, a waste of pines and sand. A genial climate won many from the cold and ice of New England. An easily cultured soil and its adaptation to fruits, won others, weary of the hardships of a cold and unremunerative soil. Vineland was rescued from waste and became the home of a contented and busy people, who changed the desert into fields of verdure and profit.

The section proved healthful, the soil invited cultivation and made large returns, and by nearness to large cities and seaside resorts, had markets for its products. Great numbers of people, weary of long and cold winters, some enfeebled with illness and some induced by the romance of a new place, made the section a "habitation and a name." Thus Vineland had a conglomerate population and conglomerate opinions: free thinkers, thoughtful thinkers; babblers of science and babblers of ignorance. Mixed in a jumble of goodness and a jumble of badness, rocks and putty. Among them were Baptists; these had met in social and religious converse, but had not indulged in the thought of church organization, until suggested by Rev. J. M. Challis. Whereupon those of one mind, decided to constitute a regular Baptist church. They numbered thirty-three and on the 23rd of May, 1865, constituted a Baptist church. Supplies preached to them the first year and in July 1866, Rev. Lyman Chase became pastor. Owing to the uncertainty of building a house of worship, Mr. Chase gave up his charge in nine months. Mr. J. H. Brittain in August, 1867, entered the pastorate and was ordained the next month. A hall was first used for worship, then an upper story was offered until the church edifice was completed. Mr. Brittain resigned in November 1871.

The next month, Rev. H. B. Randall entered as pastor and it befell him to complete and settle all the business of the erection of the new house of worship. In the five years of his oversight, Mr. Randall baptized one hundred and thirty into the church and as many were received by letter and by experience. Mr. Randall had a successful charge in building up the church. Rev. T. W. Conway followed in February 1877. He stayed one year. In August 1878, Rev. C. A. Mott became pastor. His stay was short, closing his work in Vineland, early in 1879. Differences happened. Forty-eight members were dismissed

and formed another Baptist church that lived about eighteen months and under Pastor Walden, who settled in March 1880, nearly all returned. Mr. Walden resigned in June 1883. On November 1st, in 1883, Rev. E. S. Towne became pastor. A lot given by a sister Dyer, secured the building of a parsonage while Mr. Towne was pastor. At the end of five years, Mr. Towne resigned. But the church adjourned to meet at the home of Pastor Towne and he withdrew his resignation, but stayed until December 1890 and removed despite serious objections by the church. In May 1891, Rev. L. R. Sweet was called and arrangements were made to be pastor at Vineland and to continue his studies, and this was the order till 1894. Early in 1895, Rev. H. H. Thomas settled.

Old difficulties that had subsided, arose and in April 1895, twenty-nine were dismissed. Mr. Thomas had a successful charge and the church was united. Rev. A. E. Douglass began his oversight in April 1899, and is pastor in 1900. The short life of the church has been characterized by two councils to adjust troubles and two churches formed by disaffected members. An aggregation of members of different ideas, from both east and west, north and south, had uncongenialities. It is not American or Baptistic to take kindly to "leading strings." At Vineland, all kinds of people met, each meaning to be "somebody." The people were kindly, but the conditions were new. Wilfullness is a fault of humanity. Obstinacy and temper get the better of the best of men and there we rest. The church has had ten pastors, all good men. Two colonies were dismissed. The first, quietly returned to the fold. The second organized the West Vineland Baptist church in 1895. One or more members have been licensed to preach.

South Vineland Baptist church was constituted in 1867 and reorganized in 1870-71. An explanation of the reorganization is indicated by the movements of some Baptist sects in the settlement. Certain Baptists settled in South Vineland in 1864. Some were "Free Baptists," Armenian in doctrine and "open communion" in practice.

They, in building their homes, began religious meetings. A society made up of different names, began a house of worship in 1865. The first Lord's Day of the month was assigned to Presbyterians. The second was assigned to the Free Baptists. The third to the Methodists. The fourth to the Friends (Quakers). On the fifth, Rev. O. Wilbur preached for two years till the fall of 1869. The society that had built the place of worship, offered to give it to any evangelical denomination, who would complete the building and use it for worship. The owner of the lot, Mr. W. H. Gardner, offered to deed it to Baptists on given conditions. They accepted the financial terms through Mr.

N. P. Potter and collected at First Salem, First Bridgeton, First New Brunswick and Governor Buckingham of Connecticut, and on the field, the needed five hundred dollars to meet the conditions of the property. Mr. N. P. Potter moved to South Vineland in 1867 and finding twenty regular Baptists there a Baptist church was organized that fall.

Whatever was the reason, in September, 1870, "upon the advice of Rev. P.R. Russell the church that had organized as a Baptist church in 1867, disbanded to reorganize." On the next week, seventeen of the old members formed a Baptist church adopting the Articles of Faith and Covenant in the Manual of Rev. J. Newton Brown." Of the twenty constituents in 1867, eleven were among the reorganizers in 1870 and possibly there were thirteen. "The Sunday school was reorganized in 1870 on lines in accord with the denomination." Mr. Russell was the first pastor of this body. He was pastor from 1870 to 1875. Then he retired from the public ministry being nearly seventy years old.

Rev. W. W. Meech became pastor in 1875. A mission Sunday school had been started at Magnolia in 1874. There in the summer of 1876, many conversions were professed. Pastor Meech resigned in October 1893, on account of impaired health, having been pastor seventeen years. A licentiate of the first church, Mr. E. Hemming was a supply, but home and business called him away. Attempts were made to make South Vineland a branch of the first church. This failing, Pastor Meech reentered as pastor of the church and is now (1900) the pastor. In both periods, being pastor twenty-five years, serving in his second term "at his own charges." The outlook is not cheering. The membership is but twelve, of whom five are non-residents.

A council which first Vineland Church called to advise them, in some of their internal troubles had adjourned and seemingly the difficulties were settled, afterward, the troubles appeared again. Whereupon, at the request of twenty-nine members, letters of dimission were given to them and West Vineland was organized in April, 1895. Mr. J. H. Bowne, while a student, preached for the new church till February 1896. Mr. C. W. Williams also a student, followed Mr. Bowne. Mr. Williams is in 1900 acting pastor of West Vineland church. Efforts to build a house of worship for themselves was completed in 1899, when they occupied a "beautiful church home." The outlook for the young church is cheering.

## CHAPTER XLVIII.

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### TOMS RIVER, LAKEWOOD AND NEWFIELD.

There had been some early Baptist ministries from Manahawken (1770) North to Manasquan (1804). It is now too late to learn of Baptist ministers and of their work, "along shore" in the early days. Local traditions must content us. The seclusion of the seashore and of the Pines have shut the book of knowledge. The Pines were almost an impassable barrier to travel and commerce. For many years, they were a hiding place for fugitives from slavery and from the courts. Lost in the pines was a hopeless loss.

In 1835, Mr. A. O. S. Havens, (See Manasquan church history for his origin and family). was pastor of Kettle Creek church. Of its seven constituents, five were Havens. His field was from Manasquan to Manahawken. He permeated the coast with Baptist ideas. When he died in 1854, he did not have a successor in travel or in preaching. His children, nine grandchildren and great grandchildren are there and were constituents of the Baptist church. Also at Burrsville and at Lakewood. Toms River Baptist church was the first born of the missionary committee of the Trenton Association. The chairman of the committee visited the place in 1865, suggesting plans for an organization of the church and the building of a house of worship. In 1867, the committee met in the town and effected a church organization on September 21st, 1867, with ten members.

Mr. N. B. H. Gardner began his labors as pastor in March 1868 and was ordained. He closed his pastoral care with January 1869. Mr. Gardner was a mistake for that field. Rev. J. A. Metz became pastor in October 1870 and resigned in 1873 in February. While pastor, the first sanctuary for the church was built in 1871. On February 27th, 1873, Rev. A. J. Wilcox settled as pastor. His stay was short, resigning in August 1874. A parsonage was bought in the spring of 1873 and sold in 1878 at half of its cost. Rev. Thomas Davis entered as pastor in April 1874, retaining his charge till 1880. Illness and age compelled his resignation. The same year, Rev. A. Free was pastor. Next year, 1881, the parsonage property was bought back; the meeting house improved and the cost paid. For the three years, Mr. Free had been independent of aid from the State Convention. Mr. Free resigned in 1888, being pastor seven more years. It is due here to say that Mr. Free was not in full accord with evangelical truth. He was an

attractive preacher, a pleasant and gentlemanly man, having social influence and a generous friend.

Later, he identified himself with New England Unitarians. In 1889, Rev. E. M. Ogden settled as pastor. At his coming, the spiritualities of the church revived. Converts were baptized and the preaching of Christ crucified was welcomed. Pastor Ogden resigned in 1892 and was followed by Rev. John Scott in 1893. A new, larger and beautiful church edifice was built and was dedicated in 1895. Soon after entrance to the new meeting house, Pastor Scott resigned. He had an eminently useful charge. All of the interestsof the church were brought into a larger and higher life. In 1895, Rev. J. Y. Irwin entered the pastorate. Within three years the church became independent of foreign aid. Mr. Irwin resigned in May 1899, and Rev. H. B. Carpenter became pastor in September 1899. The largest increase of membership was in 1894 and 95, the last year of Mr. Scott's oversight. Nine pastors have served the church. Of them Mr. Davis remained till old age and ill health made it necessary to retire and Mr. Free was the longest settled. An important element in the church has been the descendants of Rev. A. O. S. Havens. Two houses of worship have been built and used by the church. The first secured by the plan inaugurated by the Trenton Association, whereby, the Association agreed to raise a given sum for its building, serving as a motive to the locality and to others to insure its building.

The town of Lakewood was first called Bricksburg, a memorial name of Mr. Brick, who established the town. Mr. Brick used the "water power," there and as large sums must be spent in the enterprise, workmen and families made a large town. Population was also tending to the sea shore and to the health imbuing qualities of the Pines. Tides of emigration were flowing from the north and from the West. Vineland, Asbury Park and Lakewood were names to conjure with; on these tides many Baptists sought a home in "the land of Promise."

Orient church, four miles away, was the nearest Baptist church to Lakewood. Freehold was further off. Lakewood was already under the surveillance of the committee and had been visited by its members. Pastor Parmley found more than twenty Baptists in Lakewood and called a conference of them. Pastor Brown of Orient had conferences with them and on the afternoon of May 24th, 1868, a prayer meeting was held and at its close, Mr. Brown preached and fifteen disciples constituted themselves the Bricksburg Baptist church. On the next Lord's Day, two others were added and Mr. Brown baptized three a ftr preaching. Within two months, the membership increased to twenty-eight and at the end of the year, the church numbered forty-two mem-

bers. Rev. George Johnson had found renewed health in the place and preached until the coming of the pastor elect, Rev. D. C. Litchfield, who was pastor two years. On December 11th, 1872, Rev. A. Seargent was called. He had been a "free will Baptist," but accepting our views of church order, was recognized as a Baptist minister in June 1873, and became pastor. On account of his impaired health, he removed in July 1874. A. D. Willifer took his place for three years from September 1st, 1874. Rev. George Johnson, with hesitation accepted the call of the church and entered on pastoral duties on September 1st, 1877 and for more than three years, discharged its duties. While pastor, arrangements were made by aid of the Association to buy the property they occupied, having previously rented the place. The name of the town was changed in 1880 and that of the church followed. After supplying the church, Mr. J. K. Folwell was ordained in March 1881, but returned to his studies at the end of the year.

In January 1882, Rev. E. Thompson settled as pastor and after nine years of acceptable labor, resigned in 1891. He was followed by Rev. W. H. Burlew who closed his labors in Lakewood in two years. Soon after, Rev. W. G. Wedemeyer entered on the pastoral care of the church and in 1904, was ministering as pastor. In a few years, a new sanctuary answering to the changes in the town, having become a winter resort, was necessary. A large and beautiful church edifice was occupied, first in the lecture room in November, 1897, and in the audience room in March 1898. The membership is less than anticipated. Baptists are not popular with some classes of society. Very true, a "sect everywhere, spoken against," both in the beginning and since. Lakewood is the second church, which the missionary committee of the Trenton Association brought into existence. To it as to many others the Trenton Association gave not only nominal life, but also pecuniary aid to get a material habitation. Lakewood has had nine pastors, if we include the first service of Pastor Johnson. Mr. Johnson gave the church invaluable aid both as supply and as pastor. The people loved him. Two houses of worship have been in use by the church, one bought. The second built in the pastorate of Mr. Wedemeyer.

After many years of active service in Iowa, a good and useful minister realizing his strength and health failing, came to New Jersey in 1866 in the hope of restoration. With recovery to the old time life, came an earnest purpose to devote restored strength to God, Mr. I. Leonard settled in South Jersey. Mr. Leonard writes: "Having preached to other denominations until the spring of 1867, I preached my first sermon in Newfield; the day and month I do not remember." In

the spring of 1867, a school house was built in Newfield. The congregationalists used it two Lord's days of the month, the Methodists one. Three Baptist families lived in the village and a deacon of the congregationalists visited Mr. Leonard and invited him to preach on the fourth Lord's Day.

This arrangement lasted five years and the time had come to organize a Baptist church and to build a meeting house for its use. A church was constituted in May 1872, with Mr. Leonard and his family and eleven members. A house of worship was dedicated free from debt in May 1874. Mr. Leonard was himself independent of need of a salary. He was chosen pastor and remained ten years and if the five years of preparatory work is included his entire service would be fifteen years. His impaired health made it necessary for him to resign in 1882. Rev. George Bowman assumed the oversight the same day on which Mr. Leonard retired. Mr. Bowman was pastor three years. In March 1886, Rev. D. Hall settled and closed his charge in 1888. Rev. J. E. Keylor entered the pastorate in August 1888 and for seven years was efficient and useful. Supplies ministered for several years and in this period the meeting house was removed to a better location and was enlarged. In January, 1897, Rev. J. A. Crawn settled as pastor and resigned in 1899. The next February (1900) Rev. George A. Sowell became pastor. Since his settlement, a parsonage has been built on a lot, the gift of Gen. W. P. Edgerton. Rev. W. G. Robinson is now pastor (1904). The church has had seven pastors and one colony, Clayton, has gone from Newfield in 1889.



## CHAPTER XLIX.

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### SEA VIEW, SOMERS POINT AND CAPE MAY CALVARY.

Originally, Sea View was Somers Point church. It is published as organized in 1881, whereas, that is the date of the *change* of its name and of its locality at Seaview. Somers Point Baptist church (now Seaview) was constituted in July 1862. Previously, six Baptists had met at the house of William C. Yates. Two of them were Baptist ministers, Rev. Thomas Davis, pastor of Hammonton Baptist church.

At the meeting at the house of Mr. Yates, it had been decided to form a branch of Hammonton church at Somers Point. They also called a council to meet at the house of Mr. Yates in July. The council met and advised these Baptists to organize an independent Baptist church at Somers Point. This was done then and there. The constituents were six. Rev. Thomas Davis was called to be pastoral supply, to visit them once in four weeks. In April, 1863, three sites for a meeting house in three localities were offered. That at Bakersville was chosen, where afterward, a meeting house was built. Pastor Davis gave up his charge at Somers Point in November 1864. Afterwards, a proposition was made to move from Bakersville to Sea View, where a chapel had been erected. Matters continued thus till 1878. Destitute of preaching, discouragements increased. About 1881, Rev. T. L. Bailey, M. D., visited the neighborhood and preached at Sea View and again at Bakersville. Again the proposition was made to remove the building from Bakersville to Sea View.

Captain J. S. Endicott bought a lot there and gave it to the church and the building at Bakersville was removed to Sea View and reoccupied in May. Next year, in May 1882, the church changed its name to Sea View. The old name was retained in the minutes until 1888, and although Dr Bailey had resigned in 1885, he is reported as supply in 1889. The people were loath to give him up. Rev. L. Morse became pastor in April 1885 and in January 1886, opened a mission at Somers Point and the Association built a chapel there in 1899. Mr. Morse resigned in about two years and Rev. T. Fuller is said to have followed Mr. Bailey. Rev. A. Cauldwell entered on the charge of the church on February 1st, 1890, remaining till May 1892. In July of that year Rev. W. Percy accepted the call of the church and in 1895, there was a vacancy in the pastorate, which Rev. A. E. Douglass filled in December 1895. Student supplies ministered till Rev. E. E. Tyson settled in

1900. Sea View has had nine pastors. One has been licensed to preach. A colony has gone from it, to constitute Somers Point church. Several houses have been built for its use. Dr. Bailey of Atlantic City has been an invaluable aid to the church as pastor twice and as supply in its need. Words fail to describe the value of such men.

As previously stated, second Cape May church had two houses of worship, the upper house, located at Littleworth in the upper precinct of Cape May County and the "Lower" house at Townsends Inlet. On September 5th, 1863, the second Cape May Baptist church dismissed sixty-five members to constitute a Baptist church at the "Lower" house. A minute from the church book of the Calvary Baptist church says: "On the 10th day of October 1863, sixty-five members of the second Cape May Baptist church, with three from the Willistown Baptist church, Pa., convened at the lower house for the purpose of organizing themselves into a church of Jesus Christ. At this meeting it was decided to call the church the Calvary Baptist church of Cape May County."

The pastors were: P. L. Davies, 1864-65; C. E. Wilson, 1865-67; J. K. Manning, 1867-69; A parsonage was built in this period, also a new house of worship at Dennisville; J. M. Lyon, 1871; M. M. Finch, 1872-76; C. H. Johnston, 1876-79; J. M. Taylor, 1880-83; W. Warlow, 1883-85; E. S. Fitz, 1885-91, while pastor the house of worship and the parsonage were enlarged and improved. E. S. Town, 1892; J. A. Klucker, 1893; S. B. Hiley, 1895-97; M. H. Snodgrass, 1897-1900. In February, 1864, the Dennisville church disbanded uniting with the Calvary church. In 1897, sixty-one members of the Calvary church applied for letters of dismission to reorganize at Dennisville, naming the new church, South Dennisville. Mr. Snodgrass being pastor of the church. The Calvary church has had twelve pastors, some of whom have been joint pastors of Calvary and of Dennisville. South Dennis colonized from Calvary in 1897. However, Dennis and Dennisville and South Dennis originated as early as 1729. Again in 1849 and last as South Dennis in 1897. An assistance to preserve the early Baptist history associated with South Dennis is to be commended even though confusion is involved in the history of the two churches. Independent interests of both second Cape May and some other churches in Cape May County are strangely mixed. Calvary church however, is implanted in the earliest records of the county as is also that of second Cape May. We can easily believe that even Morgan Edwards gave up unravelling the entanglement.

There is more or less uncertainty as to the maternity of Goshen church. But it is assigned usually to twenty-five members of Calvary

church, some to First Cape May and others from South Dennis church. Goshen is central to these places. The church was constituted in 1891. Rev. A. J. Klucker became pastor in March 1892 and resigned in May 1893. Two students, W. C. Cottrell and J. G. Fryer supplied the church for months. H. Craner entered the pastorate in January 1898 and was ordained on the next March and closed his charge in July 1900. In these years, the debt on the church edifice was annually reduced and such changes made in it as the church could pay for. Two pastors and supplies have ministered to the church.

In one year, Calvary church founded two colonies. Dias Creek is a thickly settled farming community, about five miles below Goshen and west of the Court House. Three pastors have ministered to both Goshen and Dias Creek, Klucker, Fryer and Johnson. Dias Creek was constituted with twenty-six members from Calvary church, Cape May County. Another pastor is said to have been at Dias Creek in 1894-95. It is reported that he was a bad man.

Ocean City is in the extreme northeast corner of Cape May county. Like to Atlantic City, it is on an island. Railroad connections are from the south, while trolley and steamer connect from Atlantic City. Its permanent population get their living from the sea and from summer visitors. There is no back country to draw upon. A strait, known as Peck's Beach, cuts off inland commerce.

The Baptist church was organized in January 1898, with about twenty-four members. Within seven months, the membership had more than doubled. A pastor and colony came from second Cape May Baptist church and constituted Ocean City church. Rev. H. J. Roberts pastor of the mother church, gave up an independent position to take a subordinate one, that of this new church. A meeting house was built and paid for in 1899 and dedicated in August of 1899. Since its organization the usual activities of a Christian church are undertaken and the church has maintained a forceful career, giving assurance of being a blessing to the community where it is located. By the middle of 1900, the membership had increased to seventy-five. On July 1st, 1900, Pastor Roberts resigned.

The Corson family were active in the origin and conduct of this church. Their name is among the trustees who bought in 1785, of the sheriff, the original house probably built as early as 1750. Their name is also among the constituents of second Cape May Baptist church. The "Inlet" where the lower meeting house of the second Cape May church was and which the Calvary church of Cape May County occupied was named Corsons. They had probably originally settled there and were Baptists when coming to America. Continuing Baptists, they

were not of the transient sort, but impressed their convictions of Divine truth upon a wide section, as genuine Baptists invariably do.



## CHAPTER L.

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### HOPEWELL, SOUTH AMBOY, ROSELLE AND DAMAREST.

It is a misnomer to speak of Baptists at Hopewell, beginning in 1871. For more than one hundred and fifty years, Hopewell and education have been household words in New Jersey. Unhappily, in the antinomian craze from 1825 to 1840, the venerable First Hopewell church was caught in its snare and belied its glorious record in education and missions. Excepting First Middletown and Piscataway and Cohansie, no Baptist church exceeds it, in its missionary progeny.

Hunterdon, Warren, Sussex and other counties attest the fruitfulness of its mission work. The minutes of the Central Association of 1834, Page 3, item 26, says: "Brethren Wright and Stites appointed a committee to which was referred the letters from First and Second Hopewell churches. They reported and agreeable thereto, names of said churches are dropped from our minutes." This was the end of more reports from these churches of activity to carry out the last commission of our ascending Lord. In 1825, Mr. Boggs, pastor of First Hopewell was appointed by the New Jersey Association, on a Board to carry on a mission work and in 1828, he was still a member of that Board. Pastor Boggs, in his corresponding letter, as moderator of the Association wrote: "Let the Gospel then go forth as a lamp that burneth; let us not hold our peace, nor refuse our aid till the Gospel of peace and salvation is preached to every creature and shall spread like the tide from a mighty ocean over the whole world." Two years after, 1834, the church of which he was pastor, First Hopewell, withdrew from the Association on account of its missionary, Sunday school and temperance work and Mr. Boggs went with it, giving the lie to all of his past life. In 1871, Rev. E. C. Romaine visited Hopewell and preached on a few succeeding days. On August 23rd, Baptists met at the house of Mr. W. O. Stout and decided to constitute a regular Baptist church in Hopewell and on the next day, the 24th of October, six having letters constituted a Baptist church and named it "The Calvary Baptist church of Hopewell." Four of these six names are memorial: Lewis, Manning, William O. Stout, Jerusha Stout, M. Alice Stout. Mr. Manning had been a student under Mr. Eaton. The three Stouts were descendants of the original Stouts, who had come from Holmdel, constituents in 1715 of First Hopewell.

Seven were added to the church on the next day, the 25th. Mr. Romine was pastor two years. Within six months, the original six had increased to forty-nine. Twenty-five of them had been baptized. At the next October session of the Central Association, five hundred dollars was subscribed for the purchase of lots and the erection of a meeting house in Hopewell, which was dedicated in December, 1872. The cost of the entire property was six thousand dollars. It is best to state that aside from local gifts, additional funds were sent by the churches of the Association. Ten pastors have ministered to the church. E. C. Romain, 1871-73; A. V. Dimock, 1873-76; A. J. Hay, 1876-79; H. B. Garner, 1879-82; A. Hopper, 1882-83; H. J. James, 1884-85; T. G. Wright, 1885-89; D. S. Mulhern, 1891-93. In 1893 the parsonage was destroyed by fire.

It was rebuilt and paid for in 1894. R. C. Bower, 1894-98; L. A. Schnering, 1899-1900. Two members have been licensed to preach. Two parsonages have been built. The trials of Calvary, Hopewell, are peculiar. Kingwood survives by Baptists. Second Hopewell by Lambertville. First Hopewell is still a strong church, many of its children, having imbibed its new and later ideas explain its present strength. Nevertheless, since its departure from the Gospel, the children of its members constitute the strength of other denominations; they are thriving on the wastage of First Hopewell. Before being Antinomian, First Hopewell was the ancestress of the Baptist churches in Hunterdon County, and of many in Warren and in Sussex counties. Since being antinomian it has not given life to a church of Jesus Christ and through its influence, as many as six churches have died. Near to Hopewell, are several large towns, wholly destitute of Baptist churches, in which we would have been dominant had First Hopewell been true to Christ. It is sorrowful to Baptists to forecast the outcome, had First Hopewell been a fruitful vine as has been Middletown, Piscataway, Cohansie, Hightstown, Pemberton, Salem, Cape May and other Baptist churches of the seventeenth and eighteenth centuries. However, Calvary church lifts its standard high and will yet occupy the region round about and if not reclaim the old church, renew the messages of Gospel grace to perishing men.

Baptists have lived in South Amboy from early times. Baptist churches in Perth Amboy, South River and Jacksonville, had members there. Rev. H. H. Rouse of Herbertsville used to preach in South Amboy from 1860. Members of the missionary committee of the Trenton Association made inquiry visits to the town earlier than 1870, with the intent to found a Baptist church in the place. Pastors of Middletown and of Holmdel churches visited the town in 1870 and

decided to begin a movement as soon as Toms River and Lakewood would allow.

On September 12th, the missionary committee met twelve resident Baptists and advised them to organize a Baptist church, and it was done then and there. Meetings were held in private houses till January 1872, when they were transferred to a hall. A house of worship was a necessity. The Camden and Amboy Railroad had given lots to the other churches, but the Pennsylvania Railroad being in control and the pastor at Holmdel being personally acquainted with members of the Board of the railroad, applied for a like gift to the Baptist church. Compliance was cheerfully made and the last official act of its great President, Edgar Thompson, before he sailed for Europe, where he died before returning, was to sign the deed of a valuable and central property to the Baptist church, for its house of worship and ample space for a parsonage. Rev. T. Snow became pastor November 1st, 1873. The missionary committee of the Association gave to him, the pastor, authority for the design and cost of the church edifice and they were disappointed in both the design and cost of the building for which the Association had appropriated a considerable sum.

A parsonage was built in 1874 and in 1875, the house of worship was begun. It was not ready for use, however, until the next pastorate in March 1878. Mr. Snow closed his labors at South Amboy in August 1877 and Mr. D. D. Reed settled the next December and resigned to take effect in April 1879. Mr. Reed's removal was at the instance of the missionary committee, his antecedents coming to their knowledge. Rev. L. H. Copeland entered on the charge of the church in August 1879, continuing till February 1881. A few days later, Rev. D. S. Mulhern settled as pastor. While pastor, the church said of him: "He was greatly beloved." Under his charge, the meeting house was renovated and through a legacy left to the church by a member, Maria Capher, all debts were cancelled. The financial condition of the church was so much improved that it relieved the Convention Board of further annual appropriations and since has been a self sustaining body.

Both the church and the Sunday school made strong appeals to him to remain, but without avail. On January 1st, 1886, Rev. S. V. Robinson became pastor and concluded his charge at South Amboy in August 1888 and was followed by J. H. Dudley. To remedy the malformation of the house of worship an enlargement was begun in June 1892, the reformation finished and reoccupied in June 1893.

Pastor Dudley resigned in July 1894. Rev. E. B. Hughes was pastor until January 1st, 1895. Rev. J. G. Dyer following and in 1900, was still pastor. Mr. Dyer evolved "ways and means," to carry el the

cost of remodelling the church edifice. Virtually the church has had two houses of worship. The first of temporary use. The rebuilding being in effect the loss of the first house at a useless cost. Eight pastors have served the church, one of them was an unworthy man. All of the others were true, tried and good men. Mention must be made of Deacons T. Burrowes of Keyport and John Mount of Red Bank, as having had a large share not only in the success at South Amboy, but in all the enterprises of the missionary committee of the Trenton Association whereby it multiplied churches. Further allusion will be made to these and other men, whom God raised up and gave to the Baptists.

Roselle is a station on the Central Railroad, a few miles west of Elizabeth. Railroads build up towns at their stations, chiefly consisting of the surplus population of down town New York business men. Thus it was that a Baptist Sunday school was formed in June 1870, and at a meeting in the house of Mr. George Marlor it was agreed to meet on September 18th, at the house of Mr. George H. Sutton.

There, nineteen Baptists constituted themselves into the Roseville Baptist church. The place of worship was first in a hall of the school building; later, at other halls till the house of worship was ready for use. On January 5th, 1873, Rev. J. V. Stratton became pastor. Arrangements were made on July 30th, 1874, to build a house of worship, which was dedicated June 5th, 1876, with an indebtedness of four thousand dollars. Pastor Stratton closed his charge on January 1st, 1877. Rev. R. F. McMichael followed on November 25th, that year, staying two years. In September 1879, Rev. William Humpstone settled as pastor and continued two years. November 6th, 1881, Rev. W. W. Pratt, as supply and pastor, May 1882—December 1882. In March 1885, Rev. L. O. Grenelle was pastor for two years. Rev. H. R. Goodchild was pastor from September 1889 to May 1895 and had a happy and prosperous charge. Supplies ministered till May 1896, when Rev. J. Miller settled. He succeeded in cancelling the debt. In 1899, Rev. J. M. Stifler, Jr., entered the pastorate. Roselle had been hurt with an expensive house and enormous debt. Strength in the pulpit, even though the house is indifferent, rarely fails to pay off debts and build fitting places of worship and make the church a helper in every good work. Roselle has had nine pastors. Each has been useful and as happy as could be anticipated with a church burdened with debt.

Demarest Baptists held meetings in anticipation and preparation for the constitution of a church. They met in a hall in Englewood for social worship in 1872, having interest in their mutual welfare and concern for the "faith once delivered to the saints." The school house at Demarest station was agreed on as an appropriate place for worship

and the meetings were held there from July 1874. Rev. J. H. Andrews of Englewood preached each Lord's Day morning.

About this time Mr. Ralph Demarest gave a plot of ground for a church edifice and the building was completed December 13th, 1874 and Mr. Andrews preached the opening sermon. The church numbered seventeen constituents. Eleven were from different churches in New York City and six from Englewood. Pastors in the order of their labors were: J. H. Andrews, June to October in 1875; R. F. McMichael, 1876 and 7; P. Gallaher, 1887-92; supplies, 1892-96; G. L. Ford, 1896-97; H. Coleman, 1897-1900. The place of worship was enlarged in 1895. Mr. Francis Ford in 1898 gave five hundred dollars to the church. The memories of Mr. R. Demarest, who gave the ground for the house of worship and of M. F. Ford, who though not a member of the church, valued its influence and work and gave five hundred dollars to advance its welfare are both cherished.



## CHAPTER LI.

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### ECHO LAKE CIRCLE, BUTLER AND SUMMIT.

These churches are grouped as related to one founder of them, Rev Conrad Vreeland, and as coming from Echo Lake church. They are styled in the Association Minutes: "The Echo Lake Circle," in all, nine churches. Mr. Vreeland has been either pastor or by employing assistant pastors, supplied these churches with preaching and has been their financial support. He has provided them with houses of worship and has supplied them with pastors, where he could not himself minister to them. It is fitting to speak of Mr. Vreeland before giving the record of the churches. Mr. Vreeland was born at Echo Lake. In early manhood he moved to Brooklyn and as a contractor and real estate broker, acquired a fortune.

Resident in the city, when converted, he united with the Strong Place Baptist church. The intelligence and force of character that developed a successful business man under Divine influence, ripened him into an earnest active Christian. In a mission of the Strong Place church that grew into the Tabernacle church, Mr. Vreeland taught a class of young men. In 1873, he returned to his native place, Echo Lake. There, but limited religious privileges were enjoyed. A Methodist minister preached once in two weeks in the morning and a Presbyterian, once in two weeks in the afternoon. A ready to die Sunday school was held. Calling an assembly of the people, a Sunday school was formed of which he was superintendent and then, he had Baptist preaching in Echo Lake.

In June 1874, a Baptist church of twelve members was organized and in the next November, a meeting house was ready for the church. Land and building cost Mr. Vreeland five thousand dollars. As yet, he was not in the ministry. It is not needful to be a preacher to win souls to Christ, nor to found churches or to do the work of an evangelist. The commission to the man restored to spiritual health was, Mark 5:19, "Go home to thy friends and tell them what great things God hath done for thee," is as much ours as his. In 1879, the Echo Lake church said in their letter to the Association: "We have been greatly blessed in the conversion of souls and in the help received from our pastor, who has provided our place of worship."

Mr. Vreeland was not limited to Echo Lake. Six miles away was Newfoundland, where more than sixty years before, in 1804, a Baptist

church was. It had had an uncertain life for nearly fifty years. But in 1850, disappeared, save as a few venerable men and women tarried on earth. In November 1877, thirty-seven members of Echo Lake church were dismissed to organize anew at Newfoundland. Mr. Vreeland was called to be pastor at Newfoundland and was ordained at the recognition of Newfoundland church. At Newfoundland, Mr. Vreeland provided house of worship at his own cost, also securing a supply at Echo Lake. The pastoral charge at Newfoundland to such a man as its pastor involved an exploration of its surroundings.

About six miles from it was Milton. It had been the Post Office of the original Newfoundland church there were still living a few of its old members. Twelve were dismissed from Echo Lake church to unite in the organization of the Milton church. The Milton church is as yet unassociated. It has the ministry of Mr. Vreeland or of one of his assistants. At Milton, there was an abandoned Methodist church edifice, which Mr. Vreeland bought and gave the use of it to the Milton church.

Southeast of Echo Lake, about seven miles distant, a community known as West Brook Valley existed. Mr. Vreeland visited the place and numbers of its people were baptized into Echo Lake church in October 1881. Twenty-five members were dismissed from Echo Lake church and constituted a West Brook Valley church. Mr. Vreeland gave to them a house of worship and cemetery and he was elected their pastor.

North of Echo Lake, it may be ten miles, Mr. Vreeland built a small chapel in October 1884. Nineteen members of Echo Lake church were constituted the Greenwood church of which Mr. Vreeland was chosen pastor. The number of constituents was really twenty-one.

As early as 1878, mission work was done at Canisteer. The town is about fifteen miles from Greenwood. Scores were baptized. Mr. Vreeland bought a Methodist property of which the Canisteer church has the free use. The church was constituted in November 1885 with thirteen members.

Manaque is a station on the New York and Greenwood Lake Railroad. It is about eight or ten miles from Echo Lake. A Baptist church was organized there in 1893. A furnished room was appointed by Mr. Vreeland for worship. Later, a house was bought by Mr. Vreeland and transformed into a fitting place for worship.

Ogdensburg is a long distance from Echo Lake. A church was constituted there in 1877. It suffered divers adversities that utterly impaired its growth and usefulness. In 1895, Mr. Vreeland was sent for. An extensive revival broke out. The church was reorganized.

Mr. Vreeland was called to be pastor and accepted. He bought lots, built a church edifice and parsonage and the church worships in its new home.

Union Valley is midway between Echo Lake and Newfoundland. Material changes for the benefit of cities in the vallies, dispossessed several members of Newfoundland church and they removed. Mr. Vreeland bought grounds there, moved a school house on it and put it in order for the Lord's Day worship, and service is maintained each Lord's Day. Thus under the labors of Mr. Vreeland and by the use of his wealth, nine churches have already been constituted and each of them has been provided with a sanctuary and several of them with parsonages at the expense of Mr. Vreeland.

A houseless church necessarily experiences great loss and in due time dies unless the lack is met. The field of Mr. Vreeland's labors included several counties. Mr. Vreeland employed assistant pastors to minister to these churches. The hardships of occupying these fields will be realized if it is remembered that they were in a mountainous and broken country; that three services on the Lord's day were undertaken by the pastors. That long rides of from thirty to fifty-five miles through cold, snow, storm, heat, day and night, speaking and singing were often necessary.

Another like instance of personal sacrifice and of devotion occurred in Camden, New Jersey. Deacon William J. Croxey of the First church in Camden acquaints himself with needy fields and struggling churches, originates churches, assures the building of houses of worship and parsonages. Such men index religion to be of the same type as when it wrought consecration; endured the fire of the stake, the rack of the wheel, public whippings and death; and no less does the God of Abraham, Job and Daniel work in these later generations the same purposes as he wrought in the lives of the men, whose record he has preserved for our instruction.

A spirit of scriptural inquiry was awakened in 1894-95 at Butler among the membership of the Reformed (Dutch), and of the Presbyterian churches near Butler, touching the order of the ordinances of the house of God. With the usual result, conscientious disciples found the Scriptures silent on Infant baptism, and insisting upon the condition of faith in the Son of God as a condition to baptism and of burial or immersion as the only mode of baptism. Not only the ordinances, but the order of the church as the Saviour originally set it up. These disciples were not content with a theoretical faith.

In due time, they stood by the "water side" in company with a Baptist minister and were buried with Christ in baptism. In 1895,

these disciples decided to constitute a Baptist church in Butler and having carried out their plan were duly recognized. A pastor was not got till July, 1897, when Mr. William M. Faux, first as supply and then as pastor. Mr. Faux was ordained June 19th, 1899. In November, 1897, Mr. Noble of Morristown, gave to the church a large plot of ground, on which to build a house of worship. On it a church edifice was built. In the basement of the meeting house worship was held in 1899. Up to 1900, the membership had increased to fifty.

On Lord's Day, October 3rd, 1875, Rev. A. B. Woodworth began a mission at Summit. Preaching at Summit to a congregation of fourteen, Mr. Woodworth renewed his appointment and the increased interest decided the question of the constitution of a Baptist church. Mr. Woodworth was pastor at Milburn, some distance away. On the 17th of March, 1876, fifteen Baptists united in a covenant fellowship constituting the Summit Baptist church.

In April, 1876, Mr. Woodworth became pastor, remaining till December 1878. Rev. William Lawrence settled as pastor in February 1879, ministering nearly two years and had a happy charge. Rev. J. G. Noe followed remaining nearly two years, but ill health cut short his charge in February 1883 and in the next June he died. Rev. P. A. H. Kline entered the pastorate in May 1883, continuing about three years. Increase by baptisms and letters was enjoyed under the charge of Mr. Kline. Since its constitution, the church worshipped in West Summit and both the influence of the church as well as the congregation was limited. Summit was about a mile distant. The necessity of a removal to Summit and of the erection of a house of worship there, was imperative. Lots were bought and arrangements made to build at the earliest convenience. The house was completed and in 1888 it was dedicated. Previously, in the fall of 1886, a unanimous call was given to Rev. T. S. Griffiths. He accepted the call and in a few months began his work at West Summit.

He remained but a few months and Rev. Mr. Giles ministered to the church for many months. After Mr. Giles, Rev. G. E. Horr was pastor for about three years. Then Rev. N. B. Randall ministered as pastor for nearly five years. An interval in the pastoral office till November 1898, when Rev. W. W. Giles settled as pastor and is now (1900) ministering to the church. The records of the church were lost in a fire, burning the house of the clerk in 1889 and thus the early account of the beginnings of the church is gathered from memory. The first meeting house in West Summit was used about twelve years.

The second was erected in 1888 in the village of Summit and was supplanted by a third, the ground for which is bought and paid for and

ten thousand dollars are in hand, with which to commence its erection. Nine pastors have served the church. A serious fact in the past is short terms of pastoral care. Permanent good seldom comes to churches that soon tire of the pastor. The future of the church, by its removal to Summit proper is hopeful.



## CHAPTER LII.

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### WEST CREEK, TUCKERTON, ATLANTIC CITY, PALMYRA AND RIVERTON.

The West Creek church, second of its name in New Jersey, is in Ocean County, near to Little Egg Harbor. It had an Indian name, "Westeconk." It is several miles south of Manahawken. The origin of the church was peculiar. T. T. Price, M. D., removed from Cape May County to Tuckerton. All of his associates and associations and family were Baptists and his own ideas were baptistic. His marital relations were with the "Friends" (Quakers). One of their ministers was induced to come to Tuckerton. He was an eminently spiritual man, as was the family into which Dr. Price had married. These influences all led to the Doctor's conversion. Sending for Rev. J. C. Hyde, pastor of Cape Island Baptist church, the Doctor was baptized at Tuckerton in 1867 and joined the Manahawken church.

The Doctor was the only Baptist in the vicinity and positive in his convictions of truth and duty. The Methodist church in West Creek had built a new house of worship and the old one was for sale. At a call, on a patient in West Creek, by Dr. Price, where several friends met, the Doctor was asked: "Why do not you Baptists buy the old Methodist house?" Finally, three of the men present bought the property for Baptist uses. Rev. C. A. Mott was then pastor at Manahawken and it was agreed to use the old house and commence meetings. Mr. Mott consented to hold a meeting in the old house, and as a result fifty-eight were baptized, uniting at Manahawken church. These with Dr. Price and a Baptist brother at West Creek, in all, sixty constituents were formed in 1876 into the West Creek Baptist church.

Pastor Mott ministered to the church until September 1877, conjointly with his charge at Manahawken. After Mr. Mott, the pastors were: J. N. Craner, 1877-80; G. T. McNair, 1880-85; W. K. Lord, 1885-88; T. P. Price, 1888-90, without cost, then believing it best for the church to support a pastor, resigned. In his charge, a revival occurred that included Tuckerton. J. B. Sheppard, 1890-94; J. A. Marstella, 1894-96; A. O. Gilmore, 1896-98; A. D. Bennett, 1898-99; H. Joorman, 1899-1900. Under the pastorate of Mr. Sheppard who lived in Tuckerton, a colony of thirty-one members of West Creek organized a church at Tuckerton in 1891. Thereafter, Mr. Sheppard had joint pastoral

care of both West Creek and Tuckerton churches. His successors also had a like charge till 1898. After then, each church chose its own pastor. Ten pastors have served the West Creek church. One colony, Tuckerton, has gone from it.

Tuckerton Baptist church sprang from West Creek Baptist church, a result of a revival while Rev. T. P. Price was pastor at West Creek. Mr. T. P. Price is now pastor at Tuckerton. There is a record of mission work done at Tuckerton in 1857. Rev. J. Perry preached at Tuckerton more or less frequently from 1857 to 1860. Doubtless pastors of Manahawken, Cape May, Tuckahoe and Dividing Creek had preached in these various neighborhoods. While at Tuckerton, to baptize Dr. Price, Mr. Hyde held several meetings. About 1868, Dr. Price bought an old Methodist meeting house, paying his subscription to get possession of it. Mr. Hyde renewed his visit to Tuckerton in 1869 and held a series of meetings in this house.

Other subscribers failed to meet their payments and it was necessary to return the property back to its original owners, losing the Doctor's subscription. A correspondent of *The Examiner*, of New York City, in 1876, styles the building at West Creek "The little Structure." In 1888-90, Rev. T. P. Price the only son of Dr. Price, though living in Tuckerton, was pastor at West Creek church. In the revival at West Creek, Baptists were multiplied at Tuckerton and beyond it toward Mathistown, all of which section was held by Methodists.

In 1888, a Mr. McKendless, a resident wholly secluded from Baptist influence inquired of the word for "the way of the Lord." Realizing in his studies that his views were not in accord with the New Testament and hearing that there were Baptists in Tuckerton, Mr. McKendless walked twelve miles to inquire about them. He was referred to Dr. Price, whose son was pastor of the Baptist church in Tuckerton. Mr. McKendless was baptized by Rev. T. P. Price, pastor at Tuckerton. The people built a "union chapel" at Mathistown and the mission was called the Union Mission. The Tuckerton Baptist church was constituted in 1891 and had thirty-one constituents and was an offshoot of West Creek church. The West Creek and Tuckerton churches had pastors in common until 1898. They were J. B. Sheppard, 1890-94; J. A. Marstella, 1894-96; A. O. Gilmore, 1896-98. Mr. T. P. Price is pastor at Tuckerton "at his own charges."

Rev. R. F. Young of Haddonfield, had made Baptist interests at Atlantic City a specialty and the missionary committee of the West New Jersey Association say in their report: (Minute 1881, Page 14) "The name of R. F. Young must link itself with the history of this church more than that of any other person as its founder." On June

29th, 1880, nineteen Baptists living in the town met and constituted themselves a Baptist church. Rev. T. L. Bailey, M. D., who was associated with Somers Point (now Sea View) it may be a resident of Atlantic City, was probably the happy instrument of their origin and is reported in 1881 as a member at Atlantic City. Mr. Bailey ministered to the church as its supply. Another minister, Rev. Sidney Dyer, was intimately associated with the beginnings of the church in Atlantic City and was supply in 1881 and afterwards was pastor. In about 1873, a Baptist in Philadelphia offered to give a lot in Atlantic City on which to build a Baptist meeting house. Time passed and Mr. Ford died. Subscriptions for the house of worship had been made. But Mr. Ford had not yet provided the lot for it and certain legal conditions prevented the executors from carrying out his known intentions, whereupon Mrs. Ford, his widow, bought a lot at the cost of twenty-five hundred dollars and gave it to the church for their house of worship. The unfinished church edifice was used for worship and in 1883, the building was completed. Their plan of paying for it as the work was done proved a success. Pastor Dyer on January 1st, 1885, closed his charge of the church. Among others whom he baptized into the church was Rev. W. E. Boyle of the Methodist denomination. Having been ordained for the Baptist ministry, he was called to be pastor and in the next March, 1885, entered the pastoral office. Rev. Mr. Boyle resigned in January 1891, anticipating entering another department of service. But he died in the coming April. Mr. T. J. Cross was invited to supply the church with the result that he was called and was ordained in 1891. Mr. Cross closed his charge in November 1899 and in March, 1900, Rev. C. H. FitzWilliam became pastor and in that year, 1900, a parsonage was bought and nearly one third of the balance due on the parsonage paid. One colony to organize a second church was dismissed in 1900. Four pastors have ministered to the church, of whom Mr. Cross remained more than eight years. Mr. Boyle six years, and Mr. Dyer about five years.

Bethany Baptist church of Atlantic City, was a mission of the First church in 1893. Its location was in the southern part of the city. Weekly social meetings; a Sunday school and preaching by Pastor Cross at stated times attached a considerable working force of members of the First church to the mission. It thus shared in the prosperity of the mother body. Arrangements were made in 1897 to build a chapel which was in due time completed. In 1899, Rev. S. K. Braun was called to take special charge of the mission. The Bethany church was constituted early in 1900, having a membership of seventeen. An outgrowth of the mission work. Thus within twenty years of the

first planting of Baptist seed an added church is assured. The chapel built by the First church was erected on leased ground and it was necessary to build a new house of worship. Measures are in progress to do this with hopeful success. Mr. S. K. Braun was the first pastor, and in 1902 was succeeded by Rev. E. E. Tyson.

Riverton and Palmyra are adjoining towns on the Camden and Amboy Railroad. Pleasantness of location on the Delaware river, north of Camden; convenience and ease of travel and nearness to Philadelphia brings a numerous population of city people to these places. Among them, were Baptist families. Mutual acquaintance inclined them to sustain social religious meetings. These increasing in interest and in number, it was necessary to hold them in the school house. Publicity increased attendance and an often suggested Baptist church, which ripened into effect on October 1st, 1885, when thirteen covenanted in fellowship as a Baptist church.

At that time, most of them lived in Riverton, since then, they chiefly live in Palmyra. In 1887, they built a good house of worship, having the conveniences and appliances for Christian and church work of a Baptist meeting house. This church edifice was built between Riverton and Palmyra, was designed to serve both places and hence the name of the church. Supplies were Messrs. W. W. Ferris, W. W. Calley, S. C. Dare, and others ministered to the church until July, 1886. Then, Rev. J. E. Sagebeer was pastor one year; Rev. D. T. Firor two years. Mr. C. S. Paulson was ordained in October 1889 and resigned in 1893. Pastors Firor and Paulson each had useful pastorates. In 1893, Mr. J. D. Moore was ordained for the pastoral office, continuing in the discharge of its duties for more than four years. Rev. L. H. Copeland settled in the spring of 1897 and held his pastoral trust in 1904. The church has had a uniform and steady growth from its institution. Beginning with thirteen members in 1900, it reported a membership of one hundred and fifty-six. By frequent supplies the church has had nearly a continuous ministry and the pastors have been four.

## CHAPTER LIII.

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### BAYONNE, RUTHERFORD, SECOND HOBOKEN AND ARLINGTON.

In October 1882, twenty-two Baptists in Bayonne constituted the First Baptist church. The membership was doubled in its first year and two mission stations were established. Land for a meeting house was given by Mrs. Mary E. Serrell, who beside giving the lots, collected four thousand, two hundred and fifty dollars.

Although worshipping in a "lager beer hall" the church prospered. At one of the mission stations, a chapel was built and paid for within a year. The Sunday school shared in the general welfare. A house of worship was built in 1885. Mr. Folwell in his three years' pastorate gave a devoted service. The Pastor, Mr. Harding, remained only to 1889 and in April 1890, Rev. C. A. Mott settled in charge of the church, closing his labors as pastor in September 1892 and in 1893, Rev. J. M. Jones entered as pastor. Mr. Jones was soon found not to be a Baptist and surrendered the charge of the church. Rev. T. C. Denchfield followed the next June in 1895. Very soon Mr. Denchfield won the confidence and esteem of the church and congregation.

While pastor, the house of worship underwent a thorough renovation. Other mission stations were added to those previously maintained, affording room for the activities of the members of the church. Mr. Denchfield closed his charge at Bayonne in November 1899, and Mr. Mitchel Bronk entered on the oversight of the church in due time and was pastor in 1900. The Bayonne church has existed for eighteen years and has had six pastors, one in three years; all of them very short. The first, the longest and very fruitful in the agencies insuring hopeful future growth.

Early in 1887, Baptist families in Bayonne (Bergen Point) under the leadership of Mr. Ira L. Beebe, decided to insure to themselves a Baptist church home nearer by and among them. Accordingly, arrangements were made for Lord's day worship and for week evening meetings for prayer and conference. The attendance both on Lord's day worship and at the social meetings was so cheering that these Baptists decided to constitute a church, and on the thirtieth of November, 1887, twenty-two Baptists constituted a Baptist church.

Various Baptist ministers supplied the church till April, 1888.

Then the Rev. E. E. Maxfield became pastor April 1st. In the one year of his charge, Mr. Maxfield did great good. Supplies ministered for a year and in May 1890, Rev. W. P. Drew settled as pastor. Rev. G. E. Horr was pastor April 1st, 1892. About now, the need of a house of worship could no longer be overlooked. Lots were purchased in 1893, but the house building was delayed on account of the uncertainties of the monied interests. Eventually, it was completed in April 1896 and was dedicated. Despite the gladness which the consummation of their hope and labor gave to them, a great sorrow befell them and turned songs into sighs and their rejoicing to tears. On January 26th, 1897, their beloved pastor died. After a while, Rev. William J. Scholar entered the pastorate in 1897. He remained their pastor until 1899 and in February 1900, Rev. C. McGregor entered the pastorate. The church has had five pastors, one of whom died and who had the longest settlement. One house of worship only has been in use.

Rutherford is a suburban town of New York City in New Jersey. Convenience to the business parts of New York developed the place and assures to it an increase of population. In 1887, Baptists found each other and preferred affiliation with one another to outsiders and on October 28th, 1887, constituted a Baptist church. It is presumed that sixteen disciples entered into mutual fellowship. On the same day in which they organized a Baptist church, a young man, whom they had invited to preach for them, James Hewitt, was ordained. He remained in a pastoral relation until April 1888. As he retired, another, a student, was called to fill the vacancy, James Hastie, Jr., who as ordained June 28th, 1888.

While he was serving as pastor, lots were bought in 1889 and five thousand dollars were pledged for the house of worship. The church edifice was built and dedicated on January 26th, 1890. The next pastor settled in November. Rev. W. G. Mills settled as pastor, staying more than a year and closing his charge April 1st, 1892. Rev. E. J. Cooper followed as a supply till April, 1893, when he was called to be pastor and remained to September 1st, 1896. The church had by this time tired of young men and demanded an elder man of experience and acquaintance with Baptist concerns. Rev. W. W. Case was sought and found, and on December 13th, 1896, accepted a call to be pastor. More or less, impatience had found expression in the contrasts of youth and age, and maturity came to be valued by the membership. Mr. Case answered all the conditions desired and with all was young enough to be young in zeal and activity and yet matured enough not to mistake impulse for fact nor zeal for purpose. In 1899, the debt for the building of the house of worship was greatly reduced

and in 1900, was wholly cancelled. Mr. Case was pastor in and through 1900 and enjoyed assurances that his labors were still appreciated and profitable.

Second Hoboken was constituted April 1st, 1890, with fourteen members. The first and only pastor, Rev. J. Campbell, has ministered to the church from the beginning and was formerly called to be pastor September 2nd, 1890, and is, in 1900, discharging the duties of pastor. At its beginning, the church decided that it should be supported exclusively by "free will offerings so that fairs, festivals, and entertainment of any kind from which income might be derived for the church was not countenanced and the rule has never been deviated from. A house of worship was bought January 1st, 1898. Till then provision was made for public worship.

In the first year of the church, the membership increased threefold, nearly equally by baptism and by letter. In 1894, the church changed its location. The next year, 1895, a dispensary was established where medicine and treatment could be had without cost to applicants. Outdoor meetings in suitable weather were also maintained. The church seems to have been organized as a helpful institutional church, as a church edifice had not yet been provided, but was laboring under serious disadvantages. In December 1897, however, a building was bought and fitted for its use. The debt was small and in 1899, valuable returns were gathered.

In 1899, considerable sums were collected to enlarge their place of worship and to add to their means of usefulness. In due time, the church hopes to effect the objects at which they aim as a life saving institution for both the world that now is, and for that which is to come. Pastor and people are a unit in their plans and aims. As already indicated, the church has had but the one pastor, up to 1900, and with their place of worship secured to them they aim at both social and spiritual good.

Devotional meetings began among the Baptists in Arlington in December, 1890. Mutual interest and spiritual profit ripened into a wish for a Baptist church and on the last of July, 1891, twenty-four Baptists organized themselves into a Baptist church. Within a few months, Christian activities added efficiency to the church and converts were soon gathered. Two years went by before on August 1st, 1893, Rev. H. G. McKean settled. A hall suitable for worship was bought and almost two-thirds of its cost was paid.

Unanimity and enterprise characterized the church and congregation. The church did not compare with the older and well-rooted churches in Arlington. Lacking a spacious and beautiful temple of

worship, some Baptists withheld their co-operation from the Baptist church. But the members moved on and unity grew. Pastor McKean resigned on September 1st, 1895, and kept the love and confidence of his people though removing. Rev. H. W. Jones followed, but his stay was short, remaining only to July, 1896. In the fall of 1896, Rev. R. F. McMichael became pastor. Measures had been taken to erect a new house of worship and in the fall of 1897, it was completed and occupied. A fresh impetus was given to all the interests of the church by the happy accomplishment of this enterprise.

The membership steadily and uniformly increased and the congregations grew correspondingly. In less than nine years, the church had become an influential element in the community and taken a foremost place as a moral and Christian force in the town for uplifting humanity, and a Divine agency to save men "from the wrath to come." Three pastors have ministered in the church. Their labors service without and in the pulpit have been enjoyed. Two houses of worship have been in use. The first, a hall, bought and paid for. The second, a sanctuary built for Divine worship.



## CHAPTER LIV.

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### PEDRICKTOWN, CLAYTON, MERCHANTVILLE, PLEASANTVILLE, LAUREL SPRINGS AND OTHERS.

Pedricktown is in the northwest part of Salem county, close to the line of Gloucester county. The Baptist church there originated from a German Baptist mission, and was constituted in March, 1888, with thirty members. In the next April Rev. J. J. Berger was called to be pastor and he preached half the time in German. A house of worship was soon after begun. It was not finished for some time, however, but was dedicated in October, 1890. Mr. Berger closed his charge in the year of 1890 and was followed by Rev. J. C. Stump in April, 1891. Mr. Berger's pastorate was short but he was privileged to enjoy large success. Pastor Stump was pastor seven years, preaching only in English, resigning in 1898. He was parted with with profound regret. While pastor, the Pennsgrove church was formed in 1892, and a full average of prosperity was enjoyed. Mr. J. W. Davis was ordained in August, 1898. Pastor Davis was successful to collect funds for the payment of the indebtedness of the church, and still has care of the church (1904). The immediate section is sparsely settled and the outlook for growth and influence is not brilliant. Pedricktown has had three pastors, each of them eminently useful. The church will probably reach many, who otherwise would be distant from religious influences. One colony has gone from Pedricktown church and been constituted the Pennsgrove Baptist church.

Pastor Stump of Pedricktown, was a supply and temporary pastor at Pennsgrove in its first year. Rev. H. A. Dunbar entered as pastor in October 1892. In 1891, Pedricktown church appointed a committee to do mission work in Pennsgrove. Next year, 1892, a church was formed at Pennsgrove with nine members. A lot for the meeting house was bought and paid for soon after the church was constituted and funds were collected for the church edifice. Mr. Dunbar resigned in 1894 and Rev. C. W. Williams succeeded Mr. Dunbar. In 1896, Pastor Williams was followed by Mr. A. W. Bennett. The house of worship that had been built previously; plans were made in 1897 to enlarge it. Rev. W. G. Carey was pastor in 1899 and next year, W. E. Henry followed. Years of 1896-97 was a period of special blessing. Scores were baptized and added to the church. Six pastors have ministered to the church. There is a town on the Delaware river at Pennsgrove. The church may come to be large and influential.

A colony of nine members of Newfield Baptist church, including Pastor Leonard, went out and founded the Clayton Baptist church on the 16th of July, 1889. On the thirtieth of that month, the Clayton church was duly recognized as a regular Baptist church. Isaac Leonard, the founder and the first pastor of Newfield church was also the first pastor of the Clayton church, but a return of the old sickness laid him aside from his pastoral care and limited it to four years. Mr. Leonard was now in his eightieth year.

A house of worship was built and dedicated in 1893. The lot on which it was built was the gift of the Moore Brothers, with also a generous donation toward the erection of the building. On June 1st, 1894, Rev. G. A. Sowell became pastor, remaining two years. Happily, he reduced the debt on the church edifice very much. Pastor E. G. Zweger ministered for one year, 1896 and was followed by Mr. E. F. Francis in 1897 and was ordained and remained apparently two years and was succeeded by Rev. J. A. Crawn in 1899, who was pastor in 1900. The church has had five pastors, one of whom remained four years and illness compelled him to retire at the age of eighty-three years.

In November 1889, a Baptist minister, Rev. A. H. Stock, came to Richland for the quiet he needed. Instead of quiet, the spiritual needs of the people and the wish of Baptist families for leadership, induced him to lay aside his purpose of rest. Thus, a Baptist church was constituted on February 28th, 1890, having six to nine members. Lots were donated for a house of worship and Mr. Stock became pastor of the church from its organization.

In 1894, some wrong was found in Mr. Stock; what, is unknown, but it was hurtful to him and to the young church. Rev. J. M. Lyons became pastor in 1895. The church edifice was completed, but the business outlook of the town was very dark. "Land sharks" crippled it is the assertion of one who knows. Deacon Coxey of the First Baptist church, Camden, expended one thousand dollars for the house and for supplies. There is not any debt on the property. Pastor Lyons stayed till the house of worship was finished, after whom, four students of Crozer Seminary supplied the church. Mr. James Harvey rendered efficient aid to the church in becoming pastor in 1898. Rev. George A. Sowell, pastor at Newfield, preached at Richland on Lord's day afternoons. The parties which originated Richland were discouraged with the future of the place and retired from its development. Pastor Lyons of Richland preached at a station on the P. R. R. branch to Cape May in 1895.

The dining room of a hotel was filled each Lord's day afternoon. Later a chapel was built and worship was held there in 1897, but as at

Richland, the "Land shark" families removed from the place. Deacon Coxey as at Richland took an active part in the mission, giving money, time, furniture and books. The reality is on the ground, but the future is doubtful. At Richland, there have been three pastors, a house of worship built and a chapel at a mission station. In a late report, Richland church had a membership of only eleven.

Merchantville is four miles from Camden. Although out of the city limits the Baptist church in the village is a legitimate child of Camden Baptists and may be regarded as the lineal child of the First Baptist church of Camden through its deacon, William J. Coxey. Deacon Coxey had come to a conviction of what he calls "his future life work, organizing Baptist churches and building houses of worship," adding: "My first venture was Merchantville."

Learning that there were forty Baptists in Merchantville, he visited some of them, securing their co-operation, started a prayer meeting and occasional preaching in a hall. Then, "I rented a store and dwelling for a year and had preaching in the store and used the different rooms for classes." He names Deacon R. G. Scudder as identified with the movement. Also, young men of the First Baptist church of Camden as having an active part in the enterprise. A mission was begun in the spring of 1899 and Deacon Coxey "pushed things." In January 1890, a Baptist church was formed with forty-three members and on the next June an attractive house of worship was dedicated. On that day, Mr. S. S. Merriman was ordained. Deacon Coxey had given one thousand dollars for the building of the house of worship, additional to five each week for current expenses. The last item Mr. Coxey kept up for several years. Mr. Merriman resigned in 1896, having been a useful and happy pastor for six years. In May of 1896, Rev. M. N. Simonds became pastor, which he retained till March 1900. On the 20th of May, 1900, Rev. B. B. Ware settled as pastor. Under Pastor Simonds, the meeting house was enlarged and adapted in its improvements to the various work and activities of the churches. The outlook of the church is wholesome and it bids fair to become strong and efficient helper in the various lines of our denominational labors. The church has had three pastors, each of whom has been efficient and useful.

Rev. A. Cauldwell was pastor of Sea View Baptist church in 1890. He was not a man to limit himself to the field in which he was, if adjacent fields gave him opportunity to occupy them. Pleasantville was not near to him, but it was a center of many people and a place that Baptists ought to hold. Pastor Cauldwell decided to include Pleasantville in his labors. A house of worship had been enclosed and was used for religious services part of the summer.

The field was too large and the work too great for one man. Accordingly, the convention Board appointed J. K. Salmon to take Pleasantville in the middle of July, 1891. Already the Camden Association had asked its churches for a given sum for the erection of a house of worship at Pleasantville and in 1891, renewed its request to the churches composing it. They promptly responded and the house was completed. Mr. Salmon effected an organization of a Baptist church in 1891 with a membership of fourteen. After Mr. Salmon, Rev. A. B. O'Neal settled at Pleasantville in about a year, in 1893. Mr. O'Neal was succeeded by Rev. W. B. Crowell. His stay was short, closing his labors at Pleasantville in September 1894, much against the wishes of the people. Another short charge was that of E. B. Waltz, who was followed by Rev. A. E. Douglass, settling as pastor in 1895 and continued until 1897, when his entire time was required.

His resignation was consented to, only on his insistence. The next June 1899, Rev. S. R. Stratton accepted the call of the church and 1904, was pastor. In these few years, Pleasantville church has grown and the hopes cherished for it, have been verified. Since its organization not including the labors of Pastor Cauldwell, seven pastors have labored on the field and they have been valued. One house of worship, through associational aid, has been built for the Baptist church.

Laurel Springs church was begun in a farm house early in April 1893, by arranging to form a Sunday school. Deacons S. F. Rudderow and W. J. Coxey of the First Baptist church, Camden, were at a preliminary meeting in the home of George M. Rogers and gave substantial aid to the enterprise. An organization of the Sunday school was effected in the home of Mr. E. Z. Collins, but its first session was at the house of Mr. Rogers. Social mid week meetings and preaching were held in the school house, led by Rev. S. K. Braun, who was brought thither by Deacon Rudderow. Pastors Lyell of the First church, Camden and Russell of Lynden Avenue church, also preached and cheered the friends of the enterprise. Rev. Mr. Braun and students of Crozier Seminary aided in sustaining religious services and thus they became permanent.

About December 1893, measures were adopted to build a house of worship. Citizens and friends of the mission moved in concert and the church edifice was completed in March 1894. Eleven Baptists representing five churches, constituted the Laurel Springs church. A call to Mr. Braun to be pastor elsewhere, called him away from Laurel Springs church, where he had been pastor about two years. Mr. A. S. Kelly, a Crozer student followed as pastor, remaining till 1895. Rev. A. O. Gilmore settled as pastor in February, 1898, and continued till 1904.

Since then, the financial and spiritual interests of the church have prospered under Mr. Gilmore's management. The church edifice has been refurnished and improved. The Camden Association has shown its nourishing qualities in affording aid to its young churches, relieving them of their financial burdens. Its annual sessions seem to be for some thing else than to have a "good time."

Swedesboro is a very old town. Its name is an index of its original settlers. Swedes were an important element of the settlers on the Delaware river and in South New Jersey. Letters published in 1642 allude to Swedesboro as a Swedish town. An inland town and isolated from the tide of emigration, the place depended for growth upon a natural increase of its residents. The religious predilection of the settlers forbid the expectation of a Baptist church. The nearest Baptist church was at Salem, which had not been constituted for more than a hundred years after Swedesboro had been settled.

Deacon William J. Coxey, informed that Swedesboro was lacking a Baptist church and satisfying himself of the fact, learned that a hall could be had without cost in summer and rented in winter, secured it for Baptist use and in May 1890, engaged Rev. Mr. Davies of the Mullica Hill Baptist church to preach at the town on Lord's day afternoon. A Sunday school was begun and those of the mission were cheered with encouragements. Fire destroyed the hall in which the meetings were held with all of the furniture of the mission. Worship, however, was continued in another hall. In 1891, two lots were bought and a contract made for a house of worship to be completed in 1892.

The church had been constituted in 1890 with fourteen members. At that time, Mr. J. J. Davis was called to be pastor. Death removed three of the most active members and others left the village, reducing the church to a small number. Rev. W. B. Dougherty followed Mr. Davis as pastor. The church has cost "Mr. Coxey time, labor, anxiety and much money." He gave hundreds of dollars for the house of worship, loaned four hundred dollars and gave that and also one dollar each week for the pastor's salary, furnished books, Sunday school supplies, coal, wood, advanced moneys for current expenses and then gave it. His gifts to this church were at least twelve hundred dollars. Although the church is small, it is needed, being in a destitute section. Adverse influences hinder it, but it upholds evangelical truth and maintains Baptist views of truth and of duty. The church has had two pastors and one church edifice.

## CHAPTER LV.

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### HASBROUCK HEIGHTS, PHILLIPSBURG, WESTMONT AND RECENT CHURCHES.

In November 1892, Rev. George B. Giffin, living in Hackensack, a member of the First Baptist church, began mission work on Hasbrouck Heights. He visited Baptist families with the purpose of uniting them in a Baptist church on the Heights. Social meetings for prayer were appointed in the Reformed Church (Dutch) edifice on December 1st, 1892. The movement had the sympathy and co-operation of the First Baptist church of Hackensack. In about three weeks from December 1st, 1892, a Baptist church was organized with twenty-two constituents.

Its recognition occurred in four weeks after the first meeting. When the church was constituted, Rev. G. B. Griffin was called to be pastor. Lord's day meetings were held in halls in the town for months and additions were made by baptism and by letter and on January 1st, 1894, a corner stone was laid. "Special mention is made of Rev. C. A. Cook, of First Bloomfield Baptist church as rendering material assistance and encouragement." On February 4th, 1894, Pastor Griffin resigned, having in the nearly two years seen the organization of a Baptist church edifice and the addition of baptized converts. Before the close of 1894, Rev. C. S. Pease settled as pastor, remaining two years. Rev. A. L. Boyle supplied the pulpit till January 1st, 1897.

Then Rev. G. S. Hunt became pastor, concluding his labors in May 1898. The next September, 1898, Rev. J. N. Folwell followed, resigning in May 1900. In the same month, Mr. F. Richardson was called and ministered through 1900. The denominational predilections of the community are quite adverse to Baptist ideas of church order and convictions of New Testament teaching. Under such conditions, time and knowledge are essential to the growth of Baptist ideas of truth and duty. Were all Baptists on Hasbrouck Heights in entire accord, their mission work would have larger assurance of success.

Phillipsburg is a town on the Delaware river, opposite to Easton, Pa. It differs from Belvidere in that railroads have concentrated there and have built shops for repairs and construction, involving a resident population of mechanics and of business people and of frequent money changes. Long before the constitution of a Baptist church, Baptists

lived in the town. Usually, they were members in Easton and the nearness of Easton delayed the existence of a church in Phillipsburg. The church originated with Baptist students in the college in Easton, under the lead of Mr. William E. Geil of Doylestown, Pa. Mr. Geil had marked for himself an active assertive Christian life for Christ and humanity.

In 1890, he was appointed by the missionary committee of the Central Association of New Jersey, superintendent of the Phillipsburg mission. In his report to the Association in 1890, he says: "From the first Sunday in November, 1889, to the present, the Baptist Mission Sunday school of Phillipsburg on each Lord's day, has had an average attendance of seventy-five. A course of five lectures on "Etiquette" free to all, averaged an attendance of one hundred and fifty. Sometimes many were unable to get in the room. Three months talks about old folks and the Bible averaged fifty. Beginning in July, we had a Sunday evening attendance of never less than one hundred. For two months, a free singing school on Monday evenings averaged an attendance of one hundred and fifty. At the first of the year, we had two weeks of special service; thirty were converted. Fifteen joined the Easton church. Five or more will join here, if ever a Baptist church is organized. We have in bank, two hundred and forty-one dollars. Two hundred and fifty-nine dollars is ready when the purchase is made." This is a memorable showing.

The missionary committee of the Central Association, reported two hundred and eighteen dollars in their hands, additional for the purchase of lots. In 1892, the Phillipsburg mission had become a church. Mr. Geil had graduated and was on an evangelical tour. Rev. C. H. Salmon was called to take his place. But sickness and death closed his work on earth. Mr. W. W. Barker was then called and was ordained in October 1892 and is now (1904) in charge. Thirty-five Baptists constituted the church. Mr. Barker is eminently fitted to the field, showing force and qualities of adaptation. The Sunday school has grown from seventy-six to two hundred and fifty-seven and the membership of the church from thirty-five to one hundred and fifty-one in 1900, of whom ninety have been baptized.

A meeting house was built in 1895 and occupied in 1896. Phillipsburg has been favored; first in the presence of Mr. Giel and then being a field yielding cheer and inspiration in its fruitage, and next in Mr. Giel's successor, Mr. Barker, thoroughly in earnest and competent to accomplish the largest results with limited means, who chiefly realized that God was his strength. This was the third great work accomplished by the missionary committee of the Central Associ-

ation. The Washington church edifice was built in 1886. The Calvary house of worship at Hopewell was assured in 1871 and now the Phillipsburg mission was an accomplished success.

Grace Baptist church at Westmont, Camden County, was constituted in April 1896. It is a succession of the Shiloh Baptist church of Westmont that had been organized in March 1883, with thirteen members. Westmont is on the road from Camden to Haddonfield and is nearer to the latter place than to Camden. The meeting house was built in 1883, costing twenty-three hundred dollars. The Shiloh church was originated by Rev. Thomas Wilkinson and its house of worship built under the oversight of Pastor Wilkinson. He resided in Westmont. Shiloh church grew to have a membership of thirty-five. It is uncertain about its having a pastor other than Mr. Wilkinson. A feud in Shiloh church developed in its extinction, when, is not written. Only seven members remained when it disbanded.

For many years the house of worship was a center of Baptist missions, which in the time of the dissolution of the Shiloh church and the constituting of Grace church was sustained by Crozier students. They did a good work and kept alive the Baptist seed till the Grace church at Westmont was organized in April 1896. On the day in which the Grace church was recognized, Mr. F. B. Whitmore was ordained as pastor, May, 1900. Previously, students had preached and carried on the Grace church interests. In the next July, Pastor Whitmore's health compelled him to resign. Both the church and the community parted with him with reluctance. On his removal, Mr. George H. Swift of Crozer Seminary has had charge and enjoyed the confidence and appreciation of the church and of the community. Prospects are bright and the future hopeful. Grace church was one of the later churches which Deacon Coxey has aided.

Those which he has aided are: Merchantville, Westville and Newbold, Swedesboro, Laurel Springs, Berlin, Magnolia, Haddon Heights, Mt. Ephraim, Liberty Park, Richland, Egg Harbor, St. John and Mt. Zion; the last two colored. He has given to schools, four thousand books and is now as busy as he has been in the past. He is now past his seventieth year, travels two days in the week, does the correspondence of the firm, audits all the bills; a noble life, showing what one can do, if indeed one is disposed.

In 1897-98, Rev. A. S. Flock lived at Windsor, waiting an opening to the pastorate. The district in which he lived, included members of several Baptist churches, Hightstown, Hamilton Square and Allentown. Mr. Flock was moved with concern for a large population seldom going to the house of God, commenced religious meetings in a

school house distant from his home. They were accompanied with tokens of Divine blessing and many were led to the cross of the Son of God. Mr. Flock included Windsor in his work. The near by Baptist churches received most of the converts; others waited for a church at Windsor. Ground was purchased and a beautiful chapel was built, wherein the church, when recognized, could worship. A Baptist church was organized with thirty-eight members in 1898. Had all Baptists members nearer Windsor than to their home church united in the fellowship of Windsor church, it would have been independent of outside aid from its beginning, and the Convention Board could have appropriated seven hundred and twenty-five dollars, since given to Windsor church. Thus, covetous Baptists save to waste. Mr. Flock became pastor and enjoyed the prosperity which a newly formed church anticipates. In 1901 Mr. W. R. Leckliter became pastor and continued nearly two years. Rev. A. Millington became pastor in the spring of 1904.

Anglesea church is in Cape May County, and originally is not related to any other Baptist church. Rev. J. N. Craner was instrumental in its constitution and was the first pastor and the only pastor the church has had. Its origin corresponds with the Baptist idea of the originality of churches of the Son of God, that a company of baptized believers may be a church and originate any and all needful conditions of a church. The church was constituted in August, 1898, with thirteen members and was recognized as a Gospel church on August 9th, 1899. A suitable house of worship has been built and is nearly paid for. The membership in 1903 was twenty-two and has had only one pastor.

Somers Point is the site of a second Baptist church of this name. The original Somers Point church moved to "Sea View" in 1881 and took the name of its new location. In 1886, Rev. L. Morse, pastor of Sea View made a mission at Somers Point from which Sea View church had removed only five years before. A chapel was built at Somers Point, by the West New Jersey Association, in the year in which Somers Point church was constituted. Mr. Morse, pastor at Sea View, supplied Somers Point in 1886 and afterwards. But it seems that Rev. T. Fuller had also some such relation to Somers Point church. The Somers Point church was formed in 1899, with ten constituents. Rev. E. E. Tyson was pastor at Somers Point (1901). The pastors and supplies at Sea View have ever been ready to minister at Somers Point, whenever needed at that place.

## CHAPTER LVI.

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### GERMAN, ITALIAN AND SWEDISH BAPTIST MISSIONS.

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*German Baptists, by E. Anschutz.*

German Baptists in New Jersey began to be in 1839 through a young Baptist preacher, Konrad A. Fleischmann, coming from Switzerland to America and began his work in New York, among his countrymen, independent of an organization. Meeting with little success in New York, he removed to Newark, New Jersey, where, after months of labor, he baptized three persons in October, 1839. They united with an English Baptist church. These ten years later with other German Baptists constituted a German Baptist church in Newark. Mr. Fleischmann's stay in Newark was short, partly on account of persecution for the baptism of the three converts and partly because of the large German population in Pennsylvania, whither he removed, preaching in Lehigh and Lycoming counties and in a short time, baptized two hundred converts.

These united in several places: Neooming Grove, Fairfield and Anthony under a colporter, F. Michaelis. But their organization into Baptist churches came later. Brother Fleischmann went to Philadelphia and in 1843, baptized five converts there. Others followed, and in July a Baptist church was formed. This was the first German Baptist church formed in America and consisted of nineteen members. But while Pennsylvania claims this palm in our German work, New Jersey may claim the first baptism of Germans by a German pastor, although its organized work did not begin until 1849. New Jersey has now nine regular German Baptist churches of which seven are located in the northern part of the state, one in Central Jersey and one in its extreme south. Those in the northern part of the State have the greater numerical strength. But it ought to be borne in mind that North Jersey has a vast German population, being closely annexed to New York City. Beside the seven churches in North Jersey, prosperous missions are carried on, which will in the near future become regular independent churches, adding to the strength and fruitfulness of the Baptist cause among the Germans.

Fifty years ago, when the Baptist cause among the Germans was started, the German population was small. Hoboken, the most Ger-

man city in the state was little less than a place of recreation for New Yorkers and the Heights were almost without inhabitant. Since then, emigration brought about five millions of Germans to our shores, and the placing of the great Atlantic steamship lines in Hoboken made that place a great German center, but also created the surrounding towns on the height, Jersey City Heights, West Hoboken and Union Hill, which now swarm with Germans, who also settled more numerous in Newark and Paterson, so that Hudson, Passaic and Essex Counties are the seats of our most enterprising Germans Baptist churches

As the German population in these counties increased, so one church after another sprang up and one mission after another was started and to-day, the stronghold of our German Baptist cause is in this part of the state. They are not numerically very strong, but strong as to their influence and spiritual power, and this is the characteristic of all our German churches, throughout the land. They are beacon lights, shining out the light of the pure Gospel in communities of superstition and formalism, scepticism and infidelity, moulding in a strong measure the religious sentiment which is an indirect result of our German Baptist churches, not to be given in plain and cold statistics, but nevertheless a ripe fruit for the coming Kingdom. What are the direct results of our German work in this state? We can only briefly review the history of the churches and their pastors and state the gained success for the denomination. Small as it may seem, it has cost a tremendous effort and is to be considered chiefly as hard pioneer work, encountered by many obstacles. We take up the churches in the order of their organization.

#### NEWARK FIRST CHURCH.

As previously stated, the first three converts among the Germans in our country to Baptist principles baptized by a German pastor, were in Newark in 1839, and although they united with an English-speaking church, they really formed the nucleus of the first German Baptist church, which ten years later, in 1849, was organized with thirteen members, S. Kupler becoming its pastor. He was succeeded by a line of German pastors, whose names have throughout a good report with their brethren, and taking the first rank and one becoming the editor of the German publications. Rev. J. C. Hasselhuhn, H. Rumpp, G. Knobloch and G. Niebuhr the present pastor. The church has almost all through its later history maintained a mission station somewhere in the city and has at present a flourishing mission under the leadership of J. C. Reuber, the missionary of the church. The membership of the church is three hundred and fourteen and in their two Sunday schools are

gathered five hundred and fifty scholars. The total expenditure of the church for all objects, home and foreign was four thousand and thirty-two dollars and sixty-seven cents during the past year.

#### JERSEY CITY PILGRIM CHURCH.

This church had its origin by members of the Second German church of New York City, who took up their abode on the Heights across the Hudson and seeing their opportunity by the vast increase of the German population around them, they organized the church in 1866, under the leadership of H. Gubelmann, the venerable father of Prof. J. S. Gubelmann in Rochester, who became the first pastor. He was succeeded by F. Silvers, C. Young, H. Groeminger and H. C. Baum, who closed his pastorate on April 1st, 1901. His successor is Rev. E. Berger, who took charge of the church on June, 1st, 1901. The church has almost from its beginning, maintained a mission interest in Union Hill, out of which grew the church there. At times, the mission was in a more flourishing condition than the church itself. The membership is seventy-four. Sunday school scholars, one hundred and twenty-five. Yearly expenditures for all objects, eleven hundred and seventy-five dollars and seven cents.

#### NEWARK SECOND CHURCH.

A number of members of the First church, living in the lower part of the city and seeing the growth of the German population, organized a church in 1875. They were served by the following pastors: C. Kralls, J. Jaeger, F. Sievers, W. Schuff, A. Brandt and C. Schenck, who closed his pastorate on December 1st, 1901. His successor is Rev. G. R. Gunther, who took charge of the church on April 1st, 1902. Their membership is one hundred and four. The Sunday school has one hundred and sixty scholars and their expenditure is eighteen hundred and fifty-three dollars and thirty-one cents.

#### JAMESBURG.

In the beginning of the eighties C. A. Schlipf, then a member of the First church in Newark, visited some members who had removed to that part of the State, with the object of starting a German Baptist church there, succeeded and in 1885, a church could be organized. The members were mostly from the Hightstown church. C. A. Schlipf became the first pastor and was succeeded by H. C. Baum, E. Otto and F. G. Walter, the present pastor. The membership is fifty-one. The Sunday school has fifty-two scholars and the total expenditure is one hundred and eighty-seven dollars and seventy-three cents.

## UNION HILL.

Almost at the same time, when members of the Second church of New York City removed to Jersey City Heights, others of the same church settled in Union Hill. Meetings were started under the direction of the Pilgrim Church and Union Hill became a mission of that church. In 1888, they organized. Its first pastor was H. Bens, who was followed by H. Groeminger, L. Rabe and W. Papenhausen, who closed his pastorate on September 1st, 1901. His successor is Rev. L. Rabe, who took charge of the church on December 1st, 1901. In 1893, a mission was started by the church in Guttenberg, which has a flourishing Sunday school and is thriving at least to become an independent church, which greatly depends on the natural development of the place. The membership of the church is eighty-eight; the Sunday school numbers 190 and the total expenditure was last year, eleven hundred and seventy-five dollars and seven cents.

## HOBOKEN.

Members partly from the First church of New York City and partly from the church of West Hoboken, constituted the church which was organized in 1891. Their first pastor was F. Knorr. He closed his pastorate on October 15th, 1901. His successor is Rev. G. Peitsch, who took charge of the church on December 15th, 1901. Hoboken is chiefly a German city, mainly of the higher class and is, therefore, a hard field for our German work, as we generally have access only to the middle classes; still the church is steadily moving forward. The membership is seventy-nine. The Sunday school has one hundred and ten scholars and the total expenditure was thirteen hundred and sixty-two dollars and twenty-one cents.

## PASSAIC.

German Baptists from Brooklyn and New York City settled in Passaic some ten years ago and although small in numbers, organized a church in 1891. C. H. Schmidt became their first pastor, who was succeeded by C. Fielge, the present pastor.

They are maintaining a mission in Paterson, but meet there with great obstacles and it is doubtful still whether a German Baptist interest will ever permanently be established in that city, which has such a large German population. The membership of the church (Passaic) is fifty-seven. In the Sunday school are one hundred and ten scholars. The total expenditure is six hundred and fifty-three dollars and ninety cents.

## EGG HARBOR.

This church, in the south of the state, isolated from all other churches, was a mission of the First German Baptist church in Philadelphia, and was organized in 1893 and is a weak interest. J. Niger was its first pastor, who was succeeded by J. Braun, J. M. Hoefflin and O. von Barchwitz. Although a thoroughly German town, it is shut off from immigration and the church has a hard struggle to become English-speaking. Its pastor (1904) is J. T. Linker. The mission has given to the denomination before it became a church, the first lady missionary to the German work in Miss M. Rapp, who since 1885, under the appointment of the Women's Baptist Home Missionary Society in Chicago, at the landing place for emigrants in New York City. The membership of the church is twenty-eight. The Sunday school has thirty-six scholars and the total expenditure was three hundred and thirty-six dollars and six cents.

## ELIZABETH MISSION.

Recently, a German Baptist independent mission has been started in Elizabeth. Some years ago, mission work has been done on the field by C. Schenck, pastor of the Second church of Newark, but nothing permanent could be established at that time. About sixteen German Baptists are living on the field belonging to various churches and recently, they took courage and started an independent mission work. They have a preaching service on the Lord's day; a Sunday school and a weekly prayer meeting. They have placed themselves under the leadership of the missionary committee of the German Atlantic Conference, under whose direction, C. H. Schmidt of Passaic, is supplying for them. The outlook is hopeful and encouraging.

## SUMMARY.

To sum up the German Baptist work: There are nine churches and several mission stations with a membership of nine hundred and fifty; Sunday school scholars, fourteen hundred and sixty-three in thirteen schools. Expending for all objects, Home and Foreign, the sum of fourteen thousand and forty-eight dollars, and thirty cents, almost fifteen dollars per capita. They hold property to the amount of eighty-seven thousand, five hundred dollars on which is a debt of ten thousand, four hundred dollars. They have ten pastors and missionaries and three lady missionaries under the appointment of the Women's Baptist Home Mission Society. The churches report an increase of ninety-eight.

The Baptist cause in New Jersey began in 1839. A young Baptist preacher, Konrad A. Fleischmann came from Switzerland and on

his landing in New York, immediately began to work among his countrymen. Meeting but little success, he went to Newark, New Jersey, where, after months of labor, he baptized three on confession of their faith in Christ. These were the first Germans baptized by a German pastor in this country. Then Mr. Fleischmann went to Pennsylvania and baptized two hundred converts. Then he went to Philadelphia, and in July, 1843, organized a German Baptist church, with nine constituents. The first German Baptist church was thus constituted in Philadelphia, but the first baptism of Germans was in Newark. We have an executive force of German Baptists in the state to effect great results. These churches are near to New York City, where Germans land in this nation and there, too, they are likely to locate. Consequently, much of the work in reaching the German population must be done in and about New York City.

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#### ITALIAN BAPTISTS.

New Jersey has a large Italian population. The first effort in New Jersey to reach them with Baptist views was made in Newark in 1887. Members of the Mount Pleasant Baptist church, at an afternoon prayer meeting were impressed with the importance of mission work being done in a part of the city inhabited by many nationalities, having no religious provisions. Out of the prayers and discussions of that meeting, sprang the Garside Mission, of which Deacon Theodore Beardsley was superintendent. This was for all nationalities. The place where the mission held was sold and the Mount Prospect church secured a lot on Mount Prospect avenue and built a chapel. The Italians came in large numbers to live in this vicinity and it was evident that a work distinctly for them, must be inaugurated.

In March, 1895, Pastor F. C. A. Jones of the Mount Pleasant church, suggested a general meeting of Newark Baptists in Peddie Memorial church, when it was determined to carry forward the work more vigorously. A committee of representatives from Baptist churches was appointed to collect money and have general charge of the mission. Rev. Alejandro Dell Erba was secured; a Sunday school was organized; one preaching service was held on Sunday and one in the week. Mr. Dell Erba remained over a year. He was succeeded by Mr. Angelo Di Dominica, who was a member of the mission and in it had developed capacity for the work. He has since continued in charge. He has been ordained and proved a valuable worker. At this time, fifty converts have been baptized, uniting with the Mount Pleasant church, to which the mission holds the relation of Branch.

## ORANGE.

A mission was started here by the Presbyterians, but in 1898, they gave it up and the Baptists took it. Rev. A. Turnbull, a member of North Orange church and the Assistant Secretary of the Home Mission Society, has thus far been the superintendent and Rev. A. D. Domenica has been the missionary. He is of Newark. The work here has not developed strength.

In 1899, Pastor Domenica branched out in his effort toward Paterson. He supplied workers from the Newark mission in the persons of Messrs. Vincengo Lomonto and Antonio Di Domenira, who conducted service for over a year and a half in the First Baptist house of worship, Rev. A. A. DeLarme, pastor; then with the aid of the Home Mission Society, Rev. B. Barrechia was secured for a year; several were baptized. For some time there has been no missionary here.

## CAMDEN.

The City Mission took hold of Italian work in 1901 and secured Mr. Vicengo Lomonte as missionary and under his care a good beginning has been made. There is great need of a suitable building for the Camden work.

## PASSAIC.

Italian work was begun in 1901, under the auspices of the First Baptist church, and there is much to encourage. Though difficulty has been experienced in securing satisfactory missionary workers. The Italian work of the State is in its infancy. The people are here, needing the Gospel. The great hindrance to forward movement is lack of capable missionaries.

## SWEDISH BAPTISTS, (BY REV. D. DEWOLF.)

The first religious meeting of Swedes in New Jersey was at Arlington in a private house on February 4th, 1883. At various times, Baptist pastors, and others came here to preach. On September 8, 1886, the Swedish union was formed and occupied a lot of ground donated to them. Internal dissensions from the diversity of the denominations arose. The main trouble was the pre-dominance of Baptists, who were too strong for the rest. The Lutherans and the Methodist withdrew from the union and the Baptists returned to them money and six per cent interest and in return got a clear deed for the property. On February 3, 1892, a meeting was held to consider the question of forming a Baptist church and on the 25th of March, the First Swedish Baptist church was organized, with a constituency of twenty-four.

Mr. M. Abeleey began his work on November 1, 1892. The New Jersey Baptist convention appropriated to his support, Arlington and Dover being his field. He also preached in Newark, Plainfield and Montclair until in November 1894. Rev. W. Koheer was the first pastor at Arlington on January 1, 1895. Under his labors, a new meeting house was built and dedicated October 4th, 1896. In September, 1898, he resigned. Rev. J. Visberg settled November 9th, 1898. The church chose Lapland in Sweden as its first mission field, but discontinued it, when they called their own pastor. The condition of Swedish work in Newark is described by Mr. William Abbey, who resumed his work in Newark, the meetings being held in the Peddie Memorial house for a short time. Circumstances forced them later to rent a hall and until November, 1894, they were held in a place on Broad street, Newark. At this time, the church in Arlington took up the work as a mission and appointed a committee to lead the meetings and the Sunday school. The small attendance however, made it impossible to maintain the mission and on the 23rd of February, 1897, it was discontinued. Many of the former members had removed from Newark and although the Congregationalists of Montclair and New York tried very hard to redeem the work given up by Baptists, their efforts were unavailing. Also the New York Swedish Conference decided to resume the work and Rev. A. Kumcin was sent to it. Soon, there after, on the 11th of December, the same year, a church was organized with a membership of thirty-five, of which eighteen came from the Arlington church.

And although at present without a pastor, we sincerely hope that there will be no more interruptions to the progress of the church and that it will succeed in its endeavor to reach all of the people whom it can interest. The work in Orange was for many years supervised by brethren from Brooklyn. However, on 22nd of January, 1896, Rev. Kohler began to hold meetings in the North church, where a room was offered freely for the work. He continued this work up to the summer of 1898, intending to resume it after the hot weather. But as he left Arlington in September, he could not do so. Also, some of the Baptists left the place and the work had to be discontinued. Two pastors from Montclair attempted to retrieve the fortunes of the church but were unsuccessful. At present, the Baptists of Orange are for the most part, members of the Newark church. The ladies of the Baptist church of Rutherford wrote to the Secretary of the State Convention a request for a Swedish Baptist pastor, inasmuch as there were so many Swedish girls in town. In response, to this request, Rev. Kohler held the first meeting there on February 28th, 1896. The work inter-

ested Swedes from both Rutherford and Passaic and a few were converted and baptized in Arlington. The meetings were continued to the last Sunday in June 1901, when they had to be discontinued, as during the summer, most of the former participants moved away and the attendance became too small to warrant continuance. The work in Montclair began about 1892, under the supervision of the Swedish church of Brooklyn, which established a Swedish mission in connection with the Baptist church in Montclair, from which the Swedes derived great benefit for a few years.

Their first pastor was Rev. Cl. Heden, part of whose support was defrayed by the American brethren. In 1891, an independent church was organized by the Swedish Baptists and their house of worship was dedicated in August 1902. From 1890 to 1894, the Swedish church of Brooklyn labored to establish a church in Elizabeth and in Plainfield. But the field lying principally among the servant girls, who left Elizabeth soon thereafter, they were unsuccessful. The Congregationalists took up the work later and have churches there at present. In Dover, where Rev. A. P. ——, from New York had several members of his church, a church was organized on January 1st, 1889, with a membership of twelve. From that time, the work of the Baptists has been uninterrupted and in 1895, they sustained their own pastor and in 1900, had the great satisfaction of dedicating their house of worship. Rev. John V. Vidberg is pastor of the Swedish church at Arlington and has kindly furnished this record of Swedish Baptists.



## CHAPTER LVII.

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### MISSIONS.

Missions have been characteristic of New Jersey Baptists. The Philadelphia Association was constituted with five churches, three in New Jersey, one in Delaware and one in Pennsylvania. New Jersey gave up her right to the first place, and pastors and churches readily assented to the name as well as to the appointments of that Association. Between 1757 and 1773, sixteen years, as many as seventy-five assignments were made by the Philadelphia Association of New Jersey pastors to supply weak and destitute churches. As churches increased and associations this ministration, ceased. With the Carey era of missions, our churches contributed through the English Baptist Mission Society not waiting for the Judson, Rice and Newell change to our views.

At the Convention for an organization of the New Jersey Association in 1811, a recess was taken (Page 8, Resolution 2, Min. 1831, really the origin of the State Convention was in this Society, formed in 1811. Resolution to be incorporated to organize a New Jersey Mission Society, also to found a school for Baptists.) Both of these objects were attained. In 1769, fifteen churhes of the Philadelphia Association were credited with benevolent funds. Eight of them were in New Jersey, evincing the hold the missionary spirit had of them. The part and place of the Baptist churches in the Philadelphia Association is instanced at the annual meetings in 1778, 79 and 80. At the session of 1778, fifteen churches were represented and thirteen of them were in New Jersey. In 1779, nineteen churches sent delegates. Of these, thirteen were in New Jersey. In 1780, twenty-one were represented of these fourteen were in New Jersey. Thus our churches were a vital force in the Philadelphia Association and but for them, the Association might have been extinct. True, it was the period of the American Revolution, but New Jersey was the highway of both the English and the American armies and the "Tories" were a greater terror to patriots than the armies. Yet at these annual meetings, delegates came from Sussex to Cape May. It is a surprise that the Baptists in New Jersey had not earlier established an association in the state.

But their circumstances were peculiar. The division of the State into East and West Jersey, was an almost inseparable barrier to unity in state missions. New York gathered to itself the interests of East Jersey. Philadelphia was the center of those of West Jersey. A

result was, that these sections were wholly dissimilar. The state was named in the minutes of the Philadelphia Association as the "Jersies," as if two, not one. This gap widened as each were governed from different centers. There was nothing, not only to identify these parts, but there was a tendency to disintegrate. Nor for more than twenty years after, the State Convention was formed was there a hearty co-operation between East and West Jersey as now exists.

It seems incredible that so great patience and endurance was necessary to effect the union and concord now enjoyed in the work of the New Jersey Baptist State Convention. Even so late, as in 1871, the pastor of the First Baptist church of Newark, made an effort in the annual meeting of that year to dissolve the convention and transfer the mission work of the Convention from it to the Associations. An instance of the hold, which local influences had on individual minds. It was this old time inclination to division that induced the writer to urge "the present state superintendent of missions," to make his home in Newark, hoping thus to wield East and West Jersey in the common interests of the New Jersey State Convention. Rev. Samuel Jones preached the historical sermon at the Centenary of the Philadelphia Association in 1805.

He named eight pastors in the mission work of that body. Six of them were pastors in New Jersey, Messrs. Robert Kelsay, of Cohansie; Isaac Eaton, of Hopewell; John Walton, of Morristown; Isaac Stelle, of Piscataway; Benjamin Miller, of Scotch Plains; John Gano, of Morristown. Others were P. P. Van Horn, formerly of Pemberton and another in Maryland. All of these were men of mark and anywhere would have had a foremost place. Contrasts in denominational growth at different periods are sometimes drawn to the credit of modern activities. Such estimates are not always just, since we do not know and cannot, the conditions of earlier times. The missionary spirit of the eighteenth century, planted the seed which now bears fruit. We are still reaping of Apostolic labors. What would the nineteenth century have been, if there had been no America refuge for the wronged tribes of men? Or if there had been an America and there had been no "Declaration of Independence," nor Baptists to get into the constitution of the nation, a guarantee of free speech, free conscience and the right of one to himself to think, to speak and to do, so long as he shall not molest or wrong another. This liberty is the open sesame to the attainments of the nineteenth century in education, science, social progress and religious life. Voltaire, when he predicted the extinction of Christianity knew nothing of the might of this inspiration of liberty.

Early in 1800 three churches had twenty-two missions, each of which is now a church of God with a single exception.

Middletown had five meeting houses in her colonies, where large congregations met and converts confessed the Christ. Piscataway also, with its lineage of Scotch Plains and Morristown covered a territory where are now more than a hundred churches. Cohansie, Hopewell, Hightstown, Salem, Pemberton and other churches nursed colonies, which in our times would have been constituted churches in their beginning. It was a small day in the sense of resources, but it was a great day in the sense of comprehension, faith and performance. This feature of a mature colonization, continued the order of development until Sunday schools became a channel of our church activities and developed more intensely, both the faith and the purses of our membership. As already said, the New Jersey Baptist Mission Society was the first body which proposed to do Baptist mission work in the state. A convention met at Hightstown December 3rd and 4th, 1811.

The first minute of business reads: "On the third of October 1811, while the Philadelphia Association was in session, the ministers and messengers of most of the churches in New Jersey members of the Association, being duly authorized, by their churches, held a conference on the expediency of forming an Association in New Jersey at which it was unanimously resolved that an address and respectful request for a dismission be presented to the Association. The request was presented and cordially complied with. It was agreed that a convention for constituting an association in New Jersey be held at Hightstown on the first Tuesday of December following. The Baptist churches hereafter mentioned convened accordingly by their delegates at Hightstown at eleven o'clock, A. M., on the day appointed."

The minutes continue: I. An introductory sermon was delivered by Brother Sheppard, of Salem, from I. Cor 13:13. II. Selected Brother Burgiss Allison, pastor of Jacobstown, moderator and Brother Joseph Sheppard, Clerk. III. Representatives from the following churches appeared:

<i>Cohansie,</i>	*H. Smalley, absent; A. German, J. Harris.	
<i>First Cape May,</i>	*Jenkins David.	
<i>First Hopewell,</i>	*John Boggs, N. Stout, J. Hunt, L. Stout, J. Hagan-	
	man,	170
<i>Hightstown,</i>	*Peter Wilson, T. Dye, T. Allen, W. Tindall, E.	
	Chamberlain,	347
<i>Salem,</i>	*J. Sheppard, Eph'm Shaw,	170
<i>New Mills, (Pemberton)</i>	J. Carlisle, Samuel Jones, Abel Watkinson,	118
<i>Mannahawkin,</i>	*S. Grey,	63

<i>Jacobstown,</i>	*B. Allison,	72
<i>Amwell, (Flemington),</i>	N. Higgins, I. Carr,	79
<i>Burlington,</i>	*S. Ustic,	82
<i>Mount Holly,</i>	*S. Bavis	
<i>Evesham (Marlton)</i>	*Alex. McGowan, J. Evans, I. Peacock, A. Reader,	76
<i>Trenton and Lambertton,</i>	*Wm. Boswell, J. Willings,	100
<i>*Pastors.</i>		

Ministers, (visitors): William White, Philadelphia; Benjamin Bennett, Middletown; D. Bateman, Dividing Creek; J. F. Randolph, Sampstown; Robert Randolph, New Jersey.

When an organization was complete, the first business of the Association was the adoption of two items signifying their conception of the work demanding their organization, their prayers and their money. I. *Resolved*, That Brothers Allison, Wilson and Sheppard be a committee to draft a plan for a school. Under the lead of Morgan Edwards, the crime of the removal of the Hopewell School to Rhode Island (now Brown University). This wretched blunder, the New Jersey Baptists, since independent of foreign influences, have aimed to amend in Hunterdon and in Warren Counties, amounting to scores of thousands of dollars. Numerous schools have been located in New Jersey and in no other colony in America, was there either the wealth or strength or liberty to found Baptist schools as in New Jersey.

The second item was as distinctive as the first, when Baptists were free from Foreign influence. The Convention adopted the report of the committee appointed at the conference at the Philadelphia Association: "The Association having seen and approved of the plan of the New Jersey Mission Society, recommend to the ministers to forward the views of the Society in their respective churches." The New Jersey Baptist Mission Society formed in 1811, maintained an active missionary life, until the constitution of the New Jersey Baptist State Convention. Indeed it was the mother of the State Convention in 1830. Its income in 1812 was \$95.75, of which Cohansie church paid eighty seven dollars and twenty-eight cents. Rev. Thos. Brooks was its first missionary for three months. His field was from Mannahawkin to Cape May. He was paid twenty dollars in advance "on account of his salary." Rev. Mr. Jayne preached one hundred and twenty-nine sermons in three months. Brother Hagan preached seventy-one sermons in three months. Brother Larkin preached twenty-eight times in three months. Previous to the organization of this Society, there was no concert by Baptists in New Jersey in home work, since in 1707, they united in the Philadelphia Association in West Jersey and with the New York Association in East Jersey. But

this concert grew until Baptists of Sussex, Hunterdon, Monmouth, Salem and Cape May counties were identified with the New Jersey Mission Society.

The formation of the Central Association in 1828, greatly aided the unity in progress. Its pastors were in full accord with the society. The numerous calls for aid proved onerous to its limited constituency. On this account, in 1823, the Association adopted the resolution:

*Resolved*, That it be recommended to the churches to take into consideration the propriety of establishing a *State Convention*. Two years later in 1825, a Board was chosen. They were: Joseph Maylin, Mount Holly; George Allen, Burlington; Joseph Sheppard, Salem; Henry Smalley, Cohansey; John Rogers and Samuel Jones, Pemberton; John Boggs, First Hopewell; J. E. Welsh, Mount Holly; Gersham Mott, deacon, Trenton; Richard Thomas, deacon, Williamsburg (Penn's Neck); John Seger, Hightstown; J. M. Challis, Upper Freehold; Thomas Larkin, Bordentown. In 1825, came a question from Port Elizabeth, Cumberland County, asking: "Would it not be practieable to form a State Convention?" Salem also asked: "Is it not expedient to raise an Associational Fund for the purpose of assisting new and small churches to support pastors and to discharge debts on their meeting houses for worship?" An inkling , both of a State Convention and of a church edifice fund, which last, cost the meditation of seventy years till the inquiry was answered in 1895.

These "straws" indicate the direction of the thoughts of the working and giving men of that period. Especially might such forecasting be expected of the pastor at Salem. Except two, the Board of the Mission Society was chosen from the North of the Association. These movements excited the attention of pastors and brethren in all parts of the state. Correspondence ensued and a meeting was arranged for, and at Hamilton Square on April 13th, 1830, to "confer about plans for missionary operations in the state," Pastors Seger of Hightstown; Allen of Burlington; Rheeze of Trenton; C. W. Mulford of Woodstown, of the New Jersey Mission Society, and Wilson of Pennsylvania and C. W. Bartolette of Flemington were present. Mr. Rheeze preached from Matt. 21:28. Mr. Seger was chosen President and Mr. Rheeze, Secretary. "After discussion it was agreed to appoint a committee to correspond with ministers and churches throughout the state on the subject of the formation of a state convention for missionary purposes and invite them to meet with us at Nottingham, (Hamilton Square) on the last Tuesday of July, at 2 o'clock, P. M. Seven of the ten churches were identified with the New Jersey Mission Society. J. Seger, G.

Allen, C. W. Bartolette and G. S. Webb were appointed the committee and the meeting adjourned to the last Tuesday of July."

The "us" in the call to the meeting appointed, no doubt referred to the New Jersey Mission Society. On July 27th, 1830, these were present: Brethren Seger\* and Allen, Hightstown; Challis\* and LaCoste, Upper Freehold; Bartolette\* and Barrass\*, Flemington; G. S. Webb\* and P. P. Runyon, New Brunswick; Lake and Hunt, Sandy Ridge; Rheeze,\* Mott and Brister, Trenton; Hopkins\*, Salem; Bateman, Kingwood; Stout,\* Lambertville. (\*Ministers.)

Ten of the eighteen delegates were members of the New Jersey Mission Society. Five of the ten churches and all of the Central Association, the only two associations of New Jersey, had been identified with the New Jersey Mission Society till the constituting of that association in 1828. New Brunswick had likewise made itself felt as concerned for a State Convention. Mr. Bateman preached from Mark, 16:20. Pastor Seger was made Chairman and Pastor Rheeze, Secretary. A letter from Mr. Dodge of Piscataway was read, explaining his absence.

Discussion followed, when it was *Resolved*, "That it is expedient for this meeting to organize a State Convention for missionary purposes." A constitution was adopted and an executive Board chosen, who were: President, D. Dodge; Secretary, M. J. Rheeze; Treasurer, John Carr; managers, L. Fletcher, Wantage; C. Bartolette, Flemington; G. Mott, deacon, Trenton; J. Seger, Hightstown; J. Sheppard, Mount Holly; C. J. Hopkins, Salem; D. Bateman, Kingwood; H. Smalley, Cohansie; G. Allen, Burlington; J. Challis, Upper Freehold; G. S. Webb and P. P. Runyan, New Brunswick. Ministering brethren present were: J. Rogers, Scotch Plains; J. L. Dagg, Philadelphia; David Jones, Lower Dublin, Pa.; P. L. Platt, Newark, P. Simonson, Catskill; John Teasdale, Deckertown.

The next meeting was at Trenton on November 2nd and 3rd, 1830, at 2 P. M. Seventeen churches were represented by twenty-nine delegates. Four hundred and seven dollars and a fraction were received by the Treasurer. In the interim, from July to November, the habit was formed of supplying the Treasurer with funds in advance, and the policy adopted of making the funds in hand the basis of appropriations. This plan continued in force for more than fifty years. At this meeting, twenty-five managers were chosen, who with the officers constituted the Executive Board. Mr. Dodge was chosen President, M. J. Rheeze Secretary and P. P. Runyan, Treasurer. Mr. Dodge was president for ten years successive. Mr. Rheeze for eleven years and P. P. Runyan was Treasurer till he died, forty-one years.

To Rev. George Allen, we owe the preservation of the early Baptist minutes of the Associations. John Rogers of Scotch Plains preached the first missionary sermon, on missions, before the New York Association by the appointment of that body. P. P. Runyan was a constant cheer to the missionaries of the Convention and an inspiration to the Board to do the largest and best things for God. Deacon Matthew Morrison of Woodstown, is alluded to in connection with the history of that church. J. C. Goble became an Apostle of antinomianism. An able man, had he retained his faith in the Gospel, he would have been an influential man. In the Civil War, he was a member of the Legislature. By his pro-slavery speeches, abuse of President Lincoln and parody of "All Hail the Power of Jesus' Name," he brought on himself, the contempt of decent people and was a disgrace.

The coming of Rev. G. S. Webb to New Brunswick was a special Providence to Baptists and to New Jersey. Immediately, he set himself to overcome the alienation of East and West Jersey, and to him is due our unity in the State Convention and in Christian activities, more than to any other living in East Jersey and member of New York Association. His location gave him a positive influence with all parties. Mr. Webb was not a great man in the usual sense of the word. Neither had he the educational training now demanded.

But he had what is better than brains or education, tact, good hard "common sense." He knew how to get on with people. Those who opposed him and did what they could to block his plans, came at last to adopt them. He was believed to care more to do well for God, than to please himself. Other good men have, it may be more unselfishness and piety, but few had a combination of good qualities and as harmonious. At the organization of the State Convention in 1830, a universal preference was to elect Mr. Webb president. But as he told the writer, Mr. Dodge was halting on the edge of antinomianism and those who knew what an extreme hyper-Calvinist he was, wonder that he was not snared. Mr. Webb knew that he was too good and influential a man to be lost to the Kingdom of God, and believed that enlisting him in Christian activities he would be saved to Christianity, insisted on his being President. Mr. Webb prevailed, and happily Mr. Dodge lived a long and useful life.

Mr. Webb had a first personal visit from Mr. Jonathan Going, Secretary of the Home Mission Society. When parting, Mr. Going said to Mr. Webb: "I shall be happier in Heaven for having met you on earth." The one defect of this good man, was the intensity of his prejudice. Once gotten of another, it staid. In 1830, the Baptist churches of the State were distributed in four Associations. The

Warwick and the New York, each instituted in 1791. The New Jersey formed in 1811 and the Central New Jersey in 1828. Later, the Sussex Association came out of the Warwick Association in 1833, the Warwick having become an Antinomian body. The East New Jersey Association came out of the New York Association in 1842. In 1900, there are eight Associations in the State: Camden, constituted in 1888 Central, 1828; East, 1842; Monmouth, 1899; Morris and Essex, 1895; North and Sussex, 1833; Trenton, 1865 and West, 1811.

Two, if not three others, are likely to be organized in this, the twentieth Century. There is also, an Afro-American Association in all nine associations. The number of churches is mixed somewhat. Since several are counted twice. This is also the fact with the membership. It may, however, be safely assumed that there are about fifty thousand Baptists within the State. In 1830, there were fifty-five churches and a membership of four thousand and twenty. Neither are these statements reliable. For the church had numerous out stations, which soon after took to themselves a church name and order. Events show the wisdom of the men who for many years had anticipated the organization of a state convention for domestic missions in New Jersey. It seems incredible that there was need of the patience and endurance to effect the concord which we now enjoy.

Years passed ere the fear that North and East Jersey would repudiate concert in the State Convention. It is easy to realize what would have been the outcome had Pastor Fish succeeded in his proposition in 1871. (Min. of Convention, 1871, Page 7, Item 31). The discussion showed the real intent of the plan. It was this tendency that induced the writer to urge the present superintendent to remove to Newark, hoping thus, by his affiliations to wield East and South Jersey interests into one. From 1801 to 1840, forty-five Baptist churches were constituted in New Jersey, not including such as have become extinct. Thirty-four had been stations before 1800. In many localities, meeting houses had been built, large congregations gathered and numerous Baptist residents, lived. Of the churches in New Jersey in 1900, about sixty are Afro-American churches.

To these may be added the German, Swede and Italian. As many as twenty-five or less have become extinct. About ten or more went off into antinomianism and perished. But two of these remain and one of these would die, but the other, living on the past keeps it alive, First Hopewell. Hyper-Calvinism in which the pastors had indulged, bore fruit in the paralysis of the vital activities of the Christian life. Fatalism was becoming as real as among Mohammedans. Holcombe

coming to Philadelphia was as providential as was Saul's conversion. A missionary era had come.

Persons and churches were awaking to the consciousness of responsibility. Holcombe by his sermon from Rom. 1:17, "The just shall live by faith;" asserting "the attainableness of faith," broke the chain by which the door of salvation had been almost closed and the door was swung open at the widest. But at his personal cost. All the forces of Hyper-Calvinism were arrayed under the lead of the jealous W. H. Staughton against him to destroy him. Mr. Staughton saw in Holcombe, a master, a man not to be cajoled. From the preaching of this sermon began a new conception of duty to the world. It grew upon the churches. Pastor Holcombe was sent for here and there and preached the good news of the Gospel in "Him that cometh unto Me, I will in nowise cast out." The New Jersey Convention does not include all of the local work done in the state. Neither do the conventions of other state. Churches build chapels and houses of worship, sustain mission Sunday schools and employ assistant pastors to carry on their varied work.

Missions ripened into churches and these are included as if the work of the convention. Ruts were worn deep by the Convention and by the Associations in their routine. Innovation on the time-worn ways, met with serious objections from the good men managing affairs. As instanced in the organization of the Trenton Association. This body outlined for itself a new departure, appointing a missionary committee to look in its bounds for new fields and do evangelisite work and acquaint the Convention Board with the needs of its field. This movement stirred emulation in other Associations, awakened universal home enterprise. This was the motive of the proposition of Pastor Fish in 1871. In about thirty years, the Trenton Association grew from ten churches to forty-five. Twenty-one of them were the fruit of the work of the missionary committee. The Trenton Association divided into two Associations in 1899.

The Camden Association inaugurated the same system and in twelve years, increased from a constituency of thirty-three churches to fifty-five churches. By the same means, the West, the East, the North and the Central have grown to divisions and have proved to be effective means of church extension. At the session of the Convention in 1895, a church edifice fund was made up; fifteen thousand dollars was pledged toward twenty-five thousand, the sum asked for. Practical steps were taken in behalf of Sunday school interests in 1900 and a superintendent of that department was appointed. Thus, the convention was adopting a plan recommended by a committee in 1875,

to include all Christian activities which the body indorsed into one organization. Summaries of benevolence were not made in New Jersey until 1834. The needs of this new land to be evangelized necessarily limited calls for foreign missions.

In some old books which the writer has, he finds the following churches credited with gifts for Foreign Missions: Middletown (the original subscription books given to the writer by Mrs. Ann B. Taylor show that these funds came from the Upper Congregation, Holmdel); First New Brunswick; Perth Amboy, Burlington, First Trenton, First Paterson is credited with one hundred dollars. First Newark has repeated credits and in 1836, its Sunday school is credited with three hundred dollars, for tracts and Foreign Missions. "The Circular letter," of the Philadelphia Association in 1801, was written by Pastor Ewing of First Hopewell (the church is now antinomian). Its theme was Missions, urged as only such a man could press home duty and obligation. It was in truth, the century call to Baptists. Only thirty-four years later, that mighty church, which had a record, that easily gave it the first place among the Baptist family of churches in the nation, went over into antinomianism, the pool of emptiness, and since 1835 it has steadily declined.

Although by its wealth and large congregation it maintains a nominal existence, many of its stanch Baptist families have already become the strength of other denominations, they holding the surrounding towns by an alien faith. The executive officers of the New Jersey Baptist convention have been:

PRESIDENTS.

*Daniel Dodge, 1830 to 1839.	*C. E. Wilson, 1854 to 1855.
*G. S. Webb, 1839 to 1843.	*D. M. Wilson, 1858 to 1873.
*C. W. Mulford, 1843 to 1849.	*James Buchanan, 1873 to 1884.
*S. J. Drake, 1849 to 1853.	F. W. Ayer, 1884 to 1894.
*D. B. Stout, 1853 to 1854.	*Samuel Clogate, 1894 to 1895.

E. J. Brockett, 1896 to —.

SECRETARIES.

*M. H. Rhees, 1830 to 1840.	*H. F. Smith, 1865 to 1879.
*C. W. Mulford, 1840 to 1843.	T. E. Vassar, 1879 to 1884.
*S. J. Drake, 1843 to 1848.	J. C. Buchanan, 1884 to 1893.
*J. M. Carpenter, 1848 to 1865.	C. A. Cook, 1893 to 1899.

R. H. Johnson, 1899 to —.

TREASURERS.

*P. P. Runyon, 1830 to 1871.	A. Suydam, 1879 to 1892.
*S. Van Wickle, 1871 to 1879.	B. F. Fowler, 1892 to 1900.
	D. G. Garabrant, 1900 to —.

\*Deceased.

These gentlemen were exceptionally efficient in the conduct of the affairs of the New Jersey Baptist State Convention in whom their brethren had great delight. Mr. E. J. Brockett, the President in 1900, is a member of North Orange church, and is known as eminent in the discharge of his official duties as any of his predecessors. At several times, the State Convention has felt that the state needed a State Superintendent of its work and had appointed men, who were known competent for the trust and whose worth was universally appreciated. In 1889, the committee on "state work" called attention to this matter as demanding immediate attention.

The whole subject was referred to the Board for final action. The Rev. D. DeWolf pastor of the Memorial church at Salem, was chosen for the office, and in the July meeting of the Board, 1889, was appointed (min. of the Convention 1890, page 20,) and has efficiently discharged the duties of his trust; is now (1904) superintendent of missions and corresponding Secretary. His work is entirely satisfactory and the Convention moneys have increased enormously. Various pastors desired his location within their bounds. One, knowing the alienation of old, advised his settlement in East Jersey. A result is that East Jersey is devotedly attached to the Convention and its work. The Baptist cause in both New York and Philadelphia owes much to New Jersey Baptists. In New York, relationship to Scotch Plains is already known. At Philadelphia, after Winchester's defection, while pastor of the First Baptist church, President Manning of Brown University, a Jersey man, recommended Rev. Thomas Ustic. He accepted their call and accomplished a great work in Philadelphia. Hon. E. J. Brockett is president of the New Jersey Baptist Convention. Mr. Brockett is a member of North Orange church and is esteemed as most competent for the duties of his office as well as deservedly held in high repute throughout the state.

The step thus taken was in the Goshen Baptist church, whose first meeting house was erected in 1771, though the church itself was not organized until November 7, 1773, by Revs. Isaac Sutton and Daniel Fristo, with thirty constituent members. Rev. James Sutton was the first pastor of this church. Isaac Sutton was the first pastor of the Great Bethel church. Rev. James Sutton the first pastor at Goshen, was his brother. They also had two other brothers in the Baptist ministry of New Jersey, John and David, where all the brothers originally labored. In 1770, the name of James first appears in the minutes of the Philadelphia Association. He was then a licentiate, but evidently a man of ability and of the true evangelistic spirit, as he was that year sent by the Association to supply the following churches

in New Jersey on the dates given: Newtown the last Sunday in October, Morristown, Lyons, Farms, Manahawkin, respectively the first, second and fourth Sundays of November. The next year, his name appears among the ordained ministers of the Association, and it is given as pastor of the church at Tuckahoe, N. J., with whose constitution he had probably been identified.



## CHAPTER LVIII.

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### BIBLE SCHOOLS.

Since Lord's Day schools have become a special line of Christian activity, a great change has come in Christian effort for youth. Rev. W. T. Brantley, Sr., pastor of the First Baptist church of Philadelphia, introduced special effort for the young. Before his coming, experimental piety, many believed to be beyond the comprehension of those of ten to fifteen years old. Those younger were seldom encouraged to believe themselves Christians.

Bible schools, as now called, had been begun about twenty-five years before Mr. Brantley became pastor; but the prejudice of the inability of youth to understand the experience of conversion, generally prevailed. Had it been the understanding of "the confession of faith" adopted by the Philadelphia Association in 1742, of "God's decrees; election, particular atonement and perseverance of the saints;" there would be even now, dissent that not only childhood, but that mature years did not understand. But those were the days of Hyper-Calvinism. A feature of these times was; that each applicant for membership was asked: "if he had read the Confession of Faith of 1742," nor were such admitted till they had. This was asked of the writer when fourteen years old. Young men and women were accepted as doing their whole duty by quietly endorsing the opinions of venerable men and women of a hundred years before. Pastor Holcombe, when asked if he consented to a Sunday school, replied that he did not know if it *would do any harm*. Pastor Brantley called young men and women to the front, giving them leadership.

There were no departments of active church membership before Bible schools and they have begotten the various plans for training young members of the church. Mr. Brantley "pushed things" in this direction. Baptists looked with alarm on Mr. Brantley's movements. In 1830, the writer's young sister knew the "great change," and Deacon Richards living in Western Philadelphia, of the Fifth church (Sansom street), hastened to our home and entreated father that the child might not be allowed to wrong herself and the church by joining it, insisting that she was too young (she was eleven years old) to know the meaning of the step. She was accepted and in the nearly seventy years of her membership in the church, verified her heirship in the Kingdom of God. Rev. G. W. Clark said to the writer that he was

delayed admission to the church on account of being too young to have an experience of the truth. Within a few years, the Bible school has wrought a change in the views of Christians on the subject of early piety.

This, in part, explains why formerly only elderly people were added to the churches and why now, additions to them consist so largely of the young. Also, of the different type of "Christian experience" from that of yore. Youth cannot have the intense conviction of sin nor the consciousness of repentance that forty or fifty years of carnality, pride and lust accumulates. These schools in their inception were largely secular, save that the day on which they met, implied a relation to religion. It was peculiar of them that godly people sustained them; however much secularity there was in their beginning. Eventually, they developed along religious lines, and under the hallowed influence pious children and youth attain an experience of the Divine life by the renewing of the Holy Spirit. Under the care of the godly, Bible schools are a birthplace to the saved, and they are second only to the preaching of the Gospel as an instrument of salvation.

The first Bible school in New Jersey was begun in Newark in 1794. Certain Christian women, members of what was once a congregational church, but which the Presbyterians absorbed and now retain. The earliest and first Lord's Day school was begun at Ephrata, Pa., in 1749 in a colony of Seventh Day Baptists. Of the time of its beginning the historian writes: "It is not exactly known what year the Sabbath school was begun. Ephrata is in Lancaster County, Pa., sixty miles northwest of Philadelphia and belongs wholly to the Seventh Day Baptist Society. Many of the members being men of education, they established a secular school. Hecker came to Ephrata in 1739 and it is believed that he began the school. Soon after he took up his residence there." (Chambers' Enclyclopedia. See Sunday schools). This Sunday school preceded that which Robert Raikes began in 1781, by about fifty years. Religious instruction in the Sabbath school, the same writer states: "produced an anxious inquiry among the juvenile population. They met every day to pray and exhort one another."

The excitement ran into excess which induced Friedsam (an elder) to discourage an enterprise, which had been commenced and was part under way; viz. "to erect a house for their use to be called Succoth." Elder Friedsam delayed the erection of the building, for in 1749, the historian states: that the materials of the bulding in that year were furnished. The building was used for a hospital after the battle of Brandywine and the school was not resumed. Hoeker was sixty years old at this time and the people were Germans. Revivals have

ever been a characteristic of the Bible school, In 1809, the Friends, (Quakers) established a first day school in Trenton for colored people. (Dr. Hall's History of Trenton, page 582). This failed for lack of funds to pay a teacher and in May 1811, a society of all denominations was formed to begin a First day school for the instruction of the poor of all descriptions and colors. The same year, a Bible school was established in New Brunswick for poor children. Outside of Newark, these were the early movements made in New Jersey in this department. Mr. J. M. Sherrerd was a law student in Trenton and united with the First Presbyterian church and writes:

"During the winter of 1815-16, there was a special religious awakening in Trenton and at a union meeting held weekly, it was mooted whether we might not do good by starting a Sunday school. Our prayer meeting was composed of about a dozen young men, who had united with the different churches and a few others, seriously disposed. I recollect the names of Gershom Mott, John French, Mr. Bowen, John Probasco, Baptists. Lewis Evans a Friend, (Quaker). At first I was the only Presbyterian, but others soon joined me. I was appointed to visit the schools in Philadelphia and did so. The use of the old school room over the Market House on 'Mill Hill,' was obtained. At eight o'clock, the next Sunday, we met, six teachers and twenty-six scholars. Every Sunday, the school was dismissed in time to attend the churches. At the end of three months, the room being too small, we formed a school in each of the three churches. The Baptist, the Presbyterian and the third at the Academy. In a Trenton newspaper of the eighth of August, 1817 it is said that these three schools were organized under the title of 'The Trenton and Lambertown Sunday Free School Association.' "

The date of the beginning of which was March 9th, 1816. At the time of the division into three schools, female teachers for the first time took part. These schools were union schools. Eventually, they were known as the schools of the several churches where they met. Of the six names given by Mr. Sherrerd, four were Baptists; one a Friend (Quaker); one a Presbyterian. These numbers, while not indicating the proportionate interest of the churches expressed its relative diffusion.

Mrs. Ann B. Taylor of Holmdel, established the First Baptist Sunday school in New Jersey in her own home on her farm. Objection was made by the neighbors to sending their children to the school because their children had neither shoes nor stockings and Mrs. Taylor's had both, whereupon, she required her children to come to the school barefoot and thus removed the objection. This

school was removed to the school house and continued from 1816 to 1885 or 6, seventy years. Of the many aggressive religious enterprises, characteristic of the nineteenth century, missions, home and foreign; temperance; Sunday schools; young people's societies; homes for the aged and the young education, academies; colleges; seminaries; all having their root in Christianity, none of these activities have had a more blessed or larger fruitage than the Bible school. All denominations have recognized it as the foremost element of power, for the coming generation as well as an instrumentality of chiefest blessing to those who serve in it.

The decay of the superstition that infant baptism has some virtue in it or can be of any good to the ignorant and unbelieving babe, is a reason for the growing belief that an experience of Divine grace by personal faith in the Son of God is the better way, and that each convert has the right to choose for himself his profession and to make it of his own free will. Nor is it strange that the denominations clinging to this falsehood of the dark ages observe it less, and the godly cling more and more to the Bible plan of each soul being free, instead of advantage having been taken of its ignorance and helplessness and its way to perdition made surer. Mrs. Ann B. Taylor was a remarkable woman. She lived and died at an old age without any impairment of her natural faculties. Her devotion and ceaseless activity continued up to the day of her death.

Long past her eightieth year, she was usually among the first of the teachers at her class in the Sunday school and it was a remarkable thing for her to be absent from the Lord's Day worship. Among other qualities commanding her memory was her preservation of the old documents of her times: subscription books for various objects and annual and semi-annual reports of the Sunday school. Of these last, so much is given as indicates their condition and type. In 1826, in the Fall the report states, *The Holmdel Church School*: "The teachers of the Pleasant Valley Sunday school feel gratified that at the close of their labors for the present year, the state of the school enables them to make the following report: (the report is omitted in full) but these facts are added:

White boys	42	
White girls	29	71
Colored boys	44	
Colored girls	36	80
<hr/>		
Total,		151

The greater part of these were children learning their letters. There have been committed to memory by those who could read, 2588 verses of the New Testament and 229 hymns. Two instances ought to be noticed: Mary Bray in twelve Sundays recited 1056 verses, comprising all of Matthew, except the first chapter and Elizabeth Taylor, daughter of Mrs. A. B. Taylor, a girl under six years of age in six Sundays recited hymns with great accuracy. Report of the same school in 1829: "The managers and teachers of the union Sabbath school are permitted to lay before the pastor and the church, a partial report of the school since our last report." "Our school has been as well attended through the winter as could be expected. Some circumstances prevent our giving an exact account of what has been committed to memory, but in the female department there has been recited 1031 verses of Scripture and 317 whole hymns, which added to the number recited last year, amount to 2761 verses of Scripture and 514 hymns. There has been selected near two hundred proofs on thirteen different subjects."

"Teachers pray for their scholars and scholars pray for themselves and we hope they may be thoroughly convinced of sin and then obtain peace and joy in believing." A report of 1829, October: "It has become the duty of the managers and teachers of the Sunday school to lay before their pastor and the church a report of the school. There are at present 123 scholars. Boys have committed to memory, 675 verses of Scripture and 105 hymns; the girls, 1519 verses of Scripture and 163 hymns; in all, 2194 verses and 268 hymns and brought 293 proofs on four different subjects. One teacher and one scholar have been added to the church by baptism. Others appear to be earnestly inquiring the way to life. We have established a monthly prayer meeting on the second Thursday of each month, to unite our prayers for a blessing, that we may see children brought to the Saviour. A branch was opened on the 17th of May last. It has enrolled 109 scholars and the average attendance for twenty Sundays has been fifty."

"The superintendent believes it ought to be one hundred. As many religious tracts have been distributed each Sunday as there were scholars and teachers. Many are carried into destitute families and neighborhoods. Anxiety was felt on opening the school for teachers, but without reason. There has been 330 verses of Scripture recited beside pages of catechism. Brethren and sisters your prayers are earnestly solicited." These reports indicate an intense interest in children and show a missionary aim by establishing a branch school and appointing a monthly meeting for prayer. The Bible was the one book of study and the committal to memory of verses in it intimate

a wide difference in the modern school where Quarterlies and lesson papers have virtually banished the Bible. Could it be restored and youth lay up in memory the Word of God, it would be a vast improvement on modern methods. The writer recalls his Sunday school days, when the Word of God was the book of study and treasures of it were laid up in memory, never to be parted with and ever to be a cheer and comfort in daily life. These views of old, indicate the change which has occurred in our Sunday school studies. Then it was the Bible. Now, it is comments on the Bible.



## CHAPTER LIX.

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### EDUCATION.

It is elsewhere said that in the first session of the first meeting of New Jersey Baptists on December 3rd and 4th, 1811, in which they could be independent of foreign influence, that immediately after organizing, a committee of three, B. Allison, pastor of Jacobstown, Peter Wilson, pastor at Hightstown and Joseph Sheppard, pastor at Salem, was appointed "to draft a plan for a literary and theological school for young licentiates in the ministry and for devising ways and means to raise a fund for defraying the expenses of the same and submit it to the consideration of our next Association."

At the next meeting of the Association in 1812, the committee reported: "that they had seen one proposed by the ministers of Philadelphia which they recommended to this Association." An alliance began thus, between New Jersey Baptists and those of adjoining states of Pennsylvania and New York in educational enterprises, which has been the bane and affliction to our home interests. Later, in 1837-8, came a delegation from Hamilton, N. J., (now Colgate) of President N. Kendrick, Prof. G. W. Eaton and J. Edmonds, Jr., stating that their resources were exhausted and asking New Jersey for co-operation with New York in the support of their Hamilton Institution. Large sums were pledged and many students were secured for Hamilton. Another plea from Pennsylvania came in 1840-6 for Lewisburg, presented by that most effective advocate, Rev. Eugenio Kincaid, with whom Lewisburg originated. Philadelphia Baptists looked with disfavor on the location. Indeed, it was openly said that Mr. J. P. Crozer was ready to give it a home and large endowment, if the college had been located where Crozer Seminary is now. These calls and alliances from adjoining states paralyzed these enterprises for more than half a century. The answer to every such movement was: "Hamilton needs us; Lewisburg must not be forsaken." The Central Education Society of Philadelphia, claimed also an implied alliance with New Jersey and had some measure of relation to the Sandy Ridge school and to Haddington under Pastor Dagg of the Fifth church, Philadelphia, and again with Burlington under Aaron and Green.

From the earliest settlement of New Jersey, Baptists have been impregnated with educational ideas. Indeed, the entire population, denominational and undenominational, was intent to provide schools.

Baptists had their full share of political and judgeship positions and were universally respected and held foremost places both in social life and in official positions. There was no colony in America, in which Baptists included more wealth and culture. The first legacies for education amounting to tens of thousands of dollars were in New Jersey. The Hollanders held the school and the church in the highest estimation. The West India Company chartered in 1629, (a Holland and Commercial Company) enjoined on its colonists "to find out in the speediest manner ways and means, whereby they could support a minister and a school master." A wide difference from the English East India Company, which prohibited Christianity and the Bible; drove Carey to take a clerkship and Judson to the shelter of a heathen king, (Burma). The first free school was established in New Jersey September 22nd, 1668, by Gov. Carteret, who stipulated in the Bergen charter "that all persons should contribute according to their estates and proportions of land for the keeping of a free school for the education of youth." In West Jersey, the Quakers built their meeting house and school house under one roof." "George Fox in 1667, advised his New Jersey friends to establish boarding schools that young men in low circumstances may be furnished with means to procure education." Swedes settled on the Delaware river in New Jersey with the stipulation that they should support at all times, *ministers and schoolmasters*. (U. S. History of Education in New Jersey, 1899; page 119). The U. S. History of Education in New Jersey states that in 1731, "the supply of competent teachers has never been equal to the demand." New Jersey people are said to be "slow" and very "conservative." It may be so. Their descent from cultured generations explain why they are as described.

Intelligence and education induces consideration and conservatism. Educators from New England and the West, have publicly claimed that the average intelligence of the boys and girls of New Jersey is higher than in other states. New Jersey Baptists have had various experiences with schools. As many as nine or ten have been founded in the state or colony. Other colonies are entitled to the credit of being concerned along the same lines and doing for themselves a like work of development. The oldest of these schools in New Jersey was established in Hopewell in 1756 by Rev. Isaac Eaton. The Philadelphia Association took a great deal of interest in Hopewell school for two reasons. One, Mr. Eaton was thoroughly competent to have the oversight of it. Another, was that Hopewell was a wise and good location for the school of the nation, in the heart of the country and in the midst of its largest population, between the two great cities of the

country, in a colony which included wealth and culture and near to an association of stanch Baptistic faith and order in a colony where a free conscience and liberty of belief had guarantees that assured continuance.

The same reasons should have availed to have left it where it was; amid a people equal to any other in the new world, for cultivation and liberality and associated with a foremost Baptist church. Primarily, the school was intended for the education of young men for the ministry, but it was not limited to them. Really, it included all departments of study.

Morgan Edwards names graduates, eminent in official position, in politics, in law, in medicine, in merchandise and in the ministry. He also names ministerial students, graduates of Hopewell, James Manning, first President and founder of Brown University; Samuel Jones, who had a school at Pennepack, John Gano, pastor of First Baptist church, New York City; Hezekiah Smith, Baptist Apostle to New England.

David Jones, chaplain in Revolutionary Army, and to General Washington, Isaac Skillman, pastor in Boston and others, eminent men. In 1767, the school was removed to Providence, R. I., and became Brown University. The removal was decided on, because of a prevalent belief that Rhode Island was the only colony in which Baptists were sure of protection and liberty. A miserable and strange fiction, since Baptists had been coming to New Jersey from every colony in New England, many from Rhode Island.

Even Rhode Island was not a safer refuge than New Jersey for Baptists. Not only had there never been a persecution in the colony, but the Stuarts owed everything to Quakers and to the Welsh and Admiral Penn had large financial claims which it behooved Charles II, to settle. Subsequent events showed the awful blunder of 1767. The men and the money were in New Jersey to supply its needs. Philadelphia was the social and financial center of the nation and New York was at hand the center of trade and commerce. We know what Princeton University is. Hopewell might have done for New Jersey Baptists what Princeton University has accomplished for Presbyterians in New Jersey and adjoining states. (In 1752, there were nine Baptist churches in New England. Eight in New Jersey; one in Pennsylvania one in Delaware and one in South Carolina). Certainly Hopewell church would have been saved from the embrace of anti-nomianism.

Those of us whose memory runs back seventy years, recall how limited Presbyterianism was in New Jersey and how strong Baptists were. And now, we know how reversed the conditions are. But

the education of professional men, of judges, of merchants, under the influence which Princeton represents has modified public influences. Had the wrong of 1767 been stayed, we also would have shared in the training and culture of men who have made public opinions. Not that Princeton would have been less, but that we would have held our own and attained to the promise of our youth. Now our Baptist professional men and citizens, who anticipate for their sons the place in professional and social life send their sons to Princeton, and say: "the affiliations there puts them in concord with the social, judicial, and official citizenship of the state." None can estimate the good we have lost by the crime of 1767.

The writer addressed a letter to President Patton of Princeton, asking; to which the appended letter is his reply. The facts touch education and the activities of life and its impulsion to dignities are not new and indicate our losses by the disaster of 1767, wrought by men outside of New Jersey.

Rev. T. S. Griffiths,  
Hightstown, N. J.

*My Dear Sir:-*

Your letter with references to the positions filled by Princeton men in Congress and elsewhere, has been received. I cannot be sure that you have not overstated the facts, but it is certainly true that Princeton has a very enviable record, and I will be glad to put you in possession of exact facts just as soon as I can.

I am,

Very sincerely yours,

Francis L. Patton.

#### SUMMARY.

Graduates of the College of New Jersey with the degree of A. B...	7168
Graduates of the School of Science.....	318
Graduates of the Law School,.....	7
Total number now living.....	3916
Number of Graduate Degrees conferred on examination.....	215
Number of Honorary Degrees conferred.....	887
Graduates of the College of New Jersey who have become	
President of the United States,.....	1
Vice-Presidents of the United States,.....	2
Cabinet Officers,.....	13
Presidents of the United States Senate,.....	2
United States Senators,.....	54
Speakers of the House of Representatives,.....	3

Representatives in Congress,.....	135
Chief Justice of the United States,.....	1
Justices of the United States Supreme Court,.....	5
Attorney Generals of the United States,.....	9
Signers of the Declaration of Independence,.....	2
Members of the Continental Congress,.....	22
Members of the United States Constitutional Convention,.....	9
Ministers Plenipotentiary of Foreign Nations.....	15
Fleet Surgeons United States Navy,.....	4
Governors of States,.....	31
Presidents of Provincial Congresses,.....	5
Members of State Constitutional Conventions,.....	17
State Attorney Generals.....	42
State Chancellors,.....	14
Presidents of State Senates,.....	7
State Senators,.....	53
Speakers of State Assemblies,.....	23
State Assemblymen,.....	109
State Chief Justices,.....	28
Judges,.....	204
Major Generals United States Army,.....	6
Brigadier Generals United States Army,.....	2
Surgeon Generals United States Army,.....	2
Members of the American Philosophical Society,.....	8
Fellows of the Royal Society,.....	2
Founders of Colleges,.....	7
Presidents of Colleges,.....	65
Professors in Colleges and Technical Schools,.....	353
Trustees of the College of New Jersey,.....	60
Ordained Ministers,.....	1296
Physicians, . . . . .	661

A legacy was made to the Philadelphia Association, (at that time there was not an organized body in New Jersey, to which it could be given), but Mr. Honeywell expressed his choice as to its management by naming two Baptist pastors in New Jersey of the three trustees whom he appointed to administer the fund.

John Honeywell of Warren County, New Jersey, devised, it is supposed, several thousand dollars for a school, designating it "for the education of slaves and children of poor parents." Some thousands of the amount were expended on the building and several thousands were an endowment. Mr. Honeywell is believed to have died in 1775 and the building to have been erected in 1778-82. The first mention

of the legacy in the Philadelphia Association was, as nearly as is known, in 1782. News travelled slow in those early times. (1782, item 12, Page 181, A. B. P. Society, Education of 1851), especially in the American Revolution when armies interrupted communications. The building was located in Warren County near the town of Hope, about nine miles south of the Delaware Water Gap. The school was in operation in 1900.

Rev. B. Allison established a school at Bordentown, his native place, in 1778, after he graduated from Brown University. Mr. Allison lived in Bordentown sixty years and was pastor for twenty-five years, of Jacobstown church. He was a beneficiary of the bequest of Mrs. Hobbs of Hopewell, made in 1774-57, to educate young ministers. Mr. Allison was a natural genius; a remarkable man and educator, as may be inferred from the fact that in his school were students from Spain, France, West Indies, South America and nearly every colony and state in the United States. He maintained his school for about thirty years. Young ministers thronged to it, among whom was that apostolic man, Peter Wilson, pastor at Hightstown for thirty-five years.

Plainfield moved in 1811, both for local and general education. Baptists were the first movers in the enterprise and strangely, as yet, there was not a Baptist church in the place. In 1811, an organization of a Baptist church was effected. Five trustees were chosen, four of them, Baptists. An academy building was erected on the site where the First Baptist house of worship is now. The school was equipped with eight teachers, five of whom were Baptists. The plan and purpose was for permanency and enlargement. In 1835, a fire nearly destroyed the building and was disastrous to the enterprise. Sectarian jealousies of our Presbyterian friends stirred up an opposition and issued in a school of their own, which also died. The motive for its existence had gone. A large hearted and noble minded man, Robert Rittenhouse, of Hunterdon County started an Academy at Kingwood. He planned great things for God and for humanity, which involved his entire financial resources.

Rev. William V. Wilson related to educational interests in Pennsylvania and New Jersey, furnished to the writer, the data of Sandy Ridge affairs and says: "Mr. Rittenhouse started an academy in his own dwelling in what was called the "swamp." (Not a marsh, but what is common in a hilly country; a section in which springs abound). His home was in Kingwood township, near to the Kingwood church edifice of which Rev. D. Bateman was pastor, a New Jersey pastor, endowed with gifts of leadership. The school was opened in the fall

of 1831, with about twenty students, boarders and day scholars, of whom I was one." At this time, the school was of both sexes and students were from New York, Philadelphia, Richmond and different places in New Jersey, numbering about thirty boarders. In work hours, Mr. Wilson was overseer. Being a manual school each was paid the worth of his labor and the school sustained itself. Order was maintained and its type was decidedly religious. Mr. Wilson says of this fall, 1831, that himself and sister united with the church and suffered persecution from the students. But in 1832, the persecutors were converted, with nearly half of the students.

Mr. Richardson bought a farm of Deacon Wllson about two miles north of Sandy Ridge meeting house and moved the school to its new location. Mr. McClurg had been principal and Mr. J. F. Brown followed him. Principal Brown resigned in 1833 and Mr. W. E. Lock followed. Pecuniary embarrassment occurred to Mr. Richardson and he was much discouraged by a movement of the Philadelphia pastors to found the Haddington School in Pennsylvania. In 1833-34, Mr. Rittenhouse closed the school." While it lived, it prospered and but for the vain attempt to establish Haddington would have lived long to bless its vicinity. Mr. Wilson adds: "No one can say the school was a failure. It accomplished its mission and ceased to be, that is all. So I think it is with what we call failures."

"Providence designs certain ends to be attained and when these are secured, the instrumentality is laid aside or merged into something else and takes on another form." This is a cheering view. Nothing good is lost, even though the good man is forgotten, he has his reward from Him who does not forget. William V. Wilson and brother, the Larrison brothers and their sister, Judge Buchanan, E. C. Romine and C. E. Young had an awakening and an impetus for their life work, it may be in this school. Mr. Richardson accomplished great results even though the sunset of his enterprise was shut in with clouds. Let his name be enrolled with Sheppard, Allison, Eaton, the Teasdales and Honeywell, as a chosen benefactor of his country and of his race. In May, 1836, the Sussex County Baptists made an effort to educate their youth. The brothers, Thomas and John Teasdale, bought at Newton, "the pot wine house and the Academy adjoining it," as a home for a higher Institute of learning.

The purpose was good; the plan to attract students well laid, but the lack of financial resources had its usual result. Educational institutions cost a good deal of money, neither can they be carried on without an annual expenditure more than their income from students. Well intentioned schemes which ought to succeed, fail for want of finan-

cial support. Joseph Sheppard, pastor at Salem was one of a committee appointed in 1811, by the convention that formed the New Jersey Association to report plans for such an Institute. Their report implying alliance with Pennsylvania seemingly met the present need and under the influence of Mr. Sheppard, an organization was formed at Salem in 1826. A building was erected for its use. Prosperity attended it for several years. Finally, however, it shared the fate of unendowed schools and suspended. The Central Education Society of Philadelphia located a school at Burlington, New Jersey, in 1833.

Revs. Samuel Aaron and H. K. Green were principals. Two men could not be more unlike. Mr. Aaron was nervous, quick and hot, but just; Mr. Green was passive, deliberate and languid; Mr. Aaron was a law maker; Mr. Green made innumerable allowances for youth. Mr. Aaron was revered by the students. He had no superior as a teacher, if indeed, an equal. Coming into a recitation, he would start every faculty of the students into lively exercise and make them conscious that under his leadership, they had been delving in the richest mines. Mr. Green, though a scholar whose repute none could question, would at times take a nap in hearing a recitation as the writer well knows. There was a theological class at Burlington numbering possibly fifteen. One was Daniel Kelsay, son of Pastor Robert Kelsay of Cohansie. Another, William V. Kelsay. Mr. Wilson had gone from Sandy Ridge to Haddington; from there to Burlington; from thence to Princeton Theological Seminary, where he graduated.

He is believed to be the only survivor of Sandy Ridge, Haddington and Burlington and now President of the Board of Peddie Institute with which he has been identified from its beginning. In 1835, a committee appointed by the New Jersey Association to examine the Burlington school reported: "The buildings are commodious; the apparatus extensive and select; the library of the highest scientific and literary character and the professors fully competent for their duties." The school continued till about 1840, having the usual experience of schools sustained by divided interests. The time had come when in 1865, the unrest in New Jersey on account of the educational conditions of the Baptist people revolted against the influences which had brought the denomination to the low estate to which it had fallen; like to that of one of old, when he exclaimed: "they made me the keeper of vineyards, but mine own vineyard have I not kept." In the meantime, many changes had come to pass in the minds of men who had always objected to any home movement, claiming an imaginary obligation to Hamilton and to Lewisburg. Some of these had died. Others had been changed. Scores of new pastors had

come into the state, to whom such a plea was silly. Many men of ample means were in our churches, who were ashamed of a condition, which compelled our youth to go abroad for education or to attend Pedro Baptist schools. These and the incoming pastors comprehended the situation: our wealth; our losses; alliances outside by which our home interests were paralyzed. Such considerations brought home to our churches the chief and crying need of the day and time. Accordingly, at a meeting of the New Jersey Baptist Convention at Bordentown in 1863, Rev. J. C. Hyde offered the following:

*Resolved*, That a committee be appointed to take into consideration the desirableness and propriety of making arrangements immediately for establishing a literary institution under the patronage of our denomination in New Jersey.

That resolution was adopted and a committee appointed consisting of the following brethren: John C. Hyde, Horatio J. Mulford, Rufus Babcock, D.D., Greenleaf S. Webb, D.D., Levi Morse, William D. Hires, Bergen Stelle, Daniel M. Wilson and Nelson Dunham, of New Brunswick. At the same session of the Convention (See Min. of 1863, pp. 10, 11) this committee made their report in the following words and with the following recommendations:

First. We report that it is desirable to establish such a school so soon as can be done.

Second. That it is feasible when the sum of \$10,000 shall have been subscribed, at some suitable place, for the purpose of making a beginning.

Third. That the thing is timely; when the above condition shall have been complied with.

Fourth. That it is preferable to denominate the institution, "A Literary and Scientific Institution for Both Sexes."

Fifth. That we recommend the appointment by the State Convention of a committee to promote this object.

1st. By deciding the suitableness of any place at which the sum of \$10,000 shall be raised.

2nd. By determining as to the adequacy of the amount subscribed.

3rd. By advising and co-operating with a local committee of the place complying with the above conditions in raising the necessary funds, and making such arrangements as they, in their judgment, may deem proper. Both committees shall, in conjunction, constitute an executive, with discretionary powers.

This report was accepted, and the committee was continued with power to increase their number.

The next year—1864—at the annual meeting in Flemington, N. J., it was officially reported that Hightstown had complied with the conditions named; i. e., the raising of \$10,000, and that already a High School there was in successful operation, and the following resolution was offered by Rev. I. Butterfield, then pastor of the Church at Hightstown. (Min. 1864, p. 8).

*Resolved*, That the efforts of brethren to establish a first-class school to be located at Hightstown and to be under the control of Baptists meet the hearty approval of this body and that we pledge to it our cordial support.

Whatever may have been the thoughts of men as to the previous action or as to the wisdom of the selection of a location the decision of the New Jersey Baptist State Convention at that meeting permanently located the institution at Hightstown. This was really and practically the origin of Peddie Institute. Thus you perceive that the entire action of the State Convention in 1863 at Bordentown and in 1864, at Flemington, is given in the above extracts from its minutes. Possibly having in mind the action of the convention at its session. The Hightstown Baptist church on the next Lord's Day, November 1st, 1863, on motion of Rev. J. E. Rue, voted to remodel their old brick house of worship, for social meetings below and for school uses above. On January 30th, 1864, the church granted the use of the upper room without rent to their pastor, Rev. L. Smith, for a school room. A private school was kept there for about six months.

In the year 1864, two brothers, Messrs. Haas, opened a private school in the upper room of the old church building. They remained till 1867. The decision at Flemington located the school at Hightstown and although the school of the Haas brothers was a private school it may be regarded as an incipient beginning of Peddie Institute. A Board of Trustees had been chosen at Hightstown in 1864, it is supposed but it included only citizens of the village, but additional information made it necessary that Baptists of the state were essential and at a subsequent election in 1866, such were chosen. Hon. D. M. Wilson of Newark was made President of the Board. Enoch Allen, treasurer and Rev. J. C. Hyde, general and financial agent of the Board. Mr. Hyde collected thirty thousand dollars for the erection of the building and its foundations were laid on the site in Hightstown which a committee elected by the Board recommended. It seems that before the erection of the building Mr. Hyde had moved to Hightstown, and seeing the ugly factory structure being built, decided that it was an unfit home for the school he had in mind and took measures to get other plans.

Mr Wilson, when he saw the new plans, clapped his hands and exclaimed: "We have got it!" "We have got it!" "Put that old factory picture out of sight!" The architect, Mr. Poland of Trenton, in giving the plans of the present building to Mr. Hyde, said: "This design will cost you forty thousand dollars more than the former plan." Happily the new Board could comprehend the values of beauty and of proportion and chose the expenditure of this large advance, rather than the disgrace of a continuous nuisance. Had the first factory structure been built, it would not have been worth redemption in 1877, when the sheriff held the papers for its sale. A promise had been made by the Board that the donor of the largest sum for the schools would be entitled to name it.

On September 11th, 1871, Hon. Thomas Peddie of Newark, paid into the Treasury of the Institute, the sum of twenty-five thousand dollars and the Board voted to name the school Peddie Institute. Since then, it has been known by that name. The foundation walls had been unimproved by a superstructure. About 1868, readiness to contribute for the completion of the building was shown and the enterprise was accomplished in the fall of 1869, and the building was dedicated with memorable services. But a great debt was incurred of nearly seventy-five thousand dollars.. The writer attended a meeting of the Board immediately after the exercises of dedication, when a committee reported that only the books of the general agent were intelligible. The manner of their keeping had been very indifferent and inquiry for the sum of the indebtedness was wholly useless and given up in despair.

Affairs passed on till in 1877, then the burden of debt was unendurable. At an annual meeting that year, additional claims for thousands of dollars were made. Eleven only were present of the Board. Men who gave thousands of dollars to the school said "it was no use," and pastors were as much discouraged and said: "the school and its property must go."

A member asked: "If this property was offered to you for twenty thousand dollars, would you buy it?" "Yes," was the unanimous response. Again he asked: "If this property is worth that much to buy, is it not worth that much to keep?" An adjournment was made to Newark. Rev. William V. Wilson was called to the rescue and gathered enough to cancel all debts and personally paid claims of thousands of dollars on his own responsibility. To avoid future demands for debts from the obscure past, the Board arranged to sell the property to one of its members and re-incorporate as Peddie Institute. A motive for this was, that the books of the Institute had been

so kept as to allow almost any claim and there was no security against fallacious thousands of dollars.

Mr. Peddie had, at various times, given before his death, fifty thousand dollars to the school and bequeathed in his will, fifty thousand dollars additional. In 1890, the endowment had increased to seventy thousand dollars and Mrs. Peddie devised in her will, one hundred thousand additional endowment, constituting Peddie Institute, one of a few academies of foremost rank in our country. This sketch ought not to omit reference to the Longstreet family of Holmdel. The mother, Mary Holmes Longstreet, was a descendant in the second generation of Obadiah Holmes, Sr., the Massachusetts martyr. She left a legacy to Peddie Institute, each of her daughters did so, and Jonathan and Mary built the Longstreet library building. Miss Mary, now living in 1903, also equipped the Laboratory at a cost of one thousand dollars.

The influence and fruitage of little things has an illustration in the origin of this Library. By the death of a daughter, a legacy came to the Institute. The Board decided to cast it into the bottomless pit of debt. The pastor at Holmdel protested and prevailed to get a part of it set apart for a "Longstreet Library." As an instance of the poverty of the Board, it was objected that the Institute could not provide shelves for the books bought. Whereupon, the pastor at Holmdel suggested that if a design of the cases for books were sent to him, he hoped to prevail with the remaining children, Jonathan and Mary to pay for them. This was done and the "Longstreet Library building and books, is the fruit.

The educational Institute fever broke out anew in the West New Jersey Association in 1865, and the following resolution was adopted:

WHEREAS, Many brethren of this Association are feeling the importance of having an Academy or High School located within the bounds of this Association, under the control of our own denomination, and

WHEREAS, Some of the churches have referred to this matter in their letters, therefore,

*Resolved*, That a special committee to consider and to report on the subject during the present session of this body.

The committee reported:

*Resolved*, That in the judgment of this body, the time has come when a High School for the education of both sexes should be established within the bounds and under the exclusive direction of the West New Jersey Baptist Association.

*Resolved*, That a committee be appointed to carry out the objects embraced in the foregoing resolution, who shall act as trustees till the next meeting of the Association.

A committee of fifteen members of the Association was appointed. From various items it was learned that the school was named, "The South Jersey Institute," and was incorporated and located at Bridgeton. Plans for a building and twenty-five thousand dollars were reported in 1868 by the trustees. The building was completed in December, 1870, at a cost of sixty one thousand, five hundred dollars, leaving an indebtedness of thirty-five thousand dollars. Deacon H. J. Mulford gave the grounds, twenty acres. The school opened October 5th, 1870, with eleven students. The number, ere long increased to forty-seven. An annual increase was maintained till in 1890, the school numbered two hundred and fifteen. In 1891, an effort was made for an endowment of fifty thousand dollars, and the amount was completed in 1897. The American Education Society donating ten thousand dollars of the sum. A cheering feature of the school has been the permanency of its principal, Mr. Trask. He resigned in 1899, having administered its affairs for thirty years and won universal and increasing respect for his attainments and management in all of this period. He also shared in the confidence and appreciation of all associated with him. New Jersey Baptists have thus maintained their early characteristic of advanced educational proclivities. A serious hindrance to local growth in educational facilities has been lack of concentration, whereby Baptist churches failed in mutual helpfulness that might have remedied the calamity of the removal of Hopewell school. Another reason, was the calls for help from New Jersey by both Pennsylvania and New York to relieve their straits.

Lewisburg would hardly have been, but for the aid of New Jersey and Hamilton (now Colgate) was asserted by President Kendrick, Prof. Eaton and Mr. Edmunds, to have exhausted its resources in New York State. Care for these schools cost New Jersey Baptists large sums and enwrapped their attention from home needs. The Honeywell and Allison schools served them for awhile and made them content. Other movements in the state also relieved them of responsibility. Hamilton was not founded till 1820, nearly seventy years after Hopewell and forty-two years after both the Allison and Honeywell were begun and nine years after New Jersey was free to act in her own behalf, 1811. Lewisburg was not undertaken till 1840 and it is a question if the proposal would have been countenanced, but for the purpose of Eugenio Kincaid, whom the writer recalls, was determined to awaken Pennsylvania Baptists to a consciousness of

their chiefest need. The early colonial government of New York and of New Jersey being under the Holland government, had advantage of other colonies in that its administration was in alliance with educational movements. Not only the government, but the population, Quakers, Swedes and Hollanders, were moved with a like impulse to educate, thus population and government were in hearty sympathy.



## CHAPTER LX.

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### TEMPERANCE AND ANTINOMIANISM.

Literally temperance is abstinence from excess, whether it be eating, drinking, style, dress, pleasures, amusement or business. Such is the Bible idea as expressed in I Cor. 9:25, "And every man that striveth for the mastery is temperate in all things." Self restraint is the law of attainment. Felix possibly trembled most under Paul's appeal for "temperance." His self conceits shrink his unrighteousness to the narrowest limit. But intemperance of passion and of appetite was an every day offense. Latterly, temperance is applied to abstinence from intoxicants, including its sale and manufacture.

In October, 1788, Baptists were represented by the Philadelphia Association, having delegates from New York, New Jersey, Pennsylvania, Delaware and Maryland. They adopted the following resolution:

*"Resolved*, This Association taking into consideration the ruinous effects of the abuse of distilled liquors throughout this country, we take this opportunity of expressing our hearty concurrence with our brethren of other religious societies in discountenancing the use of them in the future, and earnestly entreat our brethren and friends to use all of their influence to that end, both in their own families and neighborhood."

This meeting of the Association included fifty-four churches, of which twenty-four were in New Jersey. Apparently, the action was unanimous. It was needful to use gentle words in the resolution, for the habit of the use of intoxicants was universal. Ministers and children, wives and daughters were regarded with suspicion if they declined indulgence in the universal habit. It is historically stated that: "The Morristown church, from its organization in 1752, to the present, has battled with this monster evil, being a temperance society on Gospel principles;" an explanatory statement being made in this connection; "A wholesome discipline was exercised and most prominent among causes of discipline was intemperance." Had the same minutia of record prevailed in other churches, the same could have been said of them. It was true of both Hightstown and of First Camden.

The drinking of alcoholic liquors was a universal vice. The first record of action on the subject of temperance came to us from early times, was that at First Cape May church in 1771, and it was: "The

church concluded in 1771, that no member should by any means sign a tavern license." This was going to the root of the question. There is also, in the minute book of the church, this disciplinary action, indicating the reality of the convictions of the members. In 1775, members "came to the meeting, and some of the members, not having freedom to sit down, by reason of divers reports of drinking strong drink to excess, was desired *not to sit at communion*, till that affair could be sifted." This means prompt discipline upon "reports of excess." The members of First Cape May Baptist church were quite up to the Temperance ideas of nearly a century later. Of the churches, First Bridgeton Baptist church, under the pastoral care of Rev. J. C. Harrison in April 1831, adopted a rule making total abstinence a test of membership. Bordentown in 1832, "resolved that entire abstinence from the use of ardent spirits be and is hereby, declared to be a condition of membership and communion with this church." The church was at this time destitute of a pastor and this action could not be, owing to his influence. The action of the church and from other sources of information is known to have been unanimous.

Rahway Baptist church organized in March, 1833, was the first Baptist church constituted on the basis of total abstinence as a condition of membership. This church was also pastorless and the determination of its constituents to make it exclusively a temperance body was wholly their own. In 1834, Second Cape May and Vincents-town Baptist churches were organized with the condition of total abstinence as a term of membership. The earliest associational action, was by the West New Jersey Association in 1830, in which the churches were "recommended to unite their efforts to discontinue the use of ardent liquors and to advise their members to abstain from retailing distilled spirits." Four years later, 1834, the churches were advised "to exclude persons who persisted in the sale, use and manufacture of intoxicants." New Jersey Baptist churches were in a majority in the New York Association in 1851, when that body acted for the first on temperance.

Pastor D. T. Hill of First Plainfield introduced the subject; Pastor Dodge of Piscataway was appointed a committee to whom the matter was referred and he offered the following: "This Association \* \* \* \* entreat all of our brethren to observe a total abstinence from ardent spirits." This amiable protest was such as was anticipated from Pastor Dodge. New things and ways in religious matters were not congenial to him. At this time, many ministers and pastors were indulging in the moderate use of liquors, especially in the country churches, where the farmers made their own drinks and the temperance

cause was promoted by kindly words of suggestion. Habit, custom and the usages of social life are bonds of steel, even though there were few families to which the curse of intemperance had not come with its awful blight. To-day, if any Baptist church (except antinomian churches) should allow the use of intoxicants to its members it would be universally disfellowshipped. The first temperance sermon known to have been preached in Monmouth County was in "the Upper Meeting house" (Holmdel) by Pastor T. Roberts of the Middletown Baptist church from I Cor. 10:15, "I speak as to wise men; judge ye what I say." A deep impression was made by the discourse and many from then adopted the practice of total abstinence.

Pastor W. D. Hires nurtured the convictions of the "Upper Congregation" and it became one of the stanch influences of Monmouth County for temperance. The sermon of Mr. Roberts and the influence of his successors on "The Lower and the Upper Congregations," explains the wide difference of their ideas of temperance. Two large colonies went out from the "Lower Congregation" at Middletown village on account of their divergence from the majority on the temperance question. One became Second Middletown church and a total abstinence church. The other was constituted the Port Monmouth church also a total abstinence church. From about 1835 to 1845 the temperance forces in New Jersey attained a very positive influence, both in the political field and with the state officials.

All denominations and moral influences were a unit and politicians found it necessary to pay respect to the temperance element, especially in nominating men who were known as good men, with the result whichever party triumphed, safe men were in office. Temperance was not isolated to a third party and was a target for all political bodies and all of the bad elements of the community to outrage and vent their vileness on. Prohibition was an accepted possibility. The sentiment of morality and of virtue was the plea on which temperance was commended and had its advocates in all parties. An alliance of the liquor interest with corruptionists and the bad elements of society was impossible; for there was not a party to battle against and there good and true in all parties whose sympathies were with the temperance reform. There is now an acceptance of the doctrine that total abstinence from intoxicants is a principle of piety. This triumph is a trophy of the nineteenth century. Before 1800, and long after social custom made intoxicants a test of hospitality. To refuse its proffer was an affront and rude. Pastors and all others were subjected to the temptation to excess. Clergymen recognized as an honor to their calling were oftentimes ensnared by "drink" and in several instances were ex-

cluded by the church of which they were pastors. At a funeral of an eminent Baptist minister, another pastor of high repute, a foremost man of his denominational assemblies and special friend of the man who had died, was intoxicated. The incident was told to the writer by his mother, who was at the funeral and saw the whole affair. As the funeral left the sanctuary, for the burial, this pastor rode on his horse at the head of the procession to the grave, shouting and swinging his hat about his head and dashing into a side track as the funeral passed by, would rise in the stirrups and shout words of glee and drunken revelry. In justice, it is due to be said that when his delirium was over and he had been told of his conduct, his remorse was very great and he vowed never again to touch the accursed thing. He kept his vow and at his death was conceded to be the good man he was.

Another significant instance of the ideas of people on temperance in the earlier days was supplied to the writer by Rev. William Watkinson, pastor at Hamilton Square Baptist church, touching a legend of former days. He writes: "As regards the tavern question, when I settled in 1863, almost one of the first things I was told was that I was entitled to a Sunday morning dram at the hotel." This was a common remark made to me by all the older families in the church at that time. I was told that when a member of the church sold the tavern property, he put this proviso in the deed, that the minister of the Baptist church should have his *Sunday morning dram free*.

"The only pastors that availed themselves of this liberty, Peter Wilson and John Seger, so far as I know." Some of the revered and most useful pastors of the earlier days were snared in this net of Satan and it is well to know of their ensnarement through the universal vicious customs of social life. Times have changed. What was once a violation of social etiquette is now a token of Christian character and an instance of how effectually Christianity modifies social life. First, the person, then the home and then social life. Among Baptists, foremost in this reform was Samuel Aaron and after him, C. W. Mulford, until there was a concert of conviction in both the pews and the pulpit. Ere long, came a wonderful unanimity to get rid of this cause of universal woe. Antinomianism and the drink habit being in alliance, North New Jersey lingered behind central and south New Jersey. But Zelotes Grenelle, the Teasdales and the Barrass brothers won victories in the overthrow of the allied forces of evil. The writer has seen in his father's house, Rev. W. T. Brantley, Sr., pastor of the First Baptist church of Philadelphia, when calling, help himself to a drink at the sideboard where divers liquors were always provided.

## ANTINOMIANISM.

In America, we have numerous Baptist families. The regular Baptists outnumber all others and are the most numerous sect in the United States, with one exception, who if they include probationers in their summary are less in number to Baptists. Prof. A. H. Newman of McMaster University, Canada, has written a remarkably clear, comprehensive and reliable history of Baptists in the United States. Regular Baptists are derived from the Welsh Baptists, who were said to have had an apostolic planting. For this we do not vouch. However, the early Baptists ministers in the colonies were chiefly of Welsh origin. The Morgans, Jones, Edwards, Griffiths, Davis' and Evans knew what constituted a Baptist church and were intensely jealous to preserve it and hand it to their children uncontaminated with the "isms" of the continent.

They were high toned Calvinists and the churches were educated to prefer "strong meat." An inkling that a preacher was lowering the standard stirred the pew as much as the pulpit and there was no alternative for him but to prove his orthodoxy or to retire. Pastor William Parkinson states in a historical sermon of the First Baptist church in New York City that a General Baptist church had been formed in the city, but the regular Baptists withheld their support and it died, showing the unwillingness of Baptists to lower the Calvinistic standard. Under pastors who nurtured intense convictions and a companionship that cherished them, it is not strange that their views became Hyper Calvinistic. Still in both cities and country, piety impelled the use of means and the forming of mission societies, if possible to save some. But care was essential lest the work of God be taken out of his hands and some one got to Heaven who was not elected or that some one missed salvation, who had been elected. Thus, under the ministration of Parkinson of New York; Staughton and the Joneses of Philadelphia, our churches came to the verge of antinomianism. The decrees of God narrowed room for faith and prayer. It is impossible for one who has not been in contact with the flood and ebb tide of antinomianism in New Jersey and the middle states to know or to believe how strong it was, nor to put too high an estimate on the patience, kindness and persistence of men whom God called to overcome the Hyper Calvinism of pew and of pulpit.

It was a test by which the young convert and the preacher were each tried. The brothers, Thomas and John Teasdale in North Jersey; Zelotes Grenelle, G. S. Webb, Thomas Roberts, Joseph Sheppard, C. Bartolett in Central New Jersey; C. W. Mulford, Dr. Bacon and H. Smalley in South Jersey are worthy of constant remembrance and are

entitled to a lofty place in our histories. To Rev. H. Holcombe, pastor of the First Baptist church of Philadelphia, it was providentially assigned to mortally wound this octopus in his memorable sermon on "The Attainableness of Faith." He was denounced as a heretic. His own church officers repudiated him and constituted another church and all the host, who had in the doctrine of the Divine Sovereignty, the length and breadth of their ideas, arranged themselves against him, led on by his jealous predecessor, who found in Holcombe a man whom he could not mould or modify. In the earlier days in the South some ministers were wealthy. Mr. Holcombe was one of them. As is indicated by his gift to an educational school, which Baptists were founding, which Holcombe guaranteed if sold, would return twenty-six thousand dollars toward a building fund. Mr. Holcombe was chosen first president of this school.

Prof. Newman writes of him, that he was a calvary officer before he was twenty-one in 1782, converted when twenty-two, he began to exhort. His first sermon was preached on horse back to his troops; made a Baptist by the New Testament, he rode twenty miles to be baptized. He was a member of the convention that approved the Constitution of the United States. He was prevailed on to undertake work in Savannah, where a number of Baptists resided and various efforts had failed to found a Baptist church. A Baptist church of ten members beside himself and wife was organized in November, 1800. He remained here, called to Philadelphia and received a salary of two thousand dollars a year, probably the largest salary up to that time, ever received by a Baptist minister. Prof. Newman adds: "As a pulpit orator, writer, organizer and originator of schemes for the advancement of the denominational work, he deserves to be placed side by side with his friend, Richard Furman, as one of the ablest men of his time. He is said to have originated the Georgia Penitentiary system and to have led in founding the Savannah Female Orphan Asylum.

He was the first to advocate and plan for concerted denominational action in education and missions. He seems to have been the first among American Baptists to publish a religious periodical. (*The Analytical Repository*, 1802, 1803). Thus, everywhere and in all things Henry Holcombe was a foremost man. His coming to Philadelphia was a special Providence in the history of the Baptist denomination in America. When Staughton first met Holcombe in the streets of Philadelphia, Staughton exclaimed, "Do you come for peace or war?" Holcombe protested that he was a peace man. Staughton then said: "Exchange pulpits with me next Sunday." Holcombe

replied: "I must consult with the deacons on the matter." For he knew Staughton had been dismissed. Then Staughton exclaimed "Then it is war, and it shall be war to the knife!" His physician when returned from Holcombe's death bed in answer to the question "What is the matter with our pastor?" replied: "Nothing, physically. He is dying with a broken heart." Pastor Holcombe was one of the most tender hearted and self restrained of men. None ever saw him angry, nor yielding to passion or temper except in condemnation of wrong. Then he was a "terror to evil doers." Then, like to his Master, he spoke plainly as in Matt. 23, 13-35. An antinomian movement had been ripening since the organization of the now American Baptist Missionary Union in 1814, then known as the Triennial Convention.

The whole division arose not on the organization of a mission society, but upon the question of Christian activity involved in the last commission of Christ: "Go ye into all the world and preach the Gospel to every creature." To-day, we are a missionary people and the denomination may well rejoice for a man who foresaw the future and turned the tide for God and humanity. Many Baptist churches in New Jersey have been swept into the vortex of antinomianism. Two of them survive, one of them a fruitful mother until swept from her moorings in the Gospel.

An entire association in North Jersey has been broken up and the antinomian body has itself passed away. The wreck of churches was not, however, the chief evil issuing from the antinomian plague. It diffused itself widely, often constituting large minorities to stir up contention and to paralyze Christian activities and unseat devoted and earnest pastors. Evils that cost generations of time to recover from. Rev. L. O. Grenelle, son of Zelotes Grenelle, who had a vast share in staying the flood of antinomianism in North Jersey, writing of the history of that period, says: "Painful in contrast with sixty years ago, is the condition of our denomination in North Jersey. From being the strongest and most efficient there it has been outstripped by others and is now third on the list. Nor is the outlook encouraging to a hope of regaining what we have lost." The reflex influence of the antinomian influence, has been exceedingly bad on the churches that formerly held to the missionary cause. The Warwick Association still has an existence as an antinomian body. But it is composed of only six churches, one of which is in New York City. The Brookfield church then numbered three hundred and forty members. In 1883 it had only six members. Nor has it had a pastor for twenty years.

The Franklin and Mt. Salem churches have ceased to exist. But three churches having any strength remain. The regular Baptist

strength is a painful record. Many churches are feeble, some scarcely able to sustain a pastor. Great progress has been made in all outside material interests, so that the relative strength of our denomination is far behind. One church then the largest, in the state has become very feeble and others, once efficient are now struggling to maintain an existence.

Antinomianism diffused itself as a death shade begetting dissension and contention and the disciples of the Gospel of peace sought refuge in quietude. Other denominations maintained peace and grew as Baptists shrank in number, power and efficiency. This blight extended west to the borders of the state. It reached southward till it met the stanch strongholds of Baptist integrity at Scotch Plains, Plainfield, Piscataway and New Brunswick, where it was stayed. Morristown resisted the seduction, but the church isolated from other Baptist churches repelled the desolation only by the intense integrity of the main body of the church. Nevertheless, it was badly hurt by the baleful miasm which had so seriously tainted the surrounding churches. As already said, Pastor Holcombe's sermon stayed the strength and courage and gave to others a barrier against which the angry waves of Hyper Calvinism and Arminianism beat only to be hurled back on themselves. Baptists cannot be too grateful for the courage and clear foresight of him who, as the David of the Baptist Israel, smote to the death the giant which, if it did not defy God, perverted the truth and led captive many of our choice men and women and turned fruit fields of Zion, ripening into harvest, into a Sahara desert, where the living verdure died and none followed it.



## CHAPTER LXI.

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### HISTORICAL SKETCH OF SEVENTH DAY BAPTISTS OF NEW JERSEY.

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*By O. B. Leonard.*

Seventh day Baptists sprang from the Sabbath keepers of the middle ages. Probably the origin of the denomination as a continuous body can be placed no earlier than about 1400 and was transferred to America, in Rhode Island in 1664-65, and earliest showed itself in Newport, R. I., in 1644. The first Seventh Day Baptist church was established in midwinter in Newport in 1671. It is said that in the province of Rhode Island, there were adherents of that faith at its early settlement contemporary with the founding of the first Baptist church.

The denomination appeared in New Jersey first in Piscataway, when East Jersey was sold to William Penn in 1682, and there came into the colony many Scotch, English, and Irish. Among these were numerous Quakers and Ana Baptists. There were also a large incoming of New Englanders. The agitation of the subject about 1687 in Pennsylvania, prepared the way for its introduction into New Jersey. There was a decided tendency to Baptist and Quaker ideas in these discussions. The first movement for a Baptist church was in Middletown, New Jersey, as early as 1667, and some believe earlier in 1664. Elias Keach of Philadelphia founded a Baptist church at Penepack as early as 1688. Many of various religious relations came to Pennsylvania. These all inclined to Baptist and Quakers. The Quakers especially in New Jersey, having had meetings long before Penn came to America. Mr. E. Keach showed a good deal of activity in preaching despite troubles made by Mr. William Davis near to 1691, who became a Seventh Day Baptist.

With him, Thomas Rutter allied himself about 1698. Mr. Rutter also had relations to the Seventh Day people at Newport, R. I., and through their influence, Mr. Rutter maintained his standing much longer, had he not had their influence. He died in 1729. Abel Noble was another of these men, disturbing Baptist assemblies. Later however, the agitation of the Sabbath question in Pennsylvania in-

duced its consideration in New Jersey. About 1700, the Seventh Day question appeared in the Piscataway church, and it seems that Davis and Noble were active to influence its members to side with them in their Seventh Day views. Abel Noble is said to have first preached Sabbatarianism in New Jersey, about and before 1700, whether at Piscataway or not, as yet, is unknown. However, Mr. Edmund Dunham adopted Sabbatarian views and used his influence to persuade others of their correctness. Mr. Dunham was an influential man and of the best repute among his neighbors.

He sustained meetings in his own house and seventeen individuals adopted his views. The controversy with his brother resulted in the adoption of the views of Mr. Dunham by his brother. Finally, the Seventh Day people concluded that they better withdraw. Accordingly, the following minute shows the steps toward a public recognition and organization of the original Seventh Day Baptist church in New Jersey: "The church of God, keeping the commandments of God and the faith of Jesus Christ, living in Piscataway and Hopewell, in the province of New Jersey, being assembled with one accord at the house of Benjamin Martin in Piscataway, the 19th day of August, 1705, we did then and with one mind, choose our dearly beloved Edmund Dunham, who is faithful in the Lord, to be our Elder and assistant, according to the will of God, whom we did send to New England to be ordained, who was ordained at the church meeting in Westerly, R. I., by prayer and laying on of hands by their elder, William Gibson, the eighth day of September, 1705."

After adopting an outline of doctrines, embracing a few articles of faith, the following seventeen persons, besides the leader, forming the constituency of the new Seventh Day Baptist church signed their names to the covenant: Edmund Dunham, pastor, and his wife, Mary Bonham Dunham; Benajah Dunham, pastor's son and his wife and daughter, Dorothy Martin Dunham. Five other constituent members of this new society were Mr. Dunham's two brothers-in-law, John Fitz Randolph and Hezekiah Bonham; among the rest were the latter's father-in-law, Hugh Dunn and John Smalley, whose son married Edmund Dunham's daughter. Last, but not least, was Rev. John Drake, who became later the first official pastor of the regular Baptist church. The Piscataway Seventh Day Baptist church prospered from the start under Rev. Mr. Dunham's guidance, notwithstanding several depletions by colonies migrating to other places. His son, Jonathan, succeeded him in the care of the church, 1734, and led the society along with varying numbers till the days of the American Revolution. In his ministry, there were two hindrances to its

increase. The influence of Armenianism and the devastation of war. In 1734, was called by the church to the office of Deacon, for which he was formally ordained November, 2nd, 1734, at the house of Jonathan Davis, near Trenton.

The church met for worship in private dwellings until 1736, when a meeting house was built on a lot donated by Jonathan Fitz Randolph. This building lasted till 1802, when a new church edifice was erected on the same lot and served the generation till 1836, when their present house was built, and was moved into New Market and remodeled in 1856. Rev. Jonathan Dunham died March 10th, 1777, in his eighty-third year. He was buried in a lot appropriated by himself for burials, where also his wife and many of his descendants lie. In the early part of his ministry, a number of his parishioners withdrew to form the Shiloh church in Cumberland County, then Salem County. This was in 1737. Some of these were living in South Jersey. Among them were members of the families of Dunn, Jarman, Ayars and others, whose ancestors lived in Piscataway. For a decade after the death of Mr. Dunham, there was no settled pastorate, resulting in scattered congregations and broken households, on account of the seven years' war for independence. Many enlisted in the militia, while the aged, infirm, and women with their children moved to the interior and made homes in Sussex, Somerset, Hunterdon and Morris counties. In Sussex, a sufficient number settled near enough together to maintain public worship.

Nathan Rogers followed Rev. Mr. Dunham, a grandson of the erratic Pennsylvania convert to the Seventh Day Baptists. Rev. William Davis and Mr. Rogers lived at Ephrata. After preaching for months as an evangelist, Pastor Rogers entered on his pastoral office in November 1787 and remained ten years. In 1797, Rev. Henry McLafferty was pastor for fourteen years. In 1812, Rev. Gideon Wooden was called to be pastor. He resigned in 1830. Many additions were made to the church in his charge. The sixth pastor was Rev. William B. Maxson, who settled in May 1832. While pastor two hundred were added to the church and the third house of worship was built near New Market. Toward the close of Mr. Maxson's labors and after a large revival, fifty-six were dismissed to constitute a church in Plainfield. The church has always been an influential body in the Seventh Day denomination. It has been a parent church; the mother of several children, having dismissed constituents to three other churches. There have been nine pastors in New Market church.

In a very early day, Baptists from Holland and Baptists from Ireland settled in Salem County. The Cohansie church was constituted in 1690. The first Cape May church was organized in 1712.

A large majority of the population and the earliest settlers were however, Friends, (Quakers) who with Baptists, were allied in support of the principles of "Religious Freedom" and "Equality before the law." There is no assurance of how early the "Friends" settled in South Jersey. It is known however, that long before William Penn came to America they were in the Jersies.

Early in 1700, there was agitation among our churches in South Jersey on the question of the Scriptural Sabbath. The matter even claimed the attention of the Philadelphia Association in 1724, also in 1730, in answer to a question from Cohansie. "In case a member of a regular Baptist church separate himself, on account of the Seventh Day and join himself to those the same for a Sabbath, and presume to be a leader among the aforesaid Seventh Day people, what must the church do in such a case in order to discharge their duty?"

By the spring of 1737, it was decided among the Sabbatarian brethren to constitute themselves into a Gospel church. On March 27th, 1737, these did form themselves into the Shiloh church: Elijah Bowen and Deborah, his wife; John Jarman, Caleb Barrett and Abigail Barrett; Hugh Dunn and Amy Dunn Rev. J. Davis, Esther Davis, Caleb Ayars, Jr., Joseph Swinney, Anna Swinney, Deborah Swinney, Samuel Davis, Anna Davis and Jean Phillips. In all, sixteen. Rev. Jonathan Davis was their first pastor, ordained November 26th, 1738 and died February 2nd, 1769, aged sixty years. Second pastor, Jonathan Davis, ordained November 13th, 1768, died July 23rd, 1785, in his 34th year. In 1771, a new brick house of worship was built, which was in use for about eighty years and was then transformed into an academy. Third pastor, Nathan Ayars, ordained November 13, 1766; pastor till 1802; died July 20th, 1811, sixty-two years old. Fourth pastor, John Davis, ordained September 14th, 1807; served till 1841, when he resigned, aged seventy-nine years. While pastor, three hundred were baptized. Fifth pastor, Azor Estee, serving till 1841-1844.

The sixth and seventh charges were in part an interchangeable, 1844-48. Solomon Carpenter, 1844-46; Rev. M. Langworthy Giles, eighth pastor, 1846-49. Ninth pastor, William M. Jones. A new church edifice built, now in use,. Tenth pastor, Rev. Walter B. Gillette pastor, 1853-1873. The membership increased three hundred by baptism. He died February 12th, 1885. In 1873, Rev. Abram H. Lewis was pastor till 1876, additions sixty-four. He was followed in 1876 by Rev. D. H. Davis, who was pastor three years. Rev. Theo. Gardiner began his charge in 1879 and was pastor eleven years. In that time there were two hundred and twenty-seven additions to the

church. 1890, Rev. Ira L. Cottrell became pastor and continued for nine years.

Rev. E. B. Saunders was pastor from July 8th, 1899. The present membership of the church is three hundred and thirty and its past has been a period of spiritual growth and power. From the Shiloh church in 1811, the Marlboro church of sixteen members: Jacob Ayars and wife, Abigail; Aaron Ayars and wife, Prudence; Joshua Ayars and wife, Keziah; Alvin Ayars and wife, Prudence; Elia Ayars and wife, Rebecca; James and Tamer Ayars; Phebe and Amy Ayars, Mrs. Patience Ayars, Ephraim Bee, Thomas Bennett, Hannah Bacon, Daniel Campbell and wife, Abigail, Moses Crossley and wife Catharine, Mrs. Abigail Davis, Catharine Campbell, John Kelly, Jonathan Wood. Their present membership is thirty-two.

About thirty years before New England farmers "fired the shot heard round the world," a small company of Seventh Day Baptists from Rhode Island and Connecticut settled in Monmouth County. They described themselves as the scattered remnant of the little flock of Jesus Christ living at Squan, Squankum, Deal in Shrewsbury and Middletown, in the province of East Jersey, keeping the commandments of God, particularly that of his holy Seventh Day Sabbath. Their church organization took place in 1745 and the constituency was the following: William Davis and wife, Elizabeth; Pavior Davis, Joseph Davis and wife, Bethia; William Davis, Jr., Joseph Maxson, Judith Babcock, Ruth Babcock, Elizabteh Brand, Mary Stillman, Judith Davis, wife of James and Elizabeth Maxson; John Davis and wife, Elizabeth, Clark Davis, Thomas Brand. The three brethren at the head of this list were ministers. All the families lived on scattered farms in the neighborhood of Shark river.

In 1775, their membership was about three times as large as at their beginning. Their first pastor was Rev. John Davis. He served the church six years, dying in 1753, at the age of sixty years. His ordination had been on July 12th, 1746. After twenty years, Rev. Jacob Davis became pastor, was licensed to preach in 1774 and ordained in 1775. The Revolution broke up the band. The pastor became a chaplain in the army and most of the male members enlisted. Those left had occasional meetings and continued to build their church edifice. At the close of the war, the membership returned and a spiritual awakening was realized. In August, 1789; the meeting house was sold and the next month, the majority moved to West Virginia. The remnant remained a short time under the ministry of Rev. H. Lafferty and then moved to Piscataway. Thus closed a movement of forty-four years of Christian experience in that part of New

Jersey. The reorganized church is still a thriving society in Salem, West Virginia.

Plainfield church, an offshoot from Piscataway church, had a favorable beginning and has always prospered. Coming to the place at the time when new impetus was imparted to the town, 1836-38, the spiritual interests of this church have kept pace with the town's secular development. Its constituency was composed of the best blood from the parent stock, vigorous and enthusiastic. Most of the membership were descendants in family lines of those who had founded the first church in New Jersey, of their faith in 1705 and were derived from original Baptists. There seems to have been as many as fifty-five, stanch, reliable people associated at Plainfield. Up to 1901, there have been nine pastors of able and strong men, and supplies as intelligent and competent. Such men as L. Crandel, S. Davidson, J. H. Cochran, J. Bailey, A. R. Cornwall, T. R. Williams, D. E. Maxson, A. H. Lewis, Arthur E. Manton, A. E. Main and G. B. Shaw. Prominent among them may be named, L. Crandell, D. E. Maxson and Abram H. Lewis. The labors of each were eminently blest and a large increase of the membership. For more than a year previous to their public organization, those living in Plainfield had purchased a lot and built a meeting house. On the 8th of February, 1836, the house was formally dedicated to divine service and on the next day, the Plainfield Seventh Day Baptist church was organized with fifty-seven members.

This house was occupied for twenty-six years and as the first spiritual home of the worshippers was endeared to all. But the improvements of the railroads made it necessary to remove the house to another location. In 1864, a new site was bought and another church edifice erected and completed and occupied in 1867. A parsonage was also built on an adjoining lot. The church has always been a unit in all of its secular and spiritual affairs. In 1893-94, it was decided to build a new, larger and modern house. This was made possible by the generous gifts of two brethren. The result has been to erect a handsome, artistic and durable structure, the pride of the village. The former house of worship built in 1867, was moved to a near by lot and is occupied by one of the departments of public schools. In the activities of a consecrated membership, the church pushes forward and it has been actively useful in every good measure, secular and religious.

A number withdrew in 1845 to aid in organizing a new church in New York City and in 1884, the roll was again depleted by dismissions to another church. The present membership is about 250. Their

missionary society was founded in 1842. The American Sabbath Tract Society was begun in 1843 and their publishing house has been printing denominational literature since 1849. The education society began in 1855. The general conference among their churches was established in 1802-03. The associations meet annually. The whole number of churches in the United States in 1903 was reported to be 121, having a membership of 10,709. The growth of the Seventh Day Baptists in New Jersey has not been rapid in the past two hundred years. They seek more the development of truth than enlargement of the lines of a denomination. They are thoroughly evangelical in doctrine. The difference with regular Baptists and themselves is wholly the question of the Sabbath. It is their purpose to continue the Sabbath discussion until Christendom accepts their view of the divine testimony.



## CHAPTER LXII.

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### AFRO-AMERICAN BAPTIST CHURCHES.

Having been disappointed in obtaining a history of the Afro-American Baptist churches in New Jersey, from one of their pastors, a brief sketch must suffice. Previous to the last quarter of the nineteenth century the religious work among the colored people in New Jersey was done largely by the Methodists.

In 1862, a colored Baptist church was organized in Burlington. It has had a checkered history, and has always been weak. They own their house of worship.

The Mount Olive Baptist church was organized in Plainfield, in 1868. They have a meeting house and parsonage, and have prospered under the helpful influence of the First Baptist church. Rev. E. E. Jackson is their pastor. Two other churches have been organized there. The Calvary church (1898), Rev. Scott Wallace, pastor, has a substantial church edifice, but burdened with debt.

In 1871, the Bethany Baptist church was organized in Newark. It is a strong body and owns valuable property. The congregations are large and the Sunday-school flourishing. The membership in 1879 was 92. In 1903, it had increased to 411. Rev. R. D. Wynn is pastor. Five other churches have been organized; Mt. Zion in 1878, and in 1903, reported 134 members.

In 1864, a colored church was organized in Camden, as the Seventh Baptist church. It has been a prosperous body and for many years, enjoyed the faithful labors of Rev. Moses Wilcox. In 1903, it reported a membership of 286, pastor, Rev. J. T. Plenty. It owns its house of worship. Two other churches have since come into existence: Mt. Zion, Rev. S. G. Smith, pastor, and St. John (1894), Rev. G. E. Hughes, pastor.

The Salem Baptist church in Jersey City started in 1872. Rev. R. A. Motley has been pastor for many years and is still pastor. The field is large, but their house of worship is too small for either their church or Sunday-school work. The church, however, is accomplishing much, and with better facilities could do much more. Two other churches have been organized, the Bethesda, in 1890, Rev. J. C. Butler, pastor. The membership in 1903 was 82, and the Monumental, Rev. W. S. Smith, pastor.

In 1876, the Ebenezer Baptist church, New Brunswick was organized. Rev. William Wallace became pastor and served several years. Rev. A. G. Young followed and for many years, the church prospered under his care. Rev. E. W. Roberts is now (1904) pastor. The church has a good edifice.

About 1884, a colored church was organized at Paterson, under the name of Calvary Baptist church. Its pastor is Rev. O. L. Simmons. It has house of worship. In 1885, Mt. Zion Baptist church was organized at Salem. This has always been a struggling body. In 1903, it reported 173 members, pastor, Rev. J. N. Holley.

About 1865, several colored persons in Elizabeth were baptized by Rev. G. W. Clark. Several years later, these, with others, who had come from the South, were organized as the Fourth Baptist church. The Shiloh church was organized in 1879. In a re-arrangement of the colored churches of the city the Fourth church disbanded, and the Union church started in 1891. Since that time, the Shiloh and Union churches have prospered. They own their houses of worship, and exert a strong influence upon their race in the city. Considerable property is owned by the members of these churches. Rev. J. H. Bailey had a long pastorate at the Union church. Rev. W. P. Lawrence was pastor in 1903, and Rev. W. H. Taylor, of the Shiloh church.

There have been several churches in Asbury Park since 1885, when the Second church was organized, and Rev. R. A. Bolen became pastor and continues till the present time. In 1896, the Mt. Moriah church was organized under pastor W. H. Wallace, who still continues in the same relation. The church owns its house of worship. Rev. E. D. Dromgoole is pastor of Mt. Pisgah church. The general cause has been weakened by too many organizations.

The Second church of Atlantic City was organized in 1889, and has had a prosperous growth. It reported 496 members in 1903 and owns its church edifice. Rev. E. Jenkins has been pastor since 1892. There are two other churches. One of them, Mt. Nebo, pastor, Rev. L. E. Jones, came into existence in 1899.

At Haddonfield, Mt. Olivet church started in 1892, has had a prosperous life under the successful care of pastor J. P. Gregory. It has a commodious house of worship. Merchantville Second, (1895) and Moorestown Second, (1896) are somewhat indebted to the missionary spirit and labors of Mr. Gregory and his church. Both of these churches have substantial houses of worship.

At Morristown, the African Baptist church was organized in 1889 and is fulfilling her mission under the efficient leadership of pastor G. E. Morris, and in a meeting house suited to present needs. Cran-

ford (1887) was fostered for several years by its first pastor, Rev. W. H. Wallace. It has a respectable house of worship. Rev. William Perry was pastor in 1903. Roselle Second is a small but vigorous body, owning its meeting house, and contributing to different benevolent objects. Rev. W. M. Vaughan is pastor (1904).

Baptist interests among the colored people of Trenton has had a varied history. Several unsuccessful efforts had been made, but in 1896, the Shiloh Baptist church was organized, and for several years, worshipped in hired houses. But under the pastorate of Rev. A. R. Satterfield, (1900-03) with the co-operation of the Baptists of the city, a neat house of worship was erected. Various lines of church work are successfully carried on. There is another church, Union, Rev. J. L. Burton, pastor, which maintains a struggling existence, and which ought to be united with the Shiloh church.

At Princeton, there is a good and growing interest, which was organized in 1885 as the Bright Hope Baptist church. It has a commodius house of worship and a parsonage; large congregations and a prosperous Sunday-school. It has enjoyed the pastorate of good men. The present pastor, Rev. D. H. Klugh, entered upon his duties 1902.

The church has received aid from the Trenton Association, the State Convention and from the Chairman of the Missionary Committee of the Trenton Association. Its membership in 1903 was 195.

There is a large colored population in the Oranges. In 1887, the Calvary Baptist church was organized, and soon after, purchased the church edifice of the First Baptist church in East Orange. In 1903, it reported 273 members. It has a good Sunday-school and good congregations, and contributes to benevolent objects. There are four other churches: Mt. Olive, G. W. Krygar, pastor; North Clinton St., E. D. Samuels, pastor; South Orange, a small but growing interest, and Ebenezer, Orange, with a membership of 318, and one other.

At Monclair, there are two churches. The older is the Union (1887), a prosperous interest, owning valuable property, with a membership of 477. Its pastor is J. C. Love. The other, a young church, is doing some aggressive work.

There are small interests at Keyport (1893), Rev. D. D. Hall pastor; at Matawan, (1892), Rev. P. T. Morris, pastor; at Middletown, Rev. J. W. Hamlin, pastor or supply. At Long Branch, the Second Baptist church has a membership of 260, under the pastoral care of Rev. A. Smallwood. Also the Ebenezer church, started in 1902, Rev. R. W. Fields, pastor.

At Red Bank, there are two churches: The Calvary (1886), purchased the old house of the First Baptist church and removed it to a new

location. This building was lost by fire, but a new one has been erected. Rev. J. W. Hamlin is pastor. The Pilgrim church (1894) is more centrally located, and is growing under the labors of pastor L. J. Tunston. It would be better for the general cause if both churches were one organization. Better support would be given the pastor and more effective work could be done.

At Lakewood, work began among the colored people about 1894, which resulted in the Sixth Street Baptist church in 1895. Energy and perseverance have characterized the movement. Prosperity is enjoyed under the wise pastoral care of Rev. A. G. Young. They own their meeting house and in 1903, reported a membership of 50. As Lakewood is a winter resort, their congregations are excellent during that season of the year.

Early in 1903, Rev. R. F. Thomas visited Hightstown and began labors among the colored people. Success attended him and on June 5th, an organization was effected, of ten members, under the name of Mt. Olivet Baptist church. On September 18th, it was publicly recognized by a Council of the Trenton Association. It has the hearty approval of the First Baptist church. Mr. Thomas continues as pastor with a membership of twenty-five (1904).

Other churches may be mentioned: Macedonian, Cape May (1892), G. W. Kemp, pastor; Angelic, Bayonne (1888), Rev. J. T. Thornton, pastor; St. Paul, Atlantic Highlands, Rev. E. W. Wainwright as pastor; Mt. Olive, Hackensack (1892), Rev. T. B. Twisby, pastor; Calvary Second, Hopewell (1892), Rev. T. E. Johnson, pastor; Madison First (1897); Mt. Zion, Passaic (1901); Pennington (1903), Rev. E. D. Crawley pastor; Rahway Second (1898), Rev. L. L. Coone, pastor; Mt. Ararat, Rutherford (1895), N. L. Harris, pastor; Fountain, Summit, Rev. J. E. Cothran, pastor; New York Avenue, Westfield (1893), Rev. W. P. Ross, pastor; Second Freehold, Rev. J. R. Brown, pastor; Mt. Zion, Passaic (1901); Palmyra (about 1899); Swedesboro (1904); Paulsboro (1904) and others. Besides these, there are a number of missions at Vineland, Riverside, Bordentown, Pompton and other places.

Since 1876, there has been a large emigration into New Jersey of colored people from the South, especially from Virginia. These are, largely of Baptist preferences, and very many members of Baptist churches in the South. They do not feel at home with their white brethren of the North, and very naturally wish a religious home of their own. Missions have been formed and churches organized. A missionary spirit has been developed and many have become exhorters and licentiate preachers. With great industry and perseverance they have visited places wherever people of their own race could be found,

holding meetings, and starting missions which have grown often into churches.

Frequently a spirit of great sacrifice and devotion to the cause has been manifested. The growth has been rapid and churches have been multiplied. Their evening congregations are generally large and quite out of proportion to their church membership. This is owing to their changing population, and to the fact that many spend only seven or eight months of the year in the north, returning south for the winter.

Some of the missions and churches have been troubled with bad and inefficient leaders. In such cases, the work has been greatly hindered. In some cases, brethren, who like "Diotrephe, loveth to have the pre-eminence," have caused divisions, unsettled pastors, started independent missions and little churches. Thus in some places there is a church too many. But upon the whole, the work of the colored Baptists has been quite successful in the midst of great difficulties, and they merit the sympathy and prayers of God's people everywhere.

About 1893, the Afro-American churches in the vicinity of Plainfield, Elizabeth and Newark, formed the Afro-American Association of New Jersey. It was incorporated February 6, 1894. Its object is "to spread the Gospel and do missionary work in the State of New Jersey and wherever Providence may provide." It has had a varying membership. In 1900, it reported thirty-two churches; in 1903, forty-two churches. It holds its meetings annually the last week in September.

Its officers for the year ending 1901, were: President, Rev. W. A. Harris, Cranford, N. J.; vice president, Rev. W. H. Wallace, Asbury Park, N. J.; corresponding secretary, Rev. A. G. Young, D.D., New Brunswick, N. J.; recording secretary, Rev. George W. Krygar, East Orange, N. J.; treasurer, Rev. E. E. Jackson, Plainfield, N. J. Its Foreign Mission Board: Rev. M. W. Vaughan, Chairman; Rev. Asbury Smallwood, Secretary; Rev. J. L. Burton, Rev. George E. Morris, B. D., Rev. E. W. Roberts, Rev. L. B. Twisby. Its general state missionary, Rev. J. H. Bailey. Rev. R. D. Wynn is secretary for 1904.

About the same time, as the formation of the above Association, the colored Baptist pastors of Camden and vicinity started a South Jersey Missionary Union. Its object was the helping one another, and starting and assisting mission fields and weak interests. This society meets with some pastor and his church on a fifth Sunday of a month, beginning on the Saturday preceding. It thus has four gatherings a year. The meetings are largely attended and have resulted in great

profit and helpfulness to the brethren and the churches. The pastors generally have entered heartily into the work. Rev. J. P. Gregory of Haddonfield, has acted some time as Secretary.

In 1903, the Seacoast Missionary Baptist Association of New Jersey was organized, and held its first meeting with the Mt. Moriah Baptist church, Asbury Park, on August 13 to 17, 1903. The object of this Association is to do missionary work, and help weak churches among the colored population along the sea-coast and vicinity, south of the Raritan River. It reported sixteen churches. The officers were: William H. Wallace, Moderator; R. W. Fields, Clerk, D. D. Hall, Treasurer; M. F. Mathews, Corresponding Secretary. The annual meeting is held on Thursday before the third Lord's Day in August. The Second annual meeting was at Asbury Park in 1904 and reported seventeen churches.

It is difficult to obtain complete statistics of the Afro-American Baptist churches in New Jersey. Some of them are not connected with any Association, and but few of them make careful returns of membership, Sunday-school work, or of money raised for expenses and benevolences. So far as can be ascertained, there are, in 1904, sixty-nine churches and several missions, with a membership of 10,500. About forty have meeting houses; about thirty worship in halls. The value of church property owned and paid for is \$153,000. There are sixty pastors, and about forty licentiates, some of whom are in schools.

Thus the Scripture is being fulfilled which says, "Ethiopia shall soon stretch out her hands unto God."



## CHAPTER LXIII.

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### ASBURY PARK.

*The manuscript of the Asbury Park church was mislaid, and the history is therefore placed here.*

The first Baptist church of Asbury Park was born, chiefly of the earnest efforts of the missionary committee of the Trenton Association. The chairmen of that committee often visited the place and found many Baptists there from the whole country: New England, the South, the West, were represented largely. In fact, Baptists were much like a church in new towns in the West. Ofttimes, members of the committee preached there long before an organization of the church. Especially, Rev. A. Armstrong, who subsequently was called to be pastor.

*at Quon, a mission of Asbury Park*

The first meeting of Baptists was held in February about 1875. This meeting resolved itself into a Business Session. Wilson Rose was appointed a committee to write to the chairman of the Missionary Committee of the Trenton Association, upon the subject of an organization of a Baptist church. Thirty-seven Baptists were ready to enter into such an organization of such a body.

Subsequent meetings were held at various homes. One at the house of Brother West at Hamilton Square, at which, Rev. T. S. Griffiths chairman of the Missionary Committee, was present. Thirty names of those willing to unite in the new interest were secured. Uriah White and Jonathan were appointed a committee to prepare "articles of faith." After this, meetings were held in the homes of different members.

On April 9th, 1877, a meeting was held at the house of the clerk, at which a delegation of the missionary committee was present, Rev. T. S. Griffiths and Thomas Burrowes of Keyport. At which this resolution was adopted:

"We, the undersigned, do now covenant with each other as Baptists, and solemnly agree to enter into church relationship as a regular Baptist church. G. S. Dye, Elinor Dye, Elisha Rittenhouse, Delia Rittenhouse of Sandy Ridge, H. B. Lockerson, Mrs. E. T. Lockerson, Jonathan West, Mrs. H. West, Wilson Rose, James Bresnahan and Mrs. Bresnahan, Miss Georgie Brown, Mrs. Caroline Brown, Miss Emily C. Brown, John Sutphin, Miss Harriet M. Gilhooly, Mrs. Caroline Holmes, Miss

Ada F. Rittenhouse, Mrs. Anna E. Wykoff, Mrs. Amy C. Rose, Saxon J. Raymond," in all, twenty-one.

Soon after, arrangements were made for the recognition of the church. Nine churches in the vicinity were invited to recognize the body as a Baptist church. The Council met on the 17th, 1877.

Through the kindness of Mr. Bradley of Asbury Park, the church used Park Hall until they could build a house of worship. On November 26th, T. R. Taylor was called to be pastor and was ordained on January 22d, 1878. Mr. Taylor proved an efficient and missionary pastor.

May 9th, 1878, steps were taken to build a church edifice. C. B. Stout of New Brunswick was accustomed to spend his vacations at Asbury Park. Mrs. Stout had a sister who was influenced to give \$800, at least, to the church. With this, accumulated debts were paid and the house was completed. The house is large, well located, the ground, having been given by Mr. Bradley at a later date, lots were bought and a parsonage built in the rear of the church. *Costing \$5,500.*

Now an effort is being made to build a new house in a more eligible location. In one year, the congregations were compelled, by a great revival, to occupy the unfinished house which they did at very considerable cost of convenience and comfort.

Mr. Taylor received a visit from Avon, asking for help to come there and open meetings. He went, began a Sunday-school and preached at its close. Preaching in the morning at Asbury Park, he walked to Avon, four or ~~five~~ miles, and ~~returned~~ in time to preach in the evening. He also superintended the Sunday-school at Avon, and taught a class at Sunday-school in Asbury Park. As a result, he baptized many at Avon and at Belmar, laying the foundation of a Baptist church at Belmar.

Besides securing lots at Avon and accumulating \$800 for a church edifice at Avon, he was also offered lots at Belmar for a house of worship, and had there been a church there to hold them they would have had a house of worship in a central location and accessible to the summer visitors. *1898*

Thus, on his return and settlement at Avon, he entered upon the charge of a church where he had laid its first foundations. Mr. Taylor presented his resignation, ~~unfortunately~~, on January 1st, 1884. It was declined. But after a conference on the subject, was accepted at a meeting on November 5th, 1885, nearly two years after its presentation. Mr. F. C. Colby followed; but no substitute could hold the place and exert the power of the first pastor, whose congregations crowded the house and he was a vast power in Asbury Park.

Mr. Taylor baptized 306 in seven years, an average of 43 each year. One was licensed to preach, much of whose expenses were paid by Mr. Taylor. He was followed by Mr. Colby. It is worthy of mention that a revival of religion occurred under his ministry during the winter of 1892. He closed his labors Oct. 1st, 1893, and he was followed by Mr. Martin in December, 1893. A mortgage of thirteen hundred and fifty dollars was paid in his pastorate. Mr. Martin was followed by Rev. John Love, Jr., in 1902.



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